PROCEEDINGS AND DEBATES

OF THE

GENERAL ASSEMBLY

OF

The Free Church of Scotland,

HELD AT EDINBURGH, MAY 1881.

PRINTED BY DIRECTION OF THE ASSEMBLY ARRANGEMENTS COMMITTEE.

EDITED BY REV. JOHN THOMSON, A.M., LEITH.

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J. T.

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Synod of Argyll.

	Divisions.								
	1	2	3	4	5	6	7	8	9
Presbytery of Dunoon.									
Rev. John Irving, Innellan,	2	4	-	8	9	—	—	16	—
,, Robert M'Morran, Dunoon,	2	-	6	8	9	12	14	15	—
,, John T. Maclean, North Bute,	1	3	-	7	9	—	—	—	—
,, William Meiklejohn, South Kingarth,	-	4	6	8	9	12	14	—	—
,, Dr. Robert Elder, Rothesay,	1	3	6	7	—	11	13	—	—
Elders.									
Mr. Dugald Campbell, feuar, Innellan,	1	3	-	7	—	—	—	—	—
,, Archibald Oswald, merchant, Dunoon,	2	4	6	8	—	—	—	—	—
,, Archibald Smith, feuar, Omaha House, North Bute,	1	3	5	7	9	—	—	—	—
,, Alexander Macfarlane, farmer, Drumreoch, Kingarth,	1	-	-	-	—	—	—	—	—
,, Robert M'Alpine, burgh collector, Rothesay,	1	3	6	7	—	11	13	—	—
Presbytery of Inveraray.									
Rev. Robert Rose, Inveraray,	1	3	5	7	—	—	—	—	—
,, Murdoch Macqueen, Tarbert,	1	3	5	7	10	—	13	—	—
,, John Stewart, Ardrishaig,	1	3	5	7	—	11	13	16	17
Elders.									
Mr. John M'Cormick, feuar, Tarbert,	1	3	-	7	10	—	13	16	17
,, John R. Miller, ironfounder, Glasgow,	1	3	5	7	9	11	13	—	—
,, Evan Campbell, tea merchant, Edinburgh,	1	3	5	7	10	—	13	16	17
Presbytery of Kintyre.									
Rev. John M'Lean, Shiskan,	1	3	-	7	10	—	—	16	—
,, Norman M'Leod, Kilberry and S. Knapdale,	1	3	-	7	10	—	—	—	—
,, Alexander Macrae, Kilcalmonell,	-	4	6	8	—	11	14	15	—
Elders.									
Mr. Charles Martin, councillor, Campbeltown,	2	4	-	-	—	—	—	—	—
Rev. Angus M'Master, Shedoch, Arran	1	3	5	7	10	—	—	—	—
Mr. John Murray, solicitor, Campbeltown	2	4	6	8	—	11	14	15	—
Presbytery of Islay.									
Rev. John George M'Neill, Portnahaven,	-	3	6	-	10	11	13	—	—
,, James Macmillan, Kilchoman,	1	3	5	7	—	—	—	—	—
Elders.									
Mr. James M'Indeor, farmer, Balole, Islay,	-	3	-	7	—	—	—	—	—
,, Daniel D. Adamson, shipowner, Greenock,	1	3	-	7	—	—	—	—	—
Presbytery of Lorn.									
Rev. John Sutherland, Ardchattan,	-	3	5	7	—	—	—	—	—
,, John M'Kay, Oban,	1	3	5	7	—	11	13	—	17

	Divisions. 1	2	3	4	5	6	7	8	9
Elders.									
Mr. Alexander Brown, banker, Oban,	1	3	5	7	—	—	—	—	—
,, Archibald M'Lullich Sinclair, inspector of poor, Taynuilt,	–	–	–	–	—	—	—	—	—
Presbytery of Mull.									
Rev. Charles Ross, Tobermory,	1	3	5	7	—	11	13	15	17
,, John Blacklock, Ross and Iona,	1	3	5	7	—	—	13	15	17
,, Alexander Paterson, Ardow and Torloisk,	1	3	6	7	—	—	—	15	17
Elders.									
Mr. Hugh Buie, plumber, Greenock,	1	3	5	7	—	—	—	—	—
,, Neil MacLeod, merchant, Greenock,	1	3	5	7	—	11	13	—	17
,, Alexander William Scott, 7 Panmure Place, Edinburgh,	1	3	5	7	10	—	13	16	17
Synod of Perth and Stirling.									
Presbytery of Stirling.									
Rev. Robert M'Corkle, St. Ninian's, Stirling,	1	3	5	7	—	—	—	—	—
,, Thomas Robertson, Dunipace,	2	4	6	8	9	—	—	—	—
,, Finlay M'Pherson, Larbert,	1	3	6	–	9	—	—	—	—
,, James Drummond, Clackmannan,	1	3	6	7	9	—	—	—	—
,, James Cowie, Denny,	1	3	5	7	—	—	—	—	—
,, Robert Paul, Dollar,	2	4	6	8	9	12	14	—	18
Elders.									
Mr. Thomas Millar, farmer, Myers, St. Ninian's,	–	–	–	–	—	—	—	—	—
,, James Gray, farmer, Broomhill, Denny,	1	3	5	7	—	—	—	—	—
,, William Walker, file manufacturer, Larbert,	1	3	6	–	9	—	—	—	—
,, Æneas Dougal, feuar, Clackmannan,	1	3	–	7	—	—	—	15	—
,, Thomas Howie, builder, Denny,	1	3	5	7	—	—	—	—	—
,, John Patterson, inspector of poor, Stirling,	–	–	–	–	—	—	—	—	—
Presbytery of Dunblane.									
Rev. George Williams, Norriston,	2	4	6	8	9	—	—	—	—
,, William J. Miller, Tillicoultry,	1	4	6	–	9	11	14	15	18
,, William Watt, Norrieston,	1	3	–	7	—	—	—	—	—
,, Patrick T. Muirhead, Kippen,	1	3	5	7	—	11	13	16	17
Elders.									
Mr. William Mackison, farmer, Mirrieston, Thornhill,	2	4	6	8	—	—	—	—	—
,, James Archibald, manufacturer, Tillicoultry,	2	4	6	8	—	—	—	—	—
,, John Muir, Dranston House, merchant, Glasgow,	1	3	–	7	—	—	—	—	—
,, Joseph Mackay, Hydropathic Establishment, Bridge of Allan,	1	3	–	–	—	—	—	—	—
Presbytery of Dunkeld.									
Rev. Charles Keith, Clunie,	2	4	6	8	9	11	14	15	18
,, John A. Cooke, Auchtergaven,	1	3	5	7	—	—	—	—	—
,, Alexander S. Robertson, Burrelton,	–	–	5	–	—	—	—	—	17
Elders.									
Mr. George Freeland Barbour, of Bonskeid,	–	–	–	–	—	—	—	—	—
,, George Gordon, of Donavourd,	2	4	6	8	9	—	13	—	17
,, John M'Donald, wine merchant, Perth,	1	3	5	7	—	—	13	15	—
Presbytery of Breadalbane.									
Rev. Allan Sinclair, Kenmore,	1	3	–	7	—	11	13	15	—
,, Murdoch Corbet, Tummel Bridge,	1	3	5	7	—	11	13	15	17
,, Donald R. C. M'Lagan, Logierait,	1	3	6	7	—	—	14	—	17

	Divisions. 1	2	3	4	5	6	7	8	9
Elders.									
Mr. James Mackercher, banker, Aberfeldy,	–	–	–	–	—	—	—	—	—
,, John Cameron, plumber, Kenmore,	–	3	–	–	—	—	—	—	—
,, Finlay MacNab, farmer, Rannoch,	1	3	6	–	—	—	—	—	—
Presbytery of Perth.									
Rev. John Young, Arngask,	1	3	5	7	—	—	—	—	—
,, John Rainnie, Perth,	2	4	6	8	—	—	—	15	—
,, James F. Thomson, Stanley,	1	3	6	7	—	—	—	15	18
,, James Gibson, Perth,	1	3	5	7	9	11	14	15	—
,, Archibald K. M'Murchy, Scone,	2	4	6	8	9	11	14	15	—
,, B. Franklin Greig, Kinfauns,	1	3	5	7	—	—	—	—	—
Elders.									
Mr. John Hood, bank messenger, Perth,	1	3	–	7	10	—	13	—	—
,, James Ritchie, civil engineer, Perth,	2	4	6	8	9	—	—	—	—
,, E. A. Stuart Gray, of Gray and Kinfauns,	1	3	5	7	—	—	13	—	17
,, William M'Laren, farmer, West Dron, Forgandenny,	1	3	6	7	—	—	—	—	—
,, James Carmichael, farmer, Taymount, Stanley,	1	3	–	–	—	—	—	—	—
,, Hugh Mackay, railway manager of goods, Perth,	2	4	6	8	9	—	—	—	—
Presbytery of Auchterarder.									
Rev. Duncan MacLaren, Dunning,	1	3	6	7	9	11	14	15	—
,, William Milne, Braco,	1	3	5	7	—	11	13	15	17
,, James Macdonald, Aberuthven,	1	3	–	7	9	—	—	—	—
,, Archibald Henderson, Crieff,	2	4	6	8	9	—	14	15	17
Elders.									
Mr. Thomas M'Lagan, farmer, Balgour, Dunning,	1	3	6	7	—	—	—	—	—
,, John Henderson, blacksmith, Aberuthven,	1	3	5	7	—	—	—	—	—
,, James Morrison, postmaster, Muthill,	2	4	6	8	—	—	14	—	—
,, Andrew Brydie, farmer, Braco,	1	3	5	7	—	—	—	—	—
Synod of Fife.									
Presbytery of Dunfermline.									
Rev. Alexander S. Wilson, North Queensferry,	–	4	6	8	—	—	—	—	—
,, John W. Laurie, Tulliallan,	2	4	6	8	9	11	14	15	18
,, David Imrie, Dunfermline,	–	3	6	7	—	11	14	—	—
Elders.									
Mr. James Patrick, agent for the Union Bank of Scotland, Kincardine-on-Forth,	2	3	–	7	9	—	—	—	—
,, James Walls, Provost of Dunfermline,	2	4	6	8	9	12	—	—	—
,, William Dick, manufacturer, Dunfermline,	2	4	–	8	9	—	—	—	—
Presbytery of Kinross.									
Rev. William Stephen, Kelty,	1	–	6	8	—	—	—	—	—
,, James Clark, Lassodie,	1	–	–	–	—	—	—	—	—
,, John Bethune, Portmoak,	1	3	5	7	—	—	13	—	—
Elders.									
Mr. Peter Graham, farmer, Bankhead, Fossoway,	–	–	–	–	—	—	—	—	—
,, John Thomson, draper, Kinross,	–	–	–	–	—	—	—	—	—
,, James Blackwood, farmer, Keltyhill,	1	3	6	–	—	—	—	—	—
Presbytery of Kirkcaldy.									
Rev. Norman L. Walker, Dysart,	1	3	6	7	—	—	—	15	18
,, Alexander Bell Campbell, Markinch,	1	–	6	–	—	—	—	—	17
,, John Logan, Leslie,	1	3	6	7	—	—	—	—	—
,, Peter Macainsh, Lochgelly,	1	3	6	7	9	—	—	15	17
,, William Milne, Invertiel,	2	4	6	8	—	12	14	—	—
,, John Buchan, Pathhead,	1	3	5	7	—	11	13	—	—

	Divisions. 1	2	3	4	5	6	7	8	9
Elders.									
Mr. Patrick Don Swan, merchant, Provost of Kirkcaldy,	–	4	6	–	—	—	—	—	—
,, James Alexander, surgeon, Leslie,	1	3	–	7	—	—	—	—	—
,, George Aitken, farmer, Tyrie, Kirkcaldy,	1	4	6	8	9	—	—	15	18
,, Michael Beveridge, manufacturer, Kirkcaldy,	1	3	–	7	9	—	—	—	—
,, Thomas Kay, manufacturer, Pathhead, Kirkcaldy,	1	3	–	7	—	—	—	—	—
,, Charles Rattray, coalmaster, Annfield House, Lochgelly,	1	3	–	7	—	—	—	—	—
Presbytery of Cupar.									
Rev. John Laird, Cupar,	2	4	6	8	9	11	14	15	17
,, William David Beattie, Monimail,	–	4	6	8	9	—	—	—	—
,, John Philip Berry, Ceres,	2	4	6	8	9	—	—	—	—
,, William Low Craig, Kettle and Cults,	1	3	6	7	9	—	—	—	—
Elders.									
Mr. Alexander Adamson, draper, Cupar,	2	4	–	8	9	—	—	15	—
,, William Brown, proofer, Ladybank,	–	–	6	–	9	11	—	—	—
,, John Dick, feuar, Falkland,	1	3	6	7	—	—	—	—	—
,, James Auchterlonie, farmer, Monimail,	1	3	–	7	—	—	—	—	—
Presbytery of St. Andrews.									
Rev. John Jackson, Crail,	2	4	6	8	9	12	14	—	—
,, Walter Wood, Elie,	1	3	5	7	9	—	—	15	18
,, William P. Falconer, Ferryport,	1	3	6	7	—	—	—	15	17
,, William Bruce, Largo,	1	3	6	7	—	—	—	—	—
Elders.									
Mr. George Fortune, farmer, Barnsmuir,	2	4	6	8	—	—	—	—	—
,, James Paterson, architect, Elie,	1	3	5	7	—	—	—	—	—
,, Charles Robertson, shipowner, Tayport,	1	–	6	–	—	—	—	—	—
,, Thomas Buttercase, grain merchant, Largo,	–	3	–	7	—	—	—	—	—
Synod of Angus and Mearns.									
Presbytery of Meigle.									
Rev. James Robertson, Cray,	1	3	–	7	—	—	—	—	—
,, John Fleming, Newtyle,	1	3	5	7	—	—	—	—	—
,, Malcolm White, Blairgowrie,	–	–	–	7	—	—	—	15	17
Elders.									
Mr. James Fleming, farmer, Sheldrum,	1	3	5	7	—	—	—	—	—
,, Alexander Crowe, Galabank, Blairgowrie,	1	3	6	7	9	—	—	15	—
,, Wm. P. Ireland, bookseller, Blairgowrie,	–	3	5	7	—	—	—	—	—
Presbytery of Forfar.									
Rev. William Livingstone, Kirriemuir, South,	1	3	–	7	—	—	—	—	17
,, Alexander Cumming, Forfar,	1	–	6	–	—	—	—	—	—
,, Robert Ross, Forfar,	2	4	6	8	—	—	—	—	—
Elders.									
Mr. Andrew Christie, solicitor, East High Street, Forfar,	1	4	6	8	9	—	—	—	—
,, John Mann, contractor, New Town, Kirriemuir,	1	3	5	7	—	—	—	—	—
,, Francis Cargill, retired merchant, Bloomfield Cottage, Forfar,	1	3	6	7	—	—	—	—	—

	Divisions. 1	2	3	4	5	6	7	8	9
Presbytery of Dundee.									
Rev. James Ewing, Dundee,	2	4	6	8	9	—	—	—	—
„ Thomas Boswell Dodds, Lochee,	–	3	5	7	—	—	—	—	—
„ Thomas Hill, Dundee,	1	3	5	7	10	—	—	—	—
„ John Skene, Dundee,	1	3	5	7	—	—	—	—	—
„ Malcolm M'Intyre, Monikie,	1	3	5	7	10	–	—	16	17
„ Duncan Turner, Tealing,	1	3	5	7	9	—	—	15	17
„ Andrew Inglis, Dundee,	1	3	5	7	9	—	—	—	—
„ William Wilson, Dundee,	1	3	6	7	—	—	—	15	—
„ Richard Waterston, Dundee,	1	4	6	8	9	—	—	15	18
„ John Macpherson, Dundee,	1	3	5	7	—	—	—	—	—
„ Neil Taylor, Dundee,	1	3	5	7	10	—	—	—	—
„ Robert Milligan, Dundee,	1	3	5	7	9	—	—	15	18
Elders.									
Mr. James Corr, calenderer, Dundee,	1	3	–	7	—	—	—	—	—
„ Robert Roger, manufacturer, Dundee,	2	4	6	8	—	—	—	—	—
„ Alex. Henderson, manufacturer, Dundee,	1	3	–	7	—	11	14	—	—
„ Alex. Hay Moncur, manufacturer, Dundee,	1	3	5	7	9	—	—	—	—
„ William Robb, teacher, Dundee,	2	4	6	8	9	—	—	—	—
„ John Laing, manufacturer, Dundee,	1	3	5	7	—	—	—	—	—
„ Duncan M'Donald, bailie, Dundee,	1	3	5	7	9	—	—	—	—
„ Alex. Donaldson, bootmaker, Dundee,	1	3	–	–	—	—	—	—	—
„ Alexander Ritchie, farmer, Inchture,	1	3	5	7	10	11	13	—	—
„ Jas. Cunningham, manufacturer, Dundee,	2	4	6	8	9	12	14	16	18
„ James Baird, farmer, Monifieth,	–	3	6	–	—	—	—	—	—
„ Wm. Longair, manufacturer, Dundee,	2	4	6	8	9	12	14	—	—
Presbytery of Brechin.									
Rev. George Monro, Menmuir,	2	4	6	8	9	—	—	—	—
„ George S. Sutherland, Montrose,	1	3	5	7	—	—	—	—	—
„ John Fraser, West Brechin,	2	4	6	8	9	—	—	—	—
„ James A. George, Montrose,	2	4	6	8	9	—	—	—	—
Elders.									
Mr. Robert Duke, manufacturer, Brechin,	2	4	6	8	9	—	—	—	—
„ Thomas Bishop, banker, Montrose,	1	3	6	–	9	—	—	—	18
„ James Don, writer, Brechin,	2	4	6	8	9	—	—	—	—
„ James Warrack, shipbroker, Montrose,	2	4	6	8	9	—	—	—	—
Presbytery of Arbroath.									
Rev. Benjamin Bell, Friockheim,	2	4	6	8	9	—	—	—	—
„ James Moffat Scott, Arbroath,	1	3	6	7	9	—	—	—	—
„ James Philip Lilley, Arbroath,	2	4	6	8	9	—	—	—	—
„ Andrew Morris, Colliston,	1	4	6	–	9	—	—	15	—
„ Alexander Rust, Arbroath,	2	4	6	8	—	—	—	—	—
Elders.									
Mr. Ronald Scott, farmer, Renmuir,	2	4	6	8	9	—	—	—	—
„ Alex. Balfour, manufacturer, Arbroath,	1	3	5	7	—	—	—	—	—
„ George Cowe, farmer, Balhousie,	2	4	6	8	9	—	—	—	—
„ Charles Lawrie, farmer, Arbirlot,	1	3	6	7	9	—	—	—	—
„ James M. M'Bain, banker, Arbroath,	2	4	6	8	9	—	—	—	—
Presbytery of Fordoun.									
Rev. David Paton, Fettercairn,	1	3	6	7	—	—	—	—	—
„ John Philip, Fordoun,	1	3	6	7	—	—	—	—	—
„ James G. Small, Bervie,	1	3	6	7	9	—	—	15	—
Elders.									
Mr. William Brown, Pitnamoon, Fettercairn,	1	–	–	7	9	—	—	—	—
„ Thomas G. Gray, Keabog, Glenbervie,	2	4	–	8	—	—	—	—	—
„ John C. Gardner, solicitor, Stonehaven,	2	4	–	–	—	—	—	—	—

Synod of Aberdeen.

	Divisions.								
	1	2	3	4	5	6	7	8	9
Presbytery of Aberdeen.									
Rev. Dr. John Longmuir, Aberdeen,	1	–	6	–	—	—	—	—	17
,, John E. Craven, Newhills,	–	3	–	7	—	11	13	—	—
,, John Macdonald, Blackburn,	1	3	6	–	—	—	—	—	—
,, David F. Arthur, Banchory, Devenick,	1	3	5	7	—	11	13	—	—
,, John Hendry, Durris,	1	3	–	7	—	—	—	15	—
,, James Dalgarno, Peterculter,	1	3	6	7	—	—	—	—	—
,, Alexander F. Moir, Woodside,	2	4	6	8	9	—	—	—	—
,, Dr. William Binnie, Professor of Church History, Free Church College, Aberdeen, &c.,	1	3	6	7	—	—	—	15	—
,, Alexander M. Bannatyne, Aberdeen,	1	3	–	7	10	11	13	16	—
,, William Selbie, Maryculter,	1	3	–	7	—	—	—	—	—
,, James Johnstone, Belhelvie,	2	4	6	8	9	—	—	15	—
,, Donald M. Macalister, Old Machar,	1	3	5	7	—	—	—	—	—
,, Professor William R. Smith, Professor of Hebrew, Free Church College, Aberdeen,	2	4	–	8	—	—	—	—	—
,, Professor S. D. F. Salmond, Professor of Systematic Theology, Free Church College, Aberdeen,	2	4	6	8	9	12	14	—	18
Elders.									
Mr. David Bisset, farmer, Maryculter,	1	3	6	7	—	—	—	—	—
,, Robert Slessor, builder, Aberdeen,	1	3	–	7	—	—	—	—	—
,, William Campbell, clerk, Auchmull,	2	4	6	8	—	—	—	—	—
,, Alexander M'Robie, builder, Aberdeen,	1	3	–	7	9	11	13	15	17
Dr. James Gordon, physician, Old Aberdeen,	1	3	5	7	—	—	—	—	—
Mr. James Leith, forester, Countesswells,	1	3	6	7	—	—	—	—	—
,, Robert Esson, clothier, Aberdeen,	2	4	–	–	—	—	—	—	—
,, Robert Abernethy, engineer, Aberdeen,	1	3	6	7	9	—	—	—	—
,, Wm. Henderson, Devanha House, Aberdeen,	2	4	6	8	9	—	14	15	18
Dr. Francis Edmond, advocate, Aberdeen,	2	4	–	8	—	—	—	—	—
Mr. G. T. Harvey, manager, Aberdeen,	1	3	6	7	—	—	—	—	—
,, Thomas Ogilvie, manufacturer, Aberdeen,	2	4	6	8	9	12	14	—	—
,, James Bryce, advocate, Aberdeen,	1	3	6	7	9	—	13	15	17
,, George Grant, advocate, Aberdeen,	1	3	–	7	—	—	13	15	—
Presbytery of Kincardine O'Neil.									
Rev. Donald Mackay, Echt,	1	3	–	7	—	11	—	—	17
,, Thomas Murray, Midmar,	1	3	5	7	—	11	13	—	—
,, Thomas Stothert, Lumphanan,	2	4	6	8	9	—	—	15	—
,, James Smith, Tarland,	1	3	5	7	—	—	—	15	17
Elders.									
Mr. William Gilchrist, land steward, Cluny Castle, Cluny,	2	4	6	8	9	—	—	—	—
,, Alexander Laird, shoemaker, Crathie,	2	4	–	8	—	—	—	15	18
,, John Kessen, farmer, Tarland,	1	3	5	7	—	—	—	—	—
,, William Dickson, 38 York Place, Edinburgh,	1	3	5	7	—	11	14	—	17
Presbytery of Alford.									
Rev. Dr. William Pirie Smith, Keig-Tough,	2	4	6	8	—	—	—	—	—
,, Hugh Hart Currie, Keig-Tough,	2	4	6	8	9	—	—	—	—
,, Thomas Bruce, Rhynie,	1	3	5	7	10	—	13	—	—
Elders.									
Mr. David Rait Lyall Grant, Kingsford, Alford,	2	4	6	8	—	—	—	—	—
,, James Stephen, farmer, Bankhead, Keig, Aberdeenshire,	2	4	6	8	—	—	—	—	—
Dr. David James Brackenridge, 10 St. Colme Street, Edinburgh,	2	4	–	8	—	—	—	—	—
Presbytery of Garioch.									
Rev. John Galloway, Kintore,	2	4	6	8	9	—	—	15	—
,, John Charles Robertson, Rayne,	–	–	–	–	—	—	—	—	—
,, James Henderson, Insch,	2	4	6	8	9	—	—	—	—

	Divisions. 1	2	3	4	5	6	7	8	9
Elders.									
Mr. David Dickson, wholesale stationer, Edinburgh,	1	3	6	7	—	11	13	—	17
,, Benjamin Bell, surgeon, Edinburgh,	2	4	6	8	9	—	14	15	—
,, Duncan M'Millan, architect, Aberdeen,	2	4	6	8	9	12	14	—	—
Presbytery of Ellon.									
Rev. William Fergusson, Ellon,	1	3	-	7	9	11	14	15	17
,, John S. Clark, Foveran,	2	4	6	8	—	—	—	—	—
,, James Elmslie Duguid, New Machar,	2	4	6	8	9	12	14	15	—
Elders.									
Mr. John Gordon, Parkhill,	1	3	5	7	—	—	—	—	—
,, James Fraser, Farmer, Overhill, Foveran,	2	4	6	8	9	—	—	—	—
,, George Wilson Clark, corn merchant, Glasgow,	2	4	6	8	9	—	—	—	—
Presbytery of Deer.									
Rev. James Murdoch, Pitsligo,	-	-	-	-	—	—	—	—	—
,, William Paterson, Fraserburgh,	-	3	6	-	—	—	—	—	—
,, Alexander Bisset, Peterhead,	1	3	5	-	9	11	13	15	—
,, John Skinner, St. Fergus,	2	4	6	8	9	12	14	16	—
,, William Sutherland, Clola,	2	4	6	8	—	—	—	—	—
Elders.									
Mr. William Ferguson of Kinmundy, 21 Manor Place, Edinburgh,	2	4	6	8	9	—	—	—	17
,, Charles A. Barclay, Aberdour House,	1	-	6	7	9	—	—	—	—
,, Robert Tindall, merchant, Fraserburgh	1	3	5	7	—	—	—	—	—
,, George Davidson, farmer, Old Deer,	2	4	6	8	—	12	—	—	—
,, John M'Niven, publisher, Edinburgh,	2	4	6	8	9	—	—	15	—
Presbytery of Turriff.									
Rev. Joseph Gardner, Macduff,	1	4	6	8	9	—	—	—	—
,, William Ewan, Fyvie,	1	3	-	7	—	—	—	—	—
,, And. J. Chrystall, Auchterless,	1	3	6	7	9	11	13	—	—
Elders.									
Mr. David Renton, head-master, public school, Macduff,	2	4	6	8	9	—	—	—	—
,, James Runcieman, farmer, Castleton, King Edward,	2	4	6	8	—	—	—	15	—
,, James Philip, farmer, Woodhead, Fyvie,	1	3	-	7	—	—	—	—	—
Presbytery of Fordyce.									
Rev. Peter Brown, Portknockie,	1	3	6	7	9	—	—	—	—
,, Robert Shanks, Buckie,	1	3	5	7	10	—	13	—	—
,, John Mackay, Cullen,	1	3	6	7	—	11	13	—	—
,, Ebenezer Maclean, Fordyce,	1	3	-	7	—	11	13	15	17
Elders.									
Mr. James Williamson, grocer, Banff,	1	3	6	7	—	—	—	—	—
,, John Morrison, farmer, Loanhead, Cornhill,	1	-	6	7	9	—	—	—	—
,, James Irving, Clothier, Portsoy,	2	4	-	8	—	—	14	—	—
,, Donald Macbeth, shoemaker, Buckie,	2	4	6	8	9	—	—	—	—
Synod of Moray.									
Presbytery of Strathbogie.									
Rev. William Burnet, Huntly,	1	3	6	7	9	11	14	15	—
,, George Johnston, Marnoch,	2	4	6	-	9	—	14	—	—
,, James Stockdale, Grange,	2	4	6	8	9	—	—	—	—
,, Duncan Macaulay, Glass,	2	4	6	8	—	11	14	15	—

Elders.	Divisions. 1	2	3	4	5	6	7	8	9
Mr. John Barclay, slater, Keith,	1	3	6	7	—	—	—	—	—
,, William Andrew, farmer, Broomfold, Huntly,	1	3	6	7	—	—	—	—	—
Captain Cumming, Fochabers,	1	3	5	7	9	—	—	—	—
Mr. Wm. Thompson, merchant, The Square, Keith,	2	4	6	8	—	—	—	—	—
Presbytery of Abernethy.									
Rev. Walter Ross, Abernethy,	1	3	5	7	—	—	13	15	17
,, Norman Macdonald, Alvie,	1	3	5	7	—	—	—	—	—
Elders.									
Mr. Roderick Macdonald, teacher, Laggan,	1	3	5	7	—	—	—	—	—
,, John Shaw, farmer, Balnespick, Alvie,	1	3	5	7	10	11	13	15	17
Presbytery of Aberlour.									
Rev. Richard R. M'Queen, Knockando,	2	4	6	8	9	12	14	15	17
,, Donald Robertson, Inveravon,	1	3	6	7	9	—	—	15	17
Elders.									
Mr. Adam Sharp, banker, Rothes,	1	3	–	–	—	—	—	—	—
,, Henry Tod, W.S., Edinburgh,	2	4	–	8	9	12	14	—	—
Presbytery of Elgin.									
Rev. Alexander Robb, Pluscarden,	1	3	6	7	—	11	13	15	—
,, Duncan Colvin, Alves,	–	–	–	–	—	—	—	—	—
,, Robert Niven, Burghead,	2	4	6	8	—	—	—	—	—
,, George Gardiner, Garmouth,	2	4	6	8	9	—	—	—	18
Elders.									
Mr. John Hardy, farmer, Pluscarden,	1	3	6	7	10	—	13	—	—
,, William Grant, farmer, Alves,	2	4	6	8	9	—	—	—	—
,, William Robertson, chemist, Elgin,	2	4	6	8	—	—	—	—	—
,, Angus Macleod, merchant, Elgin,	2	4	6	8	—	—	—	–	—
Presbytery of Forres.									
Rev. William Winter, Dyke,	1	3	5	7	10	—	13	16	17
,, Alexander Anderson, Edinkillie,	2	4	6	8	—	—	—	—	—
Elders.									
Mr. James Sinclair, farmer, Newton of Darnaway,	–	3	–	7	10	—	—	—	—
,, James Garrow, farmer, Muttonhole, Kinloss,	1	3	5	7	—	—	—	—	—
Presbytery of Inverness.									
Rev. Dr. George M'Kay, Inverness,	1	3	5	7	10	—	13	—	—
,, John M'Tavish, Inverness,	1	3	5	7	10	—	13	—	17
,, John M'Queen, Daviot,	–	3	5	7	—	—	—	—	—
,, Hector M'Kenzie, Kiltarlity,	1	3	5	7	10	—	—	—	—
Elders.									
Mr. David Mitchell, advocate, Aberdeen,	1	3	5	7	—	11	13	—	—
,, J. H. Dickson, Granby Terrace, Hillhead, Glasgow,	1	3	6	7	—	11	13	—	—
,, David Munro, accountant, Inverness,	1	3	5	7	10	—	—	16	17
,, Hector M'Lean, farmer, Groam, Kirkhill,	1	3	5	7	10	—	—	—	—
Presbytery of Nairn.									
Rev. Alexander Cameron, Ardersier,	1	3	5	7	10	—	13	—	17
,, Alexander Lee, Nairn,	1	3	–	7	—	—	—	—	—
Elders.									
Mr. Charles M'Kissock, farmer, Drumine, Petty,	1	3	5	7	10	—	—	—	—
,, William Turnbull, Lodgehill, Nairn,	1	3	–	7	—	—	—	15	17

Synod of Ross.

	Divisions.								
Presbytery of Chanonry.	1	2	3	4	5	6	7	8	9
Rev. John M'Iver, Resolis,	1	3	5	7	10	—	13	16	—
,, John Mackerchar, Avoch,	1	3	5	7	—	—	13	—	—
,, James M'Leod, Knockbain,	1	3	–	7	10	—	—	—	—
Elders.									
Mr. John Maclaren, publisher, Edinburgh,	1	3	5	7	—	—	—	15	—
,, George Browne, Provost, Crosshill, Glasgow,	1	3	–	7	—	—	—	—	—
,, Thomas M'Culloch, farmer, Bulicherry, Resolis,	1	3	5	7	—	—	—	—	—
Presbytery of Dingwall.									
Rev. Andrew Davidson M'Kenzie, Kilmonack,	1	3	6	7	—	—	—	15	—
,, Charles Gordon M'Kay, Maryburgh,	1	3	6	7	—	—	—	—	—
,, Alexander Sutherland, Strathconon,	1	3	5	7	10	—	—	—	—
,, Dr. John Kennedy, Dingwall,	1	3	5	7	10	—	13	16	—
Elders.									
Mr. James Sime, Southpark, Fountain Hall Road, Edinburgh,	1	3	5	7	9	11	13	—	—
,, Wm. Martin, 58 Nicholson Street, Edinburgh,	1	3	5	7	—	—	—	16	—
,, Ewen M'Kenzie, 12 Elm Grove Place, Glasgow,	1	3	5	7	10	—	—	—	—
,, Angus Macdonald, farmer, Glaick, Urray, Beauly,	1	3	5	7	10	—	—	—	—
Presbytery of Tain.									
Rev. Donald C. M'Donald, Kilmuir Easter,	1	3	–	7	—	—	—	—	—
,, Daniel Forbes, Edderton,	1	3	5	7	—	11	13	—	—
,, John Hutcheson Fraser, Rosskeen.	1	3	5	7	10	—	13	—	—
Elders.									
Mr. William M'Kenzie, factor, Ardross,	1	3	5	7	—	—	—	—	—
,, Thomas Martin, accountant, Edinburgh.	1	3	–	7	—	11	13	15	—
,, Alexander Wallace, farmer, Tullich, Fearn,	1	3	5	7	—	—	—	—	—

Synod of Sutherland and Caithness.

Presbytery of Dornoch.									
Rev. John Murray, Clyne,	1	3	6	7	—	—	—	15	17
,, John Falconer, Rosehall,	1	3	6	7	—	11	13	—	17
,, Alexander M'Kay, Rogart,	1	3	5	7	10	11	13	16	17
Elders.									
Dr. Thomas A. G. Balfour, Edinburgh,	1	3	5	7	10	11	13	16	17
Mr. James Gemmel, publisher, Edinburgh,	1	3	5	7	—	—	—	16	—
,, Donald M'Kay, 7 Arniston Place, Edinburgh,	1	3	5	7	10	—	13	16	17
Presbytery of Tongue.									
Rev. John Stuart M'Kay, Altnaharra,	1	3	6	7	—	—	—	—	—
,, John Ross M'Neill, Tongue,	1	3	6	7	10	—	—	—	17
,, James Cumming, Milness,	1	3	5	7	10	—	—	15	—
Elders.									
Mr. John M'Donald, 7 Albany Street, Edinburgh,	–	–	–	–	—	—	—	—	—
,, A. Ellison Ross, S.S.C., 30 Gilmore Place, Edinburgh,	1	3	6	7	—	—	—	—	—
,, William M'Kay, chief magistrate, Thurso,	–	–	5	7	—	—	13	—	—
Presbytery of Caithness.									
Rev. Finlay M. Harper, Wick,	1	–	6	–	—	—	—	16	—
,, Donald Mowat, Dunnet,	1	3	5	7	10	11	13	16	—
,, John C. Connell, Thurso,	2	4	6	8	—	—	—	—	—
,, Charles G. Ross, Berriedale,	1	3	5	7	—	—	—	15	—
,, Donald F. Sage, Keiss,	1	3	6	7	—	—	—	—	—
,, Dr. Walter Ross Taylor, Thurso,	1	3	5	7	—	—	13	—	—

	Divisions.								
Elders.	1	2	3	4	5	6	7	8	9
Mr. John Robertson, watchmaker, Wick,	1	3	–	7	10	11	13	16	17
,, Daniel Ross, clothier, Wick,	1	3	6	7	10	11	13	15	17
,, William Barnetson, mason, Thurso,	1	3	5	7	10	11	—	15	17
,, George M'Leod, poor inspector, Reay,	1	3	5	7	10	11	13	15	—
,, David Sutherland, farmer, Latheron,	–	–	5	7	10	—	13	16	17
,, John Elder, tailor, Thurso,	1	3	6	7	10	11	13	—	—

Synod of Glenelg.

Presbytery of Lochcarron.

Rev. Alexander M'Coll, Lochalsh,	1	3	5	7	—	—	—	—	—
,, Kenneth M'Donald, Applecross,	1	3	5	7	10	—	13	—	17
,, Ronald Dingwall, Poolewe,	1	3	5	7	10	—	—	—	—
,, John Finlayson, Coigach,	1	3	5	7	10	—	—	—	—
Elders.									
Mr. Simon W. C. Gauld, bank agent, Lochalsh,	1	3	5	7	10	–	—	—	—
,, Donald Macdonald, merchant, Applecross,	1	3	5	7	—	—	—	—	—
,, James Munro, gardener, Duncraig,	1	3	–	–	—	—	—	—	—
,, William Urquhart, teacher, Cove,	1	3	5	7	—	—	—	—	—

Presbytery of Abertarff.

Rev. Donald MacInnes, Glenmoriston,	1	3	5	7	10	—	13	16	17
,, William MacKinnon, North Ballachulish,	1	3	5	7	10	—	13	16	—
,, Duncan Macmurchy, South Ballachulish,	1	3	6	–	9	—	—	—	—
Elders.									
Mr. Donald Macmaster, merchant, Corpach,	1	3	5	7	10	—	—	—	—
,, Andrew Cameron, farmer, Cuilchenna,	1	3	5	7	10	11	13	—	—
,, John Connell, miller, Ballachulish,	1	3	5	7	10	—	13	—	—

Presbytery of Skye and Uist.

Rev. Angus Galbraith, Raasay,	1	3	5	7	10	—	13	16	—
,, Donald M'Lean, Carinish,	1	3	5	7	10	—	13	—	17
,, James Reid, Portree,	1	3	6	7	9	11	14	15	—
,, Joseph Lamont, Snizort,	1	3	6	7	—	11	13	15	—
Elders.									
Mr. Dugald Campbell, Provost of Greenock,	1	3	5	7	9	11	13	—	—
,, John Cowan, W.S., Edinburgh,	1	3	6	7	—	11	14	—	18
,, Donald MacCallum, merchant, 124 St. Vincent Street, Glasgow,	1	3	5	7	—	—	—	—	—
,, Roderick M'Leod, merchant, Royal Exchange, Edinburgh,	1	3	5	7	10	—	13	16	17

Presbytery of Lewis.

Rev. Malcolm Macritchie, Knock,	1	3	5	–	—	—	—	—	—
,, Hector Cameron, Lochs,	1	3	5	7	10	—	—	—	—
,, Roderick Macrae, Carloway,	1	3	5	7	—	—	13	—	—
Elders.									
Mr. David Macdonald, merchant, Aberdeen,	1	3	5	7	10	—	13	—	—
,, William Kidston, merchant, Ferniegair, Helensburgh,	1	3	5	7	—	—	13	—	—
,, Alexander Morrison, ropemaker, Stornoway	1	3	5	7	10	11	13	16	—

Presbytery of Orkney.

(*Having Synodical powers.*)

Rev. James Stuart, Kirkwall,	1	3	5	7	9	—	—	15	—
,, Daniel M'Neill, Holm,	1	3	6	7	—	—	—	—	—
,, Alexander Goodfellow, South Ronaldshay,	1	3	5	7	9	11	13	—	17
,, George Home, Evie and Rendall,	1	3	5	7	9	11	13	—	—
,, John Jamieson, Firth,	2	4	6	8	9	—	—	—	18

	Divisions. 1	2	3	4	5	6	7	8	9
Elders.									
Mr. Charles Cowan of Loganhouse, Edinburgh,	–	–	–	8	—	12	14	—	—
Dr. John Moir, physician, Edinburgh,	2	4	–	8	9	—	—	—	—
Mr. Robert Brotchie of Swanney, Orkney,	1	3	6	7	—	—	13	15	17
,, James Watt, Free Church Offices, Edinburgh,	1	3	–	–	9	11	14	—	17
,, James Gray of Halkland, Rendall, Orkney,	1	3	5	7	—	—	—	15	17
Presbytery of Shetland.									
(Having Synodical powers.)									
Rev. Alexander Martin, Dunrossness,	1	3	6	7	—	—	14	—	—
,, James H. Allan, Yell,	2	4	6	8	—	12	14	—	—
,, John D. Rogers, Delting,	1	4	6	8	9	—	14	—	17
Elders.									
Mr. George Martin of Auchendennan,	1	3	6	7	—	—	—	—	—
Dr. George Macdonald, Markinch,	1	3	6	7	—	—	—	—	—
Mr. James Berry, optician, Aberdeen,	1	3	6	7	—	11	14	—	—
Synod of Lothian and Tweeddale.									
Presbytery of Edinburgh.									
Rev. Dr. Thomas Main, Edinburgh,	–	–	–	–	—	—	—	—	—
,, Sir Henry Wellwood Moncreiff, Bart., D.D., Edinburgh,	1	3	5	7	—	11	14	16	17
,, Dr. James Begg, Edinburgh,	1	3	5	7	10	—	13	16	17
,, William Meek Falconer, Edinburgh,	2	4	6	8	9	—	—	15	—
,, George Macaulay, Edinburgh,	1	3	–	7	—	—	—	—	—
,, John M'Ewan, Edinburgh,	1	3	5	7	—	—	13	16	17
,, James Hood Wilson, Edinburgh,	1	3	6	7	9	11	—	—	—
,, Robert Gordon, Edinburgh,	1	3	5	7	—	11	13	16	17
,, George Philip, Edinburgh,	1	3	6	7	—	—	—	15	—
,, Dr. Horatius Bonar, Edinburgh,	1	3	5	7	—	—	—	—	—
,, John Kelman, Leith,	1	3	–	7	—	11	—	15	—
,, Robert Gordon Balfour, Edinburgh,	1	3	6	7	9	11	14	15	—
,, Alexander Gordon MacGillivray, Edinburgh,	1	3	6	7	—	11	13	15	—
,, Robert John Sandeman, Edinburgh,	2	4	6	8	9	—	—	—	—
,, Andrew Keay, Edinburgh,	1	3	6	–	9	11	14	15	17
,, Charles Wedderburn, Edinburgh,	1	3	6	7	—	11	13	15	17
,, Thomas Crerar, North Leith,	2	4	6	8	9	—	—	15	17
,, Thomas Cochrane, Edinburgh,	2	4	6	8	9	12	14	16	17
,, Dr. Robert Rainy, Professor of Church History, New College, Edinburgh,	1	3	6	7	9	11	14	15	18
,, John Duns, Professor of Natural Science, New College, Edinburgh,	1	3	6	7	—	11	13	15	17
,, Thomas Smith, Professor of Evangelistic Theology, Edinburgh,	1	3	5	7	—	—	13	16	17
,, Dr. Alexander Whyte, Edinburgh,	2	4	6	8	9	—	14	—	—
,, Charles M'Neill, Juniper Green,	2	4	6	8	9	—	—	—	—
Elders.									
The Right Hon. Thomas Jamieson Boyd, Lord Provost of Edinburgh,	–	–	–	–	—	—	—	—	—
Dr. John Henderson, Provost of Leith,	1	3	–	7	—	—	—	—	—
Councillor Henry Doig, Edinburgh,	1	3	5	7	10	11	13	16	17
Dr. Thomas Grainger-Stewart, Professor of Practice of Physic, Edinburgh University, Edin.	1	3	–	–	—	—	—	—	—
Dr. James Young, physician, Edinburgh,	1	3	5	7	9	—	—	—	—
Mr. Murdoch Ross, banker, Edinburgh,	1	3	5	7	10	—	13	—	—
,, William Wishart, merchant, Leith,	1	3	6	7	9	—	—	15	—
,, David C. Mudie, engineer, Edinburgh,	1	3	5	7	—	11	13	16	17
,, Charles J. Guthrie, advocate, Edinburgh,	–	–	–	–	—	—	—	—	—
Capt. Dugald Graham, Wardie Avenue, Edinburgh,	1	4	6	7	9	—	—	15	—
Mr. James Wilkie, H. M. Gazette Office, Edinburgh,	1	3	6	7	—	—	—	—	—
,, Peter M'Naughton, late merchant, Edinburgh,	1	3	5	7	—	11	13	—	17
,, James Fyfe, Law Agent and Notary Public, Edinburgh,	1	4	6	8	—	—	—	15	—

	Divisions. 1	2	3	4	5	6	7	8	9
Mr. John Rae, merchant, Edinburgh,	2	4	6	8	—	—	—	—	—
„ John Moffat, grazier, Edinburgh,	1	3	-	7	—	11	14	—	—
„ John Jamieson, merchant, Edinburgh,	2	4	6	8	9	—	—	15	—
„ James M. Corner, wood engraver, Edinburgh,	2	4	-	8	—	—	—	15	—
„ David Robertson, merchant, Leith,	-	-	-	-	—	—	—	—	—
„ Robert Simpson, builder, Edinburgh,	1	-	-	-	—	—	—	—	—
„ William Johnstone, surveyor, Edinburgh	2	4	-	8	—	—	—	—	—
„ Murdoch Campbell, Moray House, Edinburgh,	1	3	5	7	—	11	13	15	—
„ Thomas Dishington, Lark Villa, Trinity, Edin.	2	4	6	8	—	—	—	15	—
„ William Davidson, merchant, Edinburgh,	1	4	6	8	—	—	—	—	18
Presbytery of Linlithgow.									
Rev. Alexander Luke, Uphall,	1	3	6	7	—	—	—	—	—
„ Alexander Paterson, Bainsford, Falkirk	1	3	5	7	—	—	—	—	—
„ Daniel Wilson, Borrowstounness,	1	3	-	7	—	—	13	—	—
„ James Anderson, Polmont,	2	4	-	-	9	11	14	—	—
„ James Roy, Armadale, Bathgate,	1	3	-	7	9	11	13	15	17
„ James Forrest, Harthill, Whitburn,	2	4	6	8	—	—	—	—	18
Elders.									
Mr. Alexander Brown, blacksmith, Lennie Park, Corstorphine,	1	3	-	7	—	—	—	—	—
„ Thomas Chalmers, paper-manufacturer, Longcroft, Linlithgow,	-	3	5	7	9	—	—	—	—
„ Hugh Macpherson, merchant, Grangemouth,	1	3	-	-	-	11	14	—	—
„ Henry Cadell, of Grange, Bo'ness,	-	-	5	-	—	—	—	—	—
„ Thomas Newton, gardener, Madiston, Linlithgow,	1	3	-	7	—	—	13	—	—
„ Robert Robertson, ironmonger, Bathgate,	1	3	6	-	—	—	—	—	—
Presbytery of Biggar and Peebles.									
Rev. Colin A. Bannatyne, Coulter,	1	3	5	7	-	11	13	16	17
„ David Mitchell, Kirkurd,	1	3	6	7	9	—	—	15	17
Elders.									
Mr. William Waugh, farmer, St. John's Kirk,	1	3	5	7	9	—	—	—	—
„ Mr. Robert Proudfoot, joiner, Blythbridge,	1	3	6	7	—	—	—	—	—
Presbytery of Dalkeith.									
Rev. Peter Yule, Temple and Carrington,	1	3	6	7	9	—	14	15	—
„ John Farquhar Macrae, Cockpen,	2	4	6	8	9	—	—	—	—
„ Neil Duncan Maclachlan, Dalkeith,	2	4	6	8	9	12	14	—	—
„ John Charles Grant, Loanhead,	2	4	6	8	9	—	—	—	—
Elders.									
Mr. Robert Kitchin, builder, Bonnyrigg,	1	4	-	-	—	—	—	—	—
„ Charles William Cowan, Valleyfield, Penicuik,	2	4	-	8	—	—	—	—	—
„ Andrew Donald, farmer, Spittal, Penicuik,	1	-	-	-	—	—	—	—	—
„ John Fowler Kemp, The Parsonage House, Musselburgh,	1	3	6	7	—	—	—	—	—
Presbytery of Haddington and Dunbar.									
Rev. John Hamilton Howson, Dirleton,	1	3	-	7	—	—	—	—	—
„ David Alexander Beattie, Garvald,	1	3	5	7	9	11	14	15	—
„ Colin Sinclair Murray, Salton,	2	4	6	8	9	12	14	15	—
„ John Stevens Miller, Humbie,	2	4	6	8	9	—	—	—	—
„ James Matthew, Haddington,	1	3	-	7	—	—	—	—	17
Elders.									
Mr. Alexander Scott, farmer, Beanston Mains,	-	3	5	7	—	—	—	—	—
„ James Cochrane, farmer, Chesters,	1	3	-	7	—	—	—	—	—
„ Duncan Robertson, farmer, Samuelston Mains,	1	3	-	7	—	—	—	—	—
„ John Paterson, joiner, Fala,	1	3	-	-	—	—	—	—	—
„ George Reid, blacksmith, Haddington,	1	3	-	7	—	—	—	—	—

Synod of Merse and Teviotdale.

	Divisions.								
	1	2	3	4	5	6	7	8	9
Presbytery of Dunse and Chirnside.									
Rev. Thomas Wright, Swinton,	1	3	5	–	9	—	—	—	—
,, Adam Spence, Houndwood,	1	3	5	7	9	—	—	15	17
,, John Miller, Dunse,	2	4	–	8	9	—	—	—	—
,, George Taylor, Longformacus,	2	4	6	8	9	—	13	15	—
Elders.									
Mr. John Purves, clothier, Swinton,	–	–	6	8	9	—	—	—	—
,, John S. Bertram, farmer, Cranshaws,	2	–	–	–	—	—	—	—	—
,, John J. Fulton, blacksmith, Auchencrow,	1	–	6	7	—	—	—	—	—
,, Jasper Aitcheson, merchant, Dunse,	2	4	–	–	—	—	—	—	—
Presbytery of Kelso.									
Rev. William Robertson Nicoll, Kelso,	1	3	6	7	—	—	—	—	—
,, Alexander Stuart M'Tavish, Morebattle,	2	4	6	8	9	—	—	—	—
,, Norman Macpherson, Yetholm,	–	3	6	–	—	—	—	—	—
Elders.									
Mr. William Stoddart, missionary, Kelso,	1	3	–	7	9	—	—	—	—
,, Jonathan Melrose, writer, Coldstream,	2	4	6	–	—	—	—	—	—
,, Peter Logan, merchant, Kelso,	1	3	6	7	9	—	—	—	—
Presbytery of Jedburgh.									
Rev. John A. Smith, Newcastleton,	1	4	6	8	9	—	—	—	—
,, William A. P. Johnman, Hawick,	1	3	5	7	9	—	—	—	—
,, T. S. Anderson, Crailing,	2	4	6	8	—	—	—	—	—
Elders.									
Mr. Robert Wilson, lime merchant, Newcastleton,	–	–	–	–	—	—	—	—	—
,, George Blaikie, one of the magistrates of Hawick,	1	3	6	7	9	11	13	—	—
,, James Gray, Kalemouth House, Crailing,	2	4	6	8	—	—	—	—	17
Presbytery of Selkirk.									
Rev. Robert Sanders, Melrose,	1	–	6	–	9	12	14	—	—
,, John Mitchell, Lauder,	–	–	–	–	—	—	—	—	—
,, William Steven, Selkirk,	–	–	–	–	—	—	—	—	—
,, Robert Birkett, Ettrick,	2	4	6	8	9	—	—	15	—
Elders.									
Mr. Thomas Ballantyne, inspector of poor, Melrose,	1	3	–	–	—	—	—	—	—
,, Robert Richardson, junior magistrate, Lauder,	2	4	–	8	—	—	—	—	—
,, Robert Scott, farmer, Philiphaugh, Selkirk,	1	3	5	7	—	—	13	15	—
,, Thomas Elliott, teacher, Ladyside, Ettrick,	2	4	6	8	9	—	—	—	—

Synod of Dumfries.

Presbytery of Lockerbie.									
Rev. Alexander W. Milne, Canonbie,	2	4	6	8	—	—	—	—	—
,, Walter Smith, Halfmorton,	1	3	6	7	—	—	—	—	—
,, Alexander D. Campbell, Lockerbie,	1	3	5	7	—	—	—	15	—
,, Kenneth Moody-Stuart, Moffat,	1	3	5	7	—	12	14	16	17
Elders.									
Mr. Robert Hadden, blacksmith, Moffat,	1	3	5	7	—	—	—	—	—
,, David Mundle, roadman, Beetonhall, by Canonbie,	1	3	–	–	—	—	—	—	—
,, William Brockie, joiner, Lockerbie,	1	3	6	7	—	—	—	—	—
,, John Anderson, farmer, Wysebyhil (near Ecclefechan),	1	3	–	–	—	—	—	—	—

	Divisions.								
Presbytery of Dumfries.	1	2	3	4	5	6	7	8	9
Rev. Robert Smith, Corsock,	1	3	5	7	9	—	—	—	—
„ James Pollock, Dunscore,	1	3	5	7	—	11	13	—	—
„ James Gibson, Kirkpatrick-Durham,	1	3	5	7	10	11	13	16	—
„ John H. Thomson, Hightae,	1	3	–	7	9	—	—	16	—
„ William D. Thomson, Lochend and New-Abbey,	2	4	6	8	9	12	14	—	—
„ James Freer, Dumfries,	–	–	–	–	—	—	—	—	—
Elders.									
Mr. John Nelson, merchant, Kirkpatrick-Durham,	1	3	5	7	9	11	13	15	—
„ Robert Kirkpatrick, coal agent, Auldgirth,	1	3	5	7	—	—	—	—	—
„ Provost Gillies, wood merchant, Maxweltown,	1	3	5	7	10	—	—	—	—
„ John Gordon Brown, Lochanhead,	–	–	–	–	—	—	—	—	—
„ Robert Johnston, Lockerbie,	1	3	6	7	—	—	—	—	—
„ John Callander, grocer, Dumfries,	1	3	–	–	—	—	—	—	—
Presbytery of Penpont.									
Rev. Stevenson Smith, Sanquhar,	1	3	–	7	—	—	—	—	—
„ David Black, Penpont,	1	–	6	–	9	—	—	—	—
Elders.									
Mr. John M'Nay, druggist, Thornhill,	1	3	5	7	—	—	—	—	—
„ John Mitchell, Broomfield Bank, Glencairn,	1	3	5	7	—	—	—	—	—
Synod of Galloway.									
Presbytery of Stranraer.									
Rev. Robert Gladstone, Kirkcolm,	1	3	5	7	—	—	—	15	—
„ G. P. Robertson, Stoneykirk,	2	4	6	8	9	—	—	—	18
„ Alexander Warrack, Leswalt,	2	4	6	8	9	—	—	—	17
„ George Wilson, Glenluce,	2	4	6	8	9	—	—	15	—
Elders.									
Mr. Thomas M'Micking, merchant, Glasgow	1	3	6	7	9	—	—	15	18
„ Alexander H. M'Clean, farmer, Auchneel, Leswalt,	2	4	6	8	—	—	—	—	—
„ William M'Ewing, farmer, Auchnotroch, Leswalt,	1	3	6	7	—	—	—	—	—
„ David Frederick, of Gass,	2	4	6	8	—	—	—	—	—
Presbytery of Wigtown.									
Rev. James Thomson, Port-William,	2	4	6	8	9	—	—	—	—
„ William Strachan, Newton-Stewart	2	4	6	8	9	—	14	—	—
„ James Gorrie, Sorbie,	2	4	6	8	9	12	—	—	—
Elders.									
Mr. Thomas Murray, Provost of Wigtown,	2	4	–	8	—	—	—	—	—
„ John M. M'Candlish, W.S., Edinburgh,	2	4	6	8	—	—	—	—	—
„ Archibald Hewat, actuary, Glasgow,	2	4	6	8	9	—	—	—	—
Presbytery of Kirkcudbright.									
Rev. George Lawrie, Castle-Douglas,	2	4	6	8	9	12	14	15	—
„ Alexander Marshall, Kirkcudbright,	2	4	6	8	9	12	14	—	—
„ Peter Fisher, Longland,	2	4	6	8	9	—	—	—	—
Elders.									
Mr. Matthew Fairley, merchant, Glasgow	2	4	6	–	—	—	—	—	—
„ John Lawson, iron merchant, Glasgow	2	4	6	8	9	12	14	15	18
„ John Drybrough, 15 Coates Crescent, Edin.	2	4	–	8	9	—	—	—	—

Synod of Glasgow and Ayr.

	Divisions.								
Presbytery of Ayr.	1	2	3	4	5	6	7	8	9
Rev. Andrew H. Cowan, Troon,	2	4	6	8	9	12	14	15	18
,, Neil Livingston, Stair,	1	3	5	7	—	11	14	15	—
,, James S. M'Donald, Ochiltree,	1	3	6	7	9	11	14	—	—
,, Andrew Rowand, Wallacetown,	1	3	6	7	9	11	14	15	—
,, John M'Lennan, Crosshill,	1	3	6	7	—	—	—	—	17
,, Robert H. Arbuckle, Kirkoswald,	2	4	6	8	9	12	14	15	—
,, James Clark, Dalrymple,	2	4	6	8	9	12	14	15	18
,, William Anderson, Tarbolton,	1	3	5	7	10	—	—	—	—
,, Thomas H. Lang, Ayr,	2	4	6	8	9	—	—	15	—
Elders.									
Mr. James Ralley, joiner, Troon,	2	4	6	8	—	—	—	—	—
,, William Nisbet, farmer, Stair,	1	3	-	-	—	—	—	—	—
,, William Currie, retired merchant, Ochiltree,	1	3	-	7	—	—	—	—	—
,, Robert Miller, bootmaker, Ayr,	2	4	5	8	—	—	—	—	—
,, Matthew Allan, farmer, Tarbolton,	1	3	-	7	10	—	—	—	—
,, William Meikle, retired merchant, Wallacetown, Ayr,	1	3	6	7	10	11	13	—	—
,, David Maclagan, C.A., 9 Royal Circus, Edin.	-	3	6	7	9	—	14	—	—
,, John Robertson, retired merchant, Barnes Street, Ayr,	2	4	6	8	9	—	—	—	—
,, Duncan Grant, merchant, Ayr,	2	4	6	8	9	—	—	—	—
Presbytery of Irvine.									
Rev. James Maxwell, Kilmaurs,	-	4	-	8	—	—	—	—	—
,, Joseph Forrest, Stevenston,	1	3	6	7	—	—	—	—	—
,, Adam Maxwell, Galston,	1	3	6	7	9	11	14	15	—
,, Thomas Fowler, Loudon,	1	4	6	-	9	—	—	—	—
,, John Innes Wright Pollock, Mauchline,	2	4	6	8	9	—	—	—	—
,, James Clugston, Stewarton,	2	4	6	8	9	12	14	15	18
,, John Connel, Dreghorn,	1	3	6	7	—	—	—	—	—
,, Robert Sellar Macaulay, Irvine,	1	3	6	7	9	11	14	15	17
,, William Reid, Hurlford,	1	-	6	7	—	—	—	—	17
,, William Clow, Kilmarnock,	1	4	6	8	9	—	—	—	—
Elders.									
Mr. James Barr, farmer, Castlehill, Stevenston,	1	3	-	-	—	—	—	—	—
,, James Leggat, farmer, West Ashyard, Hurlford,	1	3	6	7	—	—	—	—	—
,, Wilson Paterson, farmer, Templehill, Loudon,	1	3	6	7	10	11	13	—	—
,, Edward M'Ewan, manufacturer, Mauchline,	-	4	6	8	9	12	14	—	—
,, John Stevenson, Whitlie, Stewarton,	1	-	-	7	—	—	—	—	—
,, William Gray, farmer, Fencedyke, Irvine,	-	3	-	7	—	—	—	—	—
,, George Paulin, ex-rector of Irvine Academy, Irvine,	1	3	6	7	—	—	14	—	—
,, Andrew Miller, manufacturer, Hurlford,	2	4	6	-	—	—	—	—	—
,, William Lindsay, farmer, Craigends, Fenwick,	1	3	-	7	—	—	—	—	—
,, Thomas Cuthbertson, junior, Myrtle Bank, Kilmarnock,	-	4	5	8	—	—	—	—	—
Presbytery of Paisley.									
Rev. John Russell, Lochwinnoch,	2	4	6	8	9	—	—	—	—
,, William Young, Barrhead,	1	4	6	8	9	—	—	—	—
,, Dr. John Thomson, Paisley,	1	3	6	7	—	—	13	15	17
,, Andrew M'Turk, Inchinnan,	1	3	5	7	—	—	—	—	—
,, William M'Indoe, Paisley,	2	4	6	8	9	—	—	—	—
,, Thomas Carruthers, Bridge of Weir,	1	3	6	7	—	—	—	—	—
Elders.									
Mr. John Williamson, bleacher, Calderbank, Lochwinnoch,	2	4	6	8	9	—	—	—	—
,, William Fairweather, gas manager, Craigheads, Barrhead,	-	3	6	7	—	—	—	—	—

	Divisions. 1	2	3	4	5	6	7	8	9
Mr. John Ronald, manufacturer, Paisley,	2	–	–	8	—	—	—	—	—
„ James Adam, farmer, Barnhill, Inchinnan,	–	–	–	–	—	—	—	—	—
„ John Orr, colporteur, Bridge of Weir,	–	3	6	7	—	—	—	—	—
„ William Muir Mackean, chemical manufacturer, Paisley,	2	4	6	8	9	12	14	—	18
Presbytery of Greenock.									
Rev. Dr. William Laughton, Greenock,	–	–	–	–	—	—	—	—	—
„ John J. Bonar, Greenock,	1	3	–	7	9	—	—	—	—
„ Alexander Baird, Port-Glasgow,	1	3	6	7	9	—	—	—	—
„ William Bell, Port-Glasgow,	2	4	6	8	9	12	14	—	—
„ David Boyd, Greenock,	1	4	6	8	9	—	—	—	—
„ Alexander Walker, Cumbrae,	1	3	6	7	—	—	—	15	—
„ Dr. Hugh Macmillan, Greenock,	–	4	–	8	—	—	—	—	—
„ Murdoch Macaskell, Greenock,	1	3	5	7	10	—	13	16	17
Elders.									
Rev. James Bonar, Greenock,	1	3	–	7	9	—	—	—	—
Mr. Duncan Campbell, joiner, Greenock,	1	3	5	7	—	—	—	—	—
„ David Kerr, banker, Greenock,	1	3	5	7	—	—	—	—	—
„ William Macneill, baker, Greenock,	–	4	6	8	9	—	—	—	—
„ John Maconie, engineer, Greenock,	–	4	6	8	—	—	—	—	—
„ Robert M. Lithgow, clerk, Port-Glasgow,	2	4	–	8	—	12	14	—	—
„ James Simpson, bookseller, Gourock,	2	4	6	8	9	12	14	—	—
„ Archibald Scott, feuar, Millport,	1	3	6	–	9	12	14	—	—
Presbytery of Hamilton.									
Rev. Thomas Pearson, East Kilbride,	2	4	6	8	9	—	—	—	—
„ Alexander Rankin, Strathaven,	1	–	6	–	9	—	—	—	—
„ Robert Wylie Lawson, Airdrie,	1	3	5	7	9	—	—	—	—
„ James Laing, Stonehouse,	1	3	6	7	9	11	13	—	—
„ John Andrew Fletcher, Bothwell,	2	4	6	8	9	12	14	—	—
„ Alexander Ogilvy, Coatbridge,	2	4	6	8	9	—	—	15	—
„ Robert Macgregor, Holytown,	1	3	6	7	—	—	—	—	—
„ Robert Gilchrist, Shotts,	1	3	5	7	—	—	—	—	—
„ Walter Rogerson Paton, Chapelton,	2	4	6	8	9	—	—	—	—
„ Henry George Shepherd, Cambuslang,	2	4	6	8	—	—	—	—	—
Elders.									
Mr. John Morton, Elmbank, East Kilbride,	2	4	6	8	9	—	14	15	—
„ William Scott, merchant, Strathaven,	1	3	6	–	—	—	—	—	—
„ Dundas Simpson, Monkland Villa, Airdrie,	1	3	5	7	—	—	—	—	—
„ Robert Naismith, merchant, Stonehouse,	–	3	6	–	—	—	—	—	—
„ John Galloway, Heath Bank, Bothwell,	2	4	6	8	9	12	14	—	—
„ James Taylor, draper, Coatbridge,	1	3	6	7	—	—	—	15	17
„ John Lawson, merchant, Motherwell,	1	3	–	7	10	—	—	—	—
„ Donald Mackintosh, Dykehead, Shotts,	1	3	5	7	—	11	13	—	—
„ Andrew M'Ghie, inspector of poor, Chapelton,	2	4	6	8	—	—	—	—	—
„ Thos. Gray, ironmaster, Morningside, Wishaw,	–	–	–	–	—	—	—	—	—
Presbytery of Lanark.									
Rev. John White, Carluke,	1	3	5	7	—	—	—	—	—
„ Thomas Ramage, Douglas Water,	1	3	6	7	9	—	—	—	—
„ Charles Gordon, Douglas,	2	3	6	–	9	11	14	15	—
Elders.									
Mr. Hugh Mosman, of Auchtyfardle, Lesmahagow, Lanarkshire,	1	3	6	7	—	—	—	—	—
„ Hugh Davidson, of Braedale, Lanark,	1	3	6	7	—	11	14	15	—
„ James Marshall, of Parkhouse, Carluke, Lanarkshire,	1	3	6	–	—	—	—	—	—

	Divisions.								
Presbytery of Dumbarton.	1	2	3	4	5	6	7	8	9
Rev. William Young, Baldernock,	–	4	6	–	9	—	—	—	—
,, William Sutherland, Alexandria,	2	4	6	8	—	—	—	—	—
,, Daniel Gunn, Dumbarton,	1	4	–	–	—	—	—	—	—
,, Archibald Bell, Renton,	2	4	6	8	9	—	—	—	—
,, Thomas Collins, Bonhill,	1	–	6	–	9	—	—	—	—
,, Robert Munro, Old Kilpatrick,	2	4	6	8	9	11	14	16	17
,, Walter Edward Ireland, Garelochhead,	2	4	6	8	9	—	—	—	—
,, William Alexander, Duntocher,	1	3	5	7	—	—	—	—	—
Elders.									
Mr. James Spalding, writer, Helensburgh,	1	3	6	7	—	11	14	—	—
,, Duncan Macmillan, joiner, Milngavie,	–	–	–	–	—	—	—	—	—
,, Archibald MacLean, designer, Jamestown,	2	4	6	8	—	—	—	—	—
,, John Dewar, auctioneer, Dumbarton,	1	4	–	–	—	—	—	—	—
,, Alexander Sutherland, merchant, Leith,	2	4	6	8	9	—	—	—	—
,, Edward Caird, of Finnart,	–	3	6	7	9	—	14	15	—
,, William Colquhoun, Rossdhu, Luss,	2	4	–	8	—	—	—	—	—
,, John Mitchell, merchant, Helensburgh,	2	4	6	8	9	—	—	—	—
Presbytery of Glasgow.									
Rev. Dr. John Adam, Glasgow,	1	3	6	7	9	11	14	15	18
,, D. R. Kilpatrick, Glasgow	2	4	6	8	9	—	—	—	—
,, John Smith, Shettleston,	1	3	6	7	9	—	—	—	—
,, A. C. Fullarton, Glasgow,	1	3	5	7	9	11	14	—	—
,, A. O. Johnston, Glasgow,	2	4	6	8	9	—	—	—	18
,, Alexander Linn, Glasgow,	2	4	6	8	9	—	—	—	—
,, John White, Glasgow,	1	3	6	7	9	—	—	—	—
,, James Wallace, Partick,	2	4	6	8	9	—	—	—	—
,, Dr. James S. Candlish, Professor of Theology in the Free Church College, Glasgow,	2	4	–	8	9	—	—	—	—
,, Robert Black, Kilsyth,	–	–	–	–	9	—	—	—	—
,, John M'Gregor, Glasgow,	2	4	6	8	9	12	14	—	—
,, John Isdale, Glasgow,	1	3	5	7	9	—	—	15	17
,, Andrew Melville, Glasgow,	2	4	6	8	9	—	14	—	—
,, George W. Thomson, Glasgow,	2	4	6	8	9	12	14	15	—
,, Dr. Marcus Dods, Glasgow,	2	4	6	8	9	—	—	—	—
,, John Girvan, Maryhill,	1	3	5	7	9	—	—	15	—
,, William Jeffrey, Glasgow,	1	–	6	8	9	—	—	—	—
,, William Leitch, Glasgow,	2	4	6	8	9	—	—	—	—
,, C. A. Mackenzie, Govan,	1	–	–	–	—	—	14	—	17
,, John Burnett, Glasgow,	1	3	6	–	9	—	14	—	—
,, George Davidson, Glasgow,	1	3	6	7	9	—	—	—	—
,, James Nicoll, Glasgow	1	3	6	7	—	11	14	—	—
,, Ewan Gordon, Glasgow,	1	3	5	7	10	—	—	—	17
,, George G. Cameron, Glasgow,	1	3	6	7	9	12	14	15	—
,, R. C. Smith, Glasgow,	1	3	5	7	—	11	13	16	17
,, Robert Gault, Glasgow,	1	3	5	7	—	—	—	—	—
,, James Findlay, Glasgow,	–	–	–	–	—	—	—	—	—
,, John Hanson, Glasgow,	2	4	–	–	—	—	—	—	—
,, Dr. Samuel Miller, Glasgow,	–	–	–	–	—	—	—	—	—
,, James Munro, Rutherglen,	–	–	–	–	—	—	—	—	—
,, John Gall, Rutherglen,	2	4	6	8	9	—	14	—	—
,, James Johnstone, Glasgow,	–	3	6	7	—	—	—	—	—
,, Hector Hall, Glasgow,	2	4	–	8	9	11	14	15	—
,, Dr. Alexander B. Bruce, Professor of Theology in the Free Church College, Glasgow,	2	4	6	8	9	12	14	—	18
,, Alexander S. Patterson, Glasgow,	1	3	6	7	—	—	—	—	—
Elders.									
Mr. William Millar, merchant, Glasgow,	1	3	–	–	—	—	—	—	—
Dr. John Gray M'Kendrick, Professor of the Institutes of Medicine in the University of Glasgow,	2	4	6	8	9	—	—	—	—
Mr. Archibald Ferguson, writer, Glasgow,	2	4	–	–	9	12	14	—	—
,, William Stevenson, brickmaker, Glasgow,	1	3	–	7	—	—	—	—	—
,, George Miller, merchant, Glasgow,	2	4	6	8	9	12	14	—	—

	Divisions. 1	2	3	4	5	6	7	8	9
Mr. David Lawson, engineer, Glasgow,	2	4	5	8	—	—	—	—	—
,, William Mitchell, merchant, Glasgow,	1	3	5	7	—	—	—	—	—
,, William Mackie, bank accountant, Glasgow,	2	4	6	8	—	—	—	—	—
Dr. Walter G. Blackie, publisher, Glasgow,	2	4	–	8	—	—	—	—	—
Mr. John Hislop, millboard manufacturer, Kilsyth,	2	4	–	8	—	—	—	—	—
,, Moses Winning, calenderer, Glasgow,	2	4	5	8	—	—	—	—	—
,, James G. Logan, merchant, Glasgow,	2	4	6	8	9	12	14	—	—
,, Campbell Douglas, architect, Glasgow,	2	4	–	8	9	12	14	—	—
,, Peter M'Omish, house factor, Glasgow,	1	–	5	–	—	—	—	—	—
,, John Gilchrist Stewart, merchant, Glasgow,	2	4	–	8	9	—	—	—	—
,, John Hope, writer, Glasgow,	–	4	–	–	—	—	—	—	—
,, James H. M'Clure, writer, Glasgow,	1	3	5	–	—	—	—	—	—
,, Thomas Binnie, valuator, Glasgow,	1	3	6	7	—	—	—	—	—
,, John Hart, banker, Glasgow,	2	4	6	8	—	—	—	—	—
,, George Munro, builder, Glasgow,	1	3	5	7	10	—	—	—	—
,, George Macfarlane, merchant, Glasgow,	1	3	6	7	9	—	—	15	—
,, William C. Morton, merchant, Glasgow,	1	3	–	7	—	—	—	—	—
,, John Buchannan, merchant, Glasgow,	–	3	–	7	—	—	—	—	—
,, Daniel Frazer, chemist, Glasgow,	1	3	6	7	9	—	—	—	—
,, James M'Michael, accountant, Glasgow,	1	3	5	7	—	—	—	—	—
,, Robert S. Murray, banker, Rutherglen,	2	4	6	8	9	—	—	—	—
,, James Johnstone, manufacturing chemist, Glasgow,	2	4	6	8	—	—	—	—	—
,, Colin Brown, insurance agent, Glasgow,	1	3	5	7	—	11	13	15	—
,, Alexander Pollock, merchant, Glasgow,	–	4	6	8	—	—	—	—	17
,, John Stewart Templeton, carpet manufacturer, Glasgow,	2	4	–	8	9	—	—	—	—
,, Alexander S. Baird, merchant, Glasgow,	2	4	6	8	9	12	14	—	—
,, Robert Watson Sinclair, secretary to the Magdalene Institution, Glasgow,	1	3	5	7	—	—	—	—	—
,, David King, ironfounder, Glasgow,	1	3	–	7	9	11	14	16	17
,, John MacLellan, merchant, Glasgow,	2	4	6	8	9	—	—	15	—
Dr. William Patrick, Glasgow,	2	4	6	8	9	—	—	—	—
Presbyteries in India.									
Presbytery of Calcutta.									
Rev. William Crichton Fyfe, Calcutta,	–	–	–	–	—	—	—	—	—
Elder.									
Dr. George Smith, Secretary Foreign Missions, Calcutta,	–	–	6	–	9	—	14	15	—
Presbytery of Bombay.									
Rev. J. G. Couper, Nagpur,	1	3	–	7	9	—	—	—	—
Elder.									
Mr. Robert Rule, manufacturer, Glasgow,	2	4	6	8	9	—	—	—	—
Presbytery of Madras.									
Rev. George Milne Rae, Madras,	–	–	–	–	—	—	—	—	—
Elder.									
Mr. Gilbert Beith, Glasgow,	2	4	6	8	9	12	—	—	—
Presbytery of Italy.									
Rev. George Wisely, Malta,	–	–	–	–	—	—	—	—	—
,, John R. M'Dougall, Florence,	–	–	–	–	9	—	—	15	—
,, George Brown, Pau,	–	–	–	–	—	—	—	—	—
Elders.									
Mr. Walter MacLellan, of Blairvaddich,	1	3	–	–	—	—	—	—	—
,, James Balfour, W.S., Edinburgh,	1	3	6	7	9	—	—	—	—
Col. Archibald G. Young, Edinburgh,	1	3	6	7	9	—	—	15	17
Presbytery of Kaffraria.									
Rev. Richard Ross, Cunningham,	–	–	–	–	—	—	—	—	—
Elder.									
Mr. Walter Duncan, Glasgow,	2	4	6	8	9	12	14	—	18

PROCEEDINGS AND DEBATES

OF THE

GENERAL ASSEMBLY OF THE FREE CHURCH OF SCOTLAND.

THURSDAY, MAY 19, 1881.

THE Commissioners elected as members of the General Assembly appointed to be held this day convened, and after public worship and sermon by Dr. Thomas Main, Moderator of last Assembly, who preached from 2 Corinthians v. 13–15, "For whether we be beside ourselves, it is to God; or whether we be sober, it is for your cause: for the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead; and that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again," the Assembly was constituted.

Thereafter the roll was adjusted.

ELECTION OF MODERATOR.

Dr. MAIN said—Fathers and Brethren, the duties that devolved on me as Moderator of last General Assembly have now come to a close, but one thing remains, viz., to exercise the privilege of nominating my successor. Before proceeding to do so, allow me to renew the expression of my deep sense of the great kindness in the honour that was conferred upon me. On a day like this, when Disruption memories are stirring, and Disruption impulses are throbbing within us, how can we fail to recal, with glowing gratitude to God, that brilliant galaxy of extraordinary men who then adorned this ancient capital? I will not say that God lent them to us, for what are we?—but rather that God raised them up for Himself to maintain His own cause, and who have left us a noble heritage. Nor among the influences that powerfully contributed to the prosperity of the Church at that eventful period is it possible to forget that, while men of highest saintliness were to be found in our rural parishes, in almost all our leading towns she was represented by men who were well fitted to maintain her cause and advance her interests. In regard to such towns as Dumfries and Stirling, Dundee and Montrose, the Church has shown herself alive to her sense of obligation, and no doubt Perth and other towns would have shared the honour had not death, as we think, prematurely interposed. Of such honour a double share has fallen to the town of Greenock. At the Disruption period the then richest benefice in the Church was held by one of her ministers—a man who was the very soul of honour. No one dreamt of his failing in the day of trial. So long as the memory of the Disruption lasts the name of Dr. Patrick M'Farlan will be held in admiring recollection; and now, after the distance of more than a quarter of a

century, the eyes of the Church have again turned to the town of Greenock. To make mention of the name of Dr. William Laughton—(applause)—is to name a man of clear perception, calm judgment, sterling integrity, and moral worth. In his student days he formed one of a group who have left their mark on the history of the Church, and he left the Divinity Hall with the reputation of a man of scholarship familiar with the original tongues of Scripture—a man of culture, and, better far than all, a man of godliness. All life through he has maintained his student habits, adding to his stores of knowledge, especially in his own department, so that he has earned for himself the character of an erudite and accomplished divine. It was, therefore, with peculiar propriety that the Church appointed him to the convenership of the College Committee, in which he has rendered most valuable service. As a minister of Christ he has been faithful and diligent and devoted. He has gathered around him a large and loving flock, who have shared his continuous and unbroken services for the lengthened period of forty-two years, enshrined in the affections of his people, and held in high estimation by the entire community. Possessed of great weight of character, I commend him with great satisfaction as in every way worthy of the honour, and with perfect confidence that he will fulfil with dignity and impartiality the duties of the chair. (Applause.)

Sir HENRY MONCREIFF said—It is usual for some one to second the motion for the appointment of Moderator, and we have great reason, and with much sorrow, to regret that the member who was accustomed to do so for years (the Earl of Kintore) is now no longer here. In these circumstances, I feel myself called upon, and have special pleasure, in the case of Dr. Laughton, in doing so, to second the motion.

The nomination having been put from the chair it was agreed to unanimously. Dr. Wilson, Dr. Begg, and Dr. Elder then withdrew, and intimated to Dr. Laughton the desire of the Assembly that he should occupy the Moderator's chair. On the Moderator appearing in the hall, preceded by the officer, Mr. Britton, the members rose to their feet.

THE MODERATOR'S OPENING ADDRESS.

The MODERATOR then said—Fathers and Brethren,—I have to thank you very warmly for the honour you have conferred upon me by calling me to occupy the chair of this Assembly. I cannot but be gratified by such an expression of your confidence. At the same time, the gratification I feel is materially modified and restrained, by the consciousness of my own defects, and a deep sense of the responsibility attaching to my present position. It does not, perhaps, become me standing here to question the wisdom of your choice. Yet I cannot forget that there are brethren of my own standing, who have rendered far more distinguished services to the Church, and may justly be regarded as better entitled to the honour she has to bestow I feel as if I owed an apology to those honoured and beloved brethren for consenting to take precedence of them on this occasion. But while feeling how little claim I have to the honour of the chair, I have not felt myself at liberty, in the circumstances, to decline the burden which it entails. And now, as you have placed me here, I shall endeavour, with divine help, to discharge the duties of the office with all fidelity, and I confidently look to you for the necessary support in preserving order, in vindicating freedom of debate, and in maintaining the authority of the House and of the chair.

Fathers and Brethren, at every new Assembly we have solemn memories of the past, as well as anxious thoughts for the future. Those of us who can look back to the Disruption, who were privileged to take a part, however humble, in that great movement, and of sitting as members of the first Assembly of the Free Church, cannot but have a lively impression of the changes which have passed over us since then. How different the aspect of our Assembly, not only as regards its place of meeting and external surroundings, but still more as regards its membership, those who fill its benches, those who occupy its seats of office and authority, those who guide its counsels and take an active part in its debates. Year after year, brethren in the ministry and in the eldership, with whom we have been long familiar, have gone from the midst of us, to join a nobler assembly, we trust, and to serve the Master in a higher sphere. Of those who have been removed by death since last Assembly, let me refer briefly to a few names well known amongst us.

Dr. John Bruce, of Edinburgh, has passed away in a good old age, the father of the Free Church—a great and venerable name to those who remember him in his prime, and who in their youthful days felt the influence of his vigorous intellect and most original mind. To most here, indeed, his is but the shadow of a great name, for he has long been withdrawn from public life; but in the days of his strength he held no inferior place among the great preachers who then occupied the pulpits of this city. He took little part indeed in the public business of the Church, and declined to occupy this chair. The pulpit was his chosen sphere, and to the work of the pulpit he devoted himself with singular assiduity and success, never more in his element than when expounding the Word of God, and holding forth the gospel of His grace with a freshness and originality which never failed to interest, and at the same time with an earnestness and fervour eminently fitted to impress and convince his hearers.

The name of Dr. John Roxburgh, one of my predecessors in this chair, was long familiar to us—a man full of ardour and enthusiasm in every department of ministerial work. Beginning his ministry in Dundee, he was ultimately settled in Glasgow as minister of Free St. John's congregation—originally formed by Dr. Chalmers on the footing of a great territorial Mission Church, and afterwards under the pastoral care successively of Dr. Patrick M'Farlan and Dr. Thomas Brown. Dr. Roxburgh proved himself worthy of such distinguished predecessors. By his pulpit power, holding together that large and influential congregation, and at the same time throwing himself with characteristic energy into the mission work in which it had been all along engaged. No man was better fitted to act as convener of the Assembly's Home Mission Committee, an office which he held for several years. Impaired health too soon deprived the Church of his invaluable services. For several years he has been withdrawn from active life, and now he rests from his labours.

There are other Disruption ministers, recently deceased, and more or less known to most of us; of whom I may mention Mr. Norman M'Leod, of Trumisgarry, and Mr David Wilson, Fullarton, Irvine—brethren who did not court notoriety, but persevered with steadfastness and consistency in their immediate spheres of duty, having each finished where each of them began, a prolonged and faithful ministry of between forty and fifty years. Dr. Cairns, of Melbourne, formerly of Cupar, though ending his days in the other hemisphere, cannot be forgotten by his brethren at home. He did a great work in the land of his adoption. The position which Presbyterianism now holds in the great centre of Australian wealth and influence is due in no small measure to the pulpit gifts, high character, and indefatigable energy of Dr. Cairns. Of post-Disruption ministers who have died since last Assembly, let me just mention the names of Mr. George Charles, of Stranraer; Mr. Comrie, of Carnoustie; and Mr. Ireland, of Portobello—brethren who have been in the ministry more than thirty years, well known to many here, and highly esteemed for their work's sake in their respective localities.

Of elders accustomed to sit in our General Assembly who have died during the past year, the first whose name will occur to all of us is the late Earl of Kintore. His rank could not but attract notice here, and give him prominence. But it was his Christian character, his earnest piety, his ardent zeal, his catholic spirit which secured for him our highest regard and esteem. Not ashamed to own Christ in the higher circles of society, to which, by birth, he belonged, he was as little ashamed to own his brethren in Christ, however different their place in the social scale. We shall long miss that frank expression of opinion, that generous tone, and courteous demeanour which were so characteristic of him. It seems but yesterday that we saw him in his usual place; we thought we were to have him long among us; but such was not the Master's will. He has suddenly called His servant, saying: "Come up higher." There are other elders, members of Assembly recently removed by death—Mr. John Harvey, of Stirling, who sat for many years in this House, and who was well known as taking an active and intelligent part in its business; and Mr. George Logan, Berwickshire, who entered the Assembly more recently, but whose Christian character, combined with no ordinary measure of ability and sound judgment, was already securing for him an influential position. It is men such as these, such elders and office-bearers, who form the very backbone of the Church, invaluable in aiding its councils and managing its affairs. We have to thank God that there are many such men still spared to us, while we

cannot but mourn the premature removal of brethren so justly esteemed. I cannot conclude these brief notices without referring to one who, though not a member of this House, had an official connection with it of a most important kind. Mr. Alexander Stocks was well known to every one, and by all of us regarded with very peculiar feelings of respect, of confidence, and of attachment—one of these loyal natures, ever alive to the claims of duty and the obligations binding between man and man. I need not say with what exactness and fidelity he discharged the duties of his office. As a faithful servant of the Church, in a public and honourable position for so many years, you will all agree with me he is worthy of grateful remembrance.

I have been referring to changes in the ministry and the eldership, but there are other changes to which a Church is liable, not so obvious, gradual in their progress, and often unnoticed in their beginning, yet in their issues, it may be, most momentous. In the case of every Church there are elements operating from within and without which are continually tending to modify or alter the spirit by which it is actuated, the position it occupies, and the influence it exerts. How it fares in this respect with the Free Church is a question which must often occur to thoughtful minds. Thirty-eight years have elapsed since the Free Church, renouncing the privileges and emoluments of State connection, took up its new position as a witness to the truth of God in some of its most vital bearings. After the lapse of so long a period is there any material change in our position and prospects? Are we the same still as regards our spirit, our principles, the ground we occupy, and the steadfastness with which we maintain it? The question naturally occurs and occasions no little anxiety to some of the Church's best and most earnest members—apt indeed to be looked at and hastily answered in a too desponding spirit—but one which assuredly deserves serious consideration. To give anything like a full and adequate answer to the question I have now stated, even though I thought myself competent for the task, would occupy much more time than I have now at command. To attempt to answer it, indeed, would be little less than presumption on my part, considering how many there are in this Assembly better qualified to do so. I may venture, however, to suggest briefly some considerations which ought to be taken into account, if we would estimate aright the changes which have passed, or are passing, over the Church to which we belong, some fitted to allay undue apprehension or discouragement, and some to set us on our guard against real dangers.

In the first place, to institute a direct comparison between the present and the past of our experience as a Church, without making allowance for the very peculiar circumstances which characterised the outset of our history, can lead to nothing but erroneous conclusions. Those who can look back to the early years of the Free Church have a lively remembrance of the ardour and enthusiasm by which they were marked—the prevailing spirit of love and brotherly co-operation—all knit together by common principles and sympathies, no effort spared, no sacrifice grudged, no difficulty that could not be faced and overcome. There were evidences of spiritual life in the Church at that period of a very remarkable kind, such as that generation had never before witnessed, and such as have scarcely been witnessed in later years. If the period immediately preceding the Disruption was a time of much anxiety, that which followed was marked by such success as far exceeded the most sanguine expectations. It is not surprising that many who remember all this are apt to give way to feelings of despondency, when they look at the Free Church as it now appears after the thirty-eight years of its chequered history. It seems to them so changed, and changed, they think, only for the worse. They would write upon it "Ichabod"—nothing for it in the future but decadence and decay. But such a judgment is rash and unwarrantable. We are forgetting the extraordinary circumstances of that memorable period to which we naturally look back with fond regret. The prodigious impulse received at the outset was such as, in the very nature of the thing, could not be permanently maintained, and still less repeated or renewed at a subsequent period. It was under conditions altogether extraordinary and exceptional that our Church commenced its career. The enthusiasm and success which characterised our early years were no less exceptional. It was to be expected that the first impulse would gradually subside, and the subsequent experience of the Church fall to a more ordinary level. The history of the Christian Church in all ages, more especially of the greatest movements in it of spiritual life and energy, exhibits such constant alternations, such a successive ebb and flow, as might have led us to anti-

cipate something of our actual experience in this respect. The very height of our success, as we look back upon it, makes the subsequent receding of the tide more obvious, and so, to those who love our cause, more distressing. Undoubtedly it was to be expected in some measure; some such change was to be looked for in the very nature of things. As regards any spiritual decay or declension through remissness, or want of fidelity on our part, we cannot fail to see that success brings with it dangers of this kind to Churches as well as to individuals. The extraordinary success of the Free Church during the first period of its history, surprising to ourselves, was still more surprising to the outside world. They looked on it with astonishment. Politicians were alarmed; some spoke against us, some applauded us; at all events, we attracted much notice. Here was our danger—the snare to which we were exposed—the begetting in us of a self-confident and vainglorious spirit. Assuredly we did not altogether escape the snare, and to that we must trace, in some measure, subsequent evils, especially those divisions which have so weakened our influence, and retarded our progress. We were unduly uplifted; we have been rebuked, and it becomes us to be humbled.

But there are other elements of change besides those which may be traced within our own borders. No Church ought to be an isolated unit, wrapt up in self-contemplation, dwelling on its own excellences or brooding over its own ills. It will not do for us in the present day to take no account of what is passing in other Churches, to feel no interest in the movements going on among them, or to notice them only in the way of thanking God that we are better than they. All Protestant Churches, whatever their denominational title or peculiarity, are exerting an influence on one another more or less directly, often borrowing from each other for better or worse, or at least in an almost imperceptible way influencing and modifying one another's tone and spirit. During the first ten or fifteen years of its history the Free Church exerted an unmistakable influence both at home and abroad, especially on some of the Protestant Churches of the Continent whose bondage to the State was most flagrant and galling. Some of the effects thus produced attracted much attention at the time; perhaps their importance was over-estimated; yet they were significant and instructive, and probably we have not seen the end of them. But while the influence exerted by the Free Church was very marked during her early years, the influence exerted on her was of a much more gradual and less obvious kind, scarcely felt till the first great impulse of the Disruption had subsided, yet not less real. If we have influenced other Churches, be sure other Churches have influenced us; not perhaps as regards the particular articles of our creed or the distinctive features of our ecclesiastical polity, but at least as regards our tone and attitude and the relation in which we stand to other members of the great Christian commonwealth. I shall not attempt to trace this influence or define it exactly. That it has been in the main an influence for good can scarcely be doubted—most beneficial, if it only amounted to this, the correcting of any tendency to exclusiveness, making us feel that our Church is but one member of a numerous family who, whatever their differences of stature, or feature, or temper, have so much in common, that they cannot perpetually stand aloof from one another in an attitude of hostility and suspicion. Whatever effects of a painful kind attended the Disruption—whatever temporary alienations it occasioned—it has certainly tended, on the other hand, to draw more closely together various branches of the Reformed Church both in this country and abroad—a more permanent result we believe, as it is of happier augury than the other. We have seen a wider and more intimate intercourse between the Churches of the Old World and the New, of which we have just had a notable illustration in the recent meeting at Philadelphia of the General Presbyterian Council. We are true neither to the spirit of the gospel nor to the genius and history of Presbyterianism if we do not endeavour more and more to encourage and cultivate such intercourse. Churches so related must not suppose they have nothing to learn from one another. They should be mutually helpful. We may learn much from the experience of our neighbours; and assuredly as members of the same family there is no ailment affecting one which may not be of serious consequence to all the rest. Error or declension in one Church is no matter of indifference, still less of rejoicing, to other Churches.

We have been speaking of the elements of change necessarily involved in the circumstances of our early history, and also of the influence exerted on us by other

Churches: but there are elements of change of another kind, and from other quarters, to be taken into account—influences from without operating more or less on all the Churches of the present day—influences of a most powerful kind, though often very subtle in their operation. There are what may be called social influences—the practical life and habits of the country or community to which the members of the Churches belong; and then, besides, there are the opinions, the modes of thinking, the intellectual habits and tendencies of the age in which we live. Two kinds of influence acting on the Church from without—the former acting on the life of the Church in its practical exercise and manifestation—the latter acting directly on the faith of the Church and so on the life of the Church, at its very spring and fountainhead. As regards the former, what I have termed the social influence, the way in which the Church is affected by the habits, the pursuits, the common practices of the community by which it is surrounded and of which its members constitute a part—that I shall not dwell on at any length. Nothing is more obvious than the tendency to have the standard of practical life in the Christian Church lowered to the level of that generally recognised and adopted by those outside of the Church altogether. The prevailing tone and spirit of those around us—for instance, the eager desire of gain, the love of pleasure, the inclination to self-indulgence and luxurious gratification, so characteristic of a wealthy and prosperous community, are apt so to infect the Church as to weaken and depress its spiritual life, if not extinguish it altogether. The material prosperity of this country, and the extraordinary increase of its wealth during the last quarter of a century, have told injuriously on all the Churches, inducing changes, or paving the way for changes, of a very serious kind. On this I shall not enlarge. This is a matter in regard to which all faithful preachers are constantly warning their hearers as one of the most dangerous influences to which professing Christians of the present day are exposed.

We must notice, more particularly, the influence exerted on the Church by what may be called the spirit of the age—meaning by that its prevailing opinions, modes of thinking, intellectual habits and tendencies, its tone of sentiment and feeling, as finding expression in the manifold literature of the day. The spirit of the age, in this sense, is too often much at variance with the spirit of the gospel, operating injuriously on the faith of the Church, and even threatening to sap its very foundations. I do not refer so much to direct attacks on the Christian faith. There are many such indeed at the present day; more numerous, perhaps, now and undisguised than at any former period. There are publications avowedly engaged in the propagation of unbelief in every form. These are dangerous enough, though not so widely dangerous in their influence as much that appears in our current literature, having no direct bearing on religious questions, nor any professed hostility to the Christian Church. The mere ignoring of religious truth and of the teaching of Scripture, in the treatment of subjects on which they have a most direct and manifest bearing, is characteristic of much of the literature of the day otherwise quite unexceptionable. That has a most unhappy effect on many minds; and if such mere ignoring of religion be injurious, much more the slighting and sneering tone which it is the fashion of some writers to indulge in, when referring to questions of a religious kind which may at the time be attracting general attention. There is in some quarters a perpetual dropping of this sort which chills the soul, and, if not counteracted, tends to the extinction of everything like earnest Christian sentiment. There is another aspect of prevailing opinion to be noticed in its bearing on the faith of the Church, namely, the supposed attitude of science towards religion. Mark me, the *supposed* attitude of science towards religion. It is supposed by a great many in the present day that science and revelation are so directly and necessarily at variance that one leaves no room for the other. Of course, I am speaking just now of physical science, that which investigates the phenomena of the material universe, that seeks to ascertain the laws by which they are regulated. Certainly, there can be no real contradiction between the discoveries of science and the truths of revealed religion. Nature, rightly interpreted, will never contradict Scripture rightly interpreted; but there are misinterpretations in the one case as in the other. Apparent discrepancies will often emerge, but believing men may wait patiently and confidently for the result. Enlightened faith will never be jealous of the investigations of science, nor alarmed at the progress of knowledge in any department; and true science recognising the sphere of nature as its proper domain

will steadily decline to interfere with the supernatural as a different domain, another sphere of inquiry necessarily separate and distinct from its own. The most eminent students of science, keeping this distinction before them, refuse to intrude into the sphere of theology, and never think of applying the rules of physical inquiry to the investigation of spiritual truth. There is a perverting influence exerted on very many at the present day, by what they know, perhaps very imperfectly, of the progress of scientific discovery, leading them to the conclusion, however illogical, that we know nothing, and can know nothing, beyond the sphere of the material universe —nothing that is not within the range of that system of physical law which they call nature—nothing which cannot be ascertained and defined by strictly scientific methods. This is the naturalistic tendency of the present age, to set aside the supernatural as unknown to us and unknowable, which, cloak it as you may, under some plausible title such as agnosticism, leads us to nothing else than the theory of the materialist. Materialism is, in reality, a prevailing tendency of speculative thought and opinion at the present day—perhaps the prevailing tendency. I need scarcely add there is nothing so utterly subversive of Christian faith. If there be not one greater than nature, distinct from it and controlling it, conscience is a delusion and revelation a lie. It is often remarked that this is the age of doubt. Doubt meets us on every side and from every quarter. I dare not, indeed, speak in disparaging terms of honest doubt. I cannot think of the struggles of earnest, inquiring minds as if in themselves to be condemned, and necessarily implying something grievously wrong, some aggravated guilt. Many of the most earnest and established Christians have passed through that experience; but there is too much of a tendency amongst multitudes at the present day to encourage doubt, to invite it, to be content with it, yea, to make a boast of it, as if it was something in the fashion. Firm and unwavering faith in the Unseen would certainly seem to be more difficult of attainment now than formerly. Even where there is a real faith it is apt often to be timid and hesitating, standing always on the defensive, as if afraid to assert itself in an aggressive attitude. This is a sore evil, affecting all Churches in a greater or less degree—in some instances too obvious in its effect, in others less discernible, but not less real. What havoc has been wrought in many Churches on the Continent by the prevalence of rationalistic unbelief, I need hardly say. And even in Churches at home, usually esteemed evangelical, the denial or explaining away of one or other of the fundamental articles of the Christian faith is by no means uncommon. In many quarters, too, we trace the effect referred to in the impatience of confessional restraints, and the desire to get rid of creeds in whole or in part. The question of creeds and confessions is likely to disturb all Protestant Churches for a time. I shall not attempt to discuss it. There are many misapprehensions with regard to it. We hear much confused talk on the subject. We need to be on our guard against any extreme position, treating, for instance, the Confession as if it were on a level with Holy Writ, that which must never be altered, and cannot possibly be improved. But, on the other hand, there is nothing to be guarded against more anxiously at present than any yielding in this matter to the sceptical spirit and latitudinarian tendency of the age. In vain do we dream of making terms with unbelief, as if, by coming down to some lower ground, we could plant our foot more securely, and say to the rising tide, "Thus far and no farther." We shall soon be submerged if we are not prepared to take our stand without compromise on the supernatural revelation of the Divine Word, and on those cardinal truths of revelation, the clear and unequivocal assertion of which is characteristic of the Westminster Standards and indeed of all the Confessions of the Reformed Churches. We live in an area of changes. Many who observe the signs of the times believe that we are on the eve of changes which will try at once all social institutions and all religious beliefs. We need to be alive to the dangers that beset us. It will not do to live in a fool's paradise.

I should be sorry, however, if I seemed to take too gloomy a view of our present position and prospects. To draw disadvantageous comparison between the present and the past is to little purpose. Whilst alive to the manifold dangers which beset the Church at the present day, we must not overlook how much there is that is hopeful and encouraging. There is encouragement in the very conflict now going on between faith and unbelief, so ably maintained and attracting so much attention. Religious questions are engaging the public attention more and more—in a greater degree at present than at any period perhaps since the Reformation. If this be an

age of doubt it is certainly not, as I think, an age of indifference in regard to such subjects. There is encouragement in that, and, above all, there is encouragement in the evidence we have of spiritual life throughout the Churches. Yes, of a vigorous life, adequate to cope with those adverse influences to which we have been referring —to resist that deadly infection, those malarious vapours to which for a time the Church may be exposed. It is such like derived from the Church's glorious Head, which is the only real security against the inroads of error, of scepticism, and of unbelief. How was it that the flood of infidelity, which wore such a threatening aspect in this country during the last century, and at length assuming a popular form in the writings of Paine and his followers, seemed as if it would carry all before it, how was it that it was ultimately checked and arrested in its course? How, but by the revived life of the Churches, through that great awakening which, beginning with Wesley and Whitfield, steadily advancing and influencing more or less all the Churches of Britain, has been the source of all those great works of Christian enterprise and philanthropy which has made the present century memorable in the history of the Church. And, on the other hand, how was it that infidelity, making like progress in France during the last century, met with no check whatever until it reached its height, and had its terrible triumph in the great convulsion of the French Revolution? Why, but just because there was no living Church to withstand it—the Reformed Church trampled in the dust, the Catholic Church rotten to the core. The greatest danger to the Church is in the decay of spiritual life. When there is a lack of living faith, of warm love, of earnest, self-sacrificing zeal, then assuredly the way is prepared for the triumph of unbelief, but not till then. The Church needs to be quickened and revived. That there is life in it still we cannot doubt. So many earnest members, devoted labourers, diligent workers at home and abroad. So long as life shows itself so plainly and in such form, let us thank God and take courage. We have been graciously visited with seasons of quickening and spiritual revival again and again during years past, showers of blessings for the refreshing of God's heritage when it was weary. Let us be encouraged to seek renewed communications of the life-giving Spirit from Him who is the giver of every good and perfect gift.

Fathers and Brethren, you have weighty and difficult duties before you—much to occupy your attention, much business to be transacted in the ordinary administration of the Church's affairs, many subjects of interest to consider, to exercise your Christian sympathies, and matters besides about which there are serious differences of opinion. Such divisions amongst us we all deplore. We cannot conceal from ourselves the critical aspect of present differences. They are no trifling or insignificant disputes that at present disturb us. These are matters, in regard to which brethren on either side are likely to have strong feelings; but just for that reason are we the more bound to exercise a strict control over our words, to "keep our mouth with a bridle," and avoid most carefully whatever may tend to aggravate or embitter these differences. Self-restraint and mutual forbearance are essential to the right discussion of differences amongst brethren. Let us love the truth and peace, the one and the other, in their due order and relation. It is a delusive peace, indeed, that is obtained by any sacrifice of the truth. On the other hand, just as certainly the interests of truth are hindered, not promoted, by rash words or unrestrained ebullitions of feeling. Throughout all our discussions, therefore, let us realise the presence of the Master, have a supreme regard to His honour, and remember our constant need of His help and guidance. May He, who is the giver of every good and perfect gift, impart to you that wisdom from above which is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy.

ADDRESS TO THE QUEEN.

Dr. MAIN proposed that the usual Committee be appointed to prepare a loyal address to the Queen. The Free Church was loyal to the backbone; they had an intense admiration of their Sovereign. They were fully alive to the value of the services she had rendered to the country. (Applause.)

Provost SWAN, Kirkcaldy, seconded the motion. He was sure they were all as loyal as the members of any Church in the country. He hoped their Sovereign would long be spared to reign over them. (Applause.)

The motion was agreed to.

REVISED EDITION OF THE NEW TESTAMENT.

Sir HENRY MONCREIFF read a communication from Messrs. Nelson, publishers, in which they stated they were instructed to present to the General Assembly of the Free Church of Scotland a copy of the standard edition of the revised version of the New Testament, and he (Sir Henry) was requested to present it to the Moderator, in name of the University Presses of Oxford and Cambridge.

Principal RAINY said if they did not pass a resolution at this moment, it was only in order that at a future diet they might take notice of the book in a way more adequately expressive of their feelings than they could do at this moment. (Hear, hear).

THE LEGAL ADVISER OF THE CHURCH.

Sir HENRY MONCREIFF said he had a letter from Sheriff Campbell, the legal adviser of the Church, regretting that owing to the state of his health he would not be able to be present at this Assembly. Sir Henry said they had two members of the bar members of the House—viz, Sheriff Cowan and Mr. C. J. Guthrie—and he suggested that in the meantime those gentlemen should be invited to give such assistance as might be required.

It appeared, however, that Sheriff Cowan was not this year a member of Assembly, and Mr. C. J. Guthrie was therefore requested to act.

Dr. WILSON, in seconding the motion, said Mr. Guthrie would not only be willing to render such service, but he was very capable to do so. (Applause.)

The motion was agreed to.

BUSINESS COMMITTEE.

A committee was appointed to arrange the business of the House—Principal Rainy convener—after which the Assembly adjourned until next day at one o'clock.

FRIDAY, MAY 20.

The General Assembly resumed its sittings at one o'clock to-day—Rev. Dr. Laughton, Greenock, Moderator. The first hour of the sederunt was spent in devotional exercises, led by the Moderator, Sir Henry Moncreiff, and Professor Binnie.

MINISTERS APPOINTED TO PREACH.

The Assembly called for the report of the Committee on Assembly Arrangements, so far as it relates to ministers to preach before the Assembly; and, in accordance with the recommendation of the committee, the Assembly hereby appoint:—Mr. James Hood Wilson, minister of the Barclay Church, Edinburgh, to lecture and preach in the Hall in the forenoon; Mr. John T. Maclean, minister at North Bute, to preach in the afternoon; and Mr. Alexander Orrock Johnston, minister of Westburn Church, Glasgow, to preach in the evening of Sabbath, the 22d May. They further appoint—Mr. Alexander Walker, minister at Millport, to lecture and preach in the forenoon; Mr. James Alexander George, minister of St. John's Church, Montrose, to preach in the afternoon; and Mr. Thomas Crerar, minister of North Leith Church, to preach in the evening of Sabbath, the 29th May. The Assembly also instruct Mr. Wilson, when preaching in the forenoon of 22d May, to urge the claims of the society for the benefit of the sons and daughters of the clergy.

The recommendation was agreed to.

The members named being present, the Moderator intimated to them their appointments.

DEPUTIES TO THE IRISH CHURCH.

In accordance with the deliverance of last Assembly, by which it was arranged to send alternate deputations to the General Assembly of the Presbyterian Church

of Ireland and to the Synod of the Presbyterian Church of England, and that a letter should be sent to the Church in the year in which a deputation was not sent, a letter would fall to be sent this year to the General Assembly of the Irish Presbyterian Church. Dr. Main was requested to prepare the letter.

COLLECTIONS FOR THE CHURCH SCHEMES.

Dr. WILSON read the report regarding the collections ordered to be made by last Assembly. It stated that ten collections were appointed to be made during the year as compared with nine in the previous year. The proceeds of the nine collections of 1879 amounted to £20,404, 3s. 9d., while the ten in 1880 reached the sum of £20,550, 1s. 6d., showing an increase on the amount realised by collections of £145, 17s. 9d. On the Home Mission collection there was a decrease of £51, 13s. 9d.; Colonies, decrease, £187, 13s. 1d.; Foreign Missions, increase, £65, 17s. 3d.; Highlands and Islands, increase, £45, 4s. 1d.; Disruption Ministers, decrease, £154, 12s. 8d.; Conversion of the Jews, decrease, £281, 2s. 1d.; Continent, decrease, £359, 5s. 10d.; Colleges, decrease, £171, 12s. 9d.; Home Evangelisation, decrease, £660, 17s. 6d.; and Church and Manse Building Fund realised £1901, 14s. 3d. The number of failures in making collections for Home Missions was 55 against 54 last year; Highlands and Islands, 61 against 55; Colleges, 80 against 70; Foreign Missions, 34 against 36; Colonies, 53 against 58; Conversion of the Jews, 49 against 40; Church and Manse Building Fund, 123; Disruption Ministers, 128 against 135; Continent, 140 against 87; Home Evangelisation, 195 against 70. Besides the severe snowstorm, the reasons assigned for not making the collections were vacancies in the churches, and to absence of ministers at the time the collections were appointed to be made, local claims, &c. In some cases nothing was contributed beyond the amount of the ordinary collections, which certainly did not indicate a great amount of zeal on behalf of these objects for which the General Assembly felt themselves called upon to appoint special collections. The average amount realised for each scheme scarcely exceeded £2000, and in no case did a single collection realise £3000. The average contribution of each congregation was little over £2. The time had been in the history of the Free Church when the collections appointed by the General Assembly reached a very much higher sum. Twenty years ago the Home Mission collections amounted to £4532, being £1634 more than the collection for last year, and the other collections were much higher than they were now. Twenty years ago the collections for the Schemes, including the Education Scheme, amounted to £29,600, or, excluding that scheme, for eight schemes, £22,171. The decrease shown now was certainly not due to the contributions of the Free Church members being less liberal than they were twenty years ago, for it appeared that for all objects there is given now £260,000 at least more than was contributed twenty years ago; but the liberality of the Church seemed to be flowing in other directions than for the objects for which special collections were appointed by the Assembly. It was surely not a desirable state of things that schemes, for the maintenance of which the General Assembly appointed collections to be made, should be allowed to languish.

The Assembly appoint the schedules and lists to be dealt with in terms of the deliverance of the Assembly thereanent in 1860, and the Assembly also renew all the instructions given by the Assemblies of 1860 and 1864 to the Clerks of Assembly, to Presbyteries, and to Committees.

RELIGION AND MORALS.

Mr. ALEX. MACKENZIE, Tolbooth, Edinburgh, laid on the table of the Assembly the Report on the State of Religion and Morals (Appendix No. XX.) Mr. Mackenzie, in speaking to the report, alluded to the prevailing scepticism that exists, and which, he said, had a tendency to weaken the belief of those who could not be called sceptics in the great cardinal truths of God's Word. He impressed upon brethren the necessity of speaking plainly to their congregations, and not be like the minister who was designated a gentleman because he never called the members of his church "sinners." The committee were anxious that the Assembly should look upon the desirability of having the Presbyteries themselves to take up this work, and not leave it only to deputies from other Presbyteries. They all felt

one of the great hindrances in the way of the progress of God's Word was, that many of those who professed to be members of the Church lived so unlike their profession. There was one fact which he thought the Assembly should be made aware of—that this work in their Church was now attracting the attention of other Churches. The English Presbyterian Church had proposed to organise a series of deputations to their congregations like those which the Free Church had appointed, and following very much in their lines; and, if he did not mistake, the United Presbyterian Church also had their attention directed to the subject. Besides, when he had the honour last year of appearing at the Irish Presbyterian Synod, he was requested at one of their meetings to give an account of this work, as that Church was desirous to originate similar efforts. In conclusion, he had to state that they were indebted to the Moderator for the wise counsels given to them on the opening day.

Mr. J. H. WILSON, Edinburgh, proposed—"That the Assembly approve of the report, and record their thanks to the committee, and especially to the convener, and reserve to a future diet further deliverances on the report." He said this was one of the most important of all the subjects that would come before this Assembly. It lay at the root of everything else; it bore upon the life of the Church. The body might be what it would, but if the heart was not in a sound and healthy condition they knew what the body must needs become. This report touched the very heart of the Church; for all her schemes of usefulness at home, and all her work abroad, depended very much upon things being as they ought to be in the department which Mr. Mackenzie had now brought under their notice.

He believed there was much earnest and efficient work being done, although, for a time, there was not very much to show for it. They were not to judge of work merely by what appeared on the surface—by the immediate and more visible results. He knew in the case of some of their most devoted and earnest men that it had been after they had been long years in their graves that the full result of their labours had appeared. At the same time, no earnest worker could be content to remain in the dark as to whether God was owning and blessing his labours, and whether the great ends of the Church and of the ministry were thus being served. And in this report there was a gathering up of the more manifest fruits of the Church's work during the past year in different parts of the country, not for self-gratulation or boasting, but for encouragement or rebuke, thanksgiving or humiliation, and spiritual impulse.

The report was suggestive of several important practical lessons, and to some of these he would take the liberty of briefly calling the attention of the Assembly.

In regard to the truth which it had pleased God in a very special manner to own, it would be found, almost without exception, that the great outstanding truth which had touched the hearts of the people in their various congregations, and in the general community, had been the substitutionary work of the Lord Jesus Christ. "The guilt of sin, the condemnation under which the sinner lies, the necessity and nature of the substitutionary work of Christ, and the surety-righteousness of our Lord, as the only ground of a sinner's acceptance in the sight of God"—these are specially mentioned as the themes which have blessed for awakening and conversion, without which, indeed, they could not look for much in the way of touching the consciences and stirring the hearts of their people.

Then they had indications of the advantage of special means being adopted for this work. It was becoming customary to have special services alike in the English Church and in the Church of Rome, under the name of "missions." In all parts of the world this seemed to be looked upon as a means fitting in with the time, and one which was largely instrumental in awakening fresh interest among the people. And what these churches found helpful in their own peculiar lines, the Presbyterian Churches might utilise in the simple preaching of the gospel of the Lord Jesus Christ. One of the advantages of these services was, that they had specially qualified persons coming in contact with special classes, knowing how to deal with the people in such a way as to help them, being familiar with their difficulties and objections, and able to meet them in a way which others were not so able to do. He considered that on the whole there were great advantages to be got in having evangelists, lay or clerical, coming in in this way, and giving those in the ministry the benefit of their peculiar gifts and large experience.

Referring to the matter of personal dealing, Mr. Wilson stated that this had been peculiarly helpful, as was set forth in the report. It was a good thing to know what

the people they preached to were thinking and feeling. He believed they d not use the gifts they had in the Church in this particular direction as they ough as he felt sure there was in their congregations most valuable material which w lying unused, and he considered it would be their duty to have their eyes abo them, and to find out this class of fellow-labourers, and give them encouragement turn their special gifts to good account.

After referring to the great good accomplished among educated and Christi trained people, as well as among the ignorant, by those special movements, and to t benefit that had arisen from telling in one part of the Church and of the count what God had been doing in another, Mr Wilson proceeded to state, in connecti with the subject of morals, the other department of their committee's work, th they should have more of the preaching of the Ten Commandments. While th had evangelical foundations—the substitution of the Lord Jesus as the great the of their preaching, they ought to go forward boldly and faithfully expounding a applying the Ten Commandments. A little volume, by the late Mr. Mauri appeared not many years ago, entitled "The Commandments considered as t Instruments of National Reformation." He believed they had a great thoug suggested to them by the very title of that book, and he commended this subj specially to younger brethren in dealing with the subject of morals. It had delight him and many others to hear of their esteemed friend, Dr. Whyte, of St. George throwing himself with all his accustomed energy into work in this special directi one of his latest and most powerful efforts being the opening up to his people a the crowds of strangers also gathered round him the Ninth Commandment, as part of the truth which people needed very much to hear.

He thought they must make up their minds that they could not deal with th great subject of morals alone. There were other Churches in this country on wh the responsibility lay equally with themselves, and they had no right to assume th it lay only with them to elevate the morals of their countrymen. They were bou to consult and co-operate with the other Churches of the country in this gr business. They had sometimes been obliged to stand aloof, and in such cases th had no help for it; but in this instance, it was the duty of their Free Church make common cause with the other Churches in the country, doing together wh none of them could do alone.

They ought also, he considered, to have all classes of the community enlist in this great and good work, including the aristocracy and the higher classes their countrymen. He thought they had a right to look for help in this wo from those occupying high positions, and possessing, consequently, much influen The higher classes had always had great influence in Scotland, and were alw regarded with great respect and esteem by the mass of their fellow-countrymen not least by the people of their own Church. And he thought they should reminded that they had corresponding duties to discharge to the country. Th did not want their county meetings to be turned into religious conferences; th did not want their Commissioners of Supply to become preachers; but they want men in that position, and with an influence peculiarly their own, to take t Churches of the country into their counsels, and to co-operate with these in every w they could. On patriotic grounds, on Christian grounds, they had a right to app to these to aid them in seeking to arrest, with God's help, what was a common e and to attain what was a common good. (Applause.) Why should they not ha more men in this land like the venerable Earl of Shaftesbury—(applause)—or t estimable young nobleman who was at present the representative of Her Majesty this city? (Applause.) Why should they not have men in the position of these nob men, throwing themselves with all their heart and soul into this great work, giving the benefit of their most earnest thoughts, and of their means and influence. Th did not want to bring themselves as individuals under the notice of such, but as Church their past history and their work entitled them to speak out to the up ten thousand as God might give them opportunity, telling them what their d was, and what the times and the country had a right to expect at their han (Loud applause.)

Mr. DAVID DICKSON, elder (Edinburgh), seconded the motion for approval the report. He considered this committee on the state of religion and morals to one of the most important committees of the Church. It was a saying of Whitfi

that, in the Church of Christ there were outside workmen and inside workmen, both of them necessary and important. The work of this committee was inside work, bearing directly on the spiritual life of the Church and the ingathering of souls to Christ. He had had the pleasure of acting as a deputy to ten congregations last winter in obedience to the appointment of last Assembly, and ten years ago he had been engaged in the same work. It had been to himself most pleasant and profitable. Some of the happiest days of his life had been spent in this work of visiting congregations, inquiring how the work of the Lord was prospering. He could understand how Barnabas was so glad when he came to Antioch, and saw the grace of God. Samuel Rutherford once said, "They who go on Christ's errands always get something for themselves;" and so it may be said of the deputies. They received much benefit from meeting day after day so many office-bearers of the Church, some of them in a humble rank of life, but who were doing good service for their Master, and by their warmth and consistency adorning the doctrine of God their Saviour. He strongly urged his brethren in the eldership to be willing to engage in this work when called on. They would find it most blessed and refreshing to their own souls. By these visitations they received hints of what was going on in other parts of the Church, which they could bring home and make exceedingly useful in their own congregations.

And they had found these visits most useful also to the office-bearers and congregations they visited. The ministers were cheered and encouraged by the visitors. The elders, deacons, and congregations got words of counsel and sympathy from the strangers, and it would be found that the Lord often blesses a message when a stranger brings it. He could mention interesting incidents from his own experience. On one occasion, for example, he addressed in a country town a large meeting of young men, when he urged those who had the necessary grace and gifts to consider whether they should not devote themselves to the ministry of the gospel. A few days after he had returned home one of these young men came to his house in Edinburgh and said, "I heard you speak, and I have come to begin my studies for the ministry." That young man was now an earnest and successful minister in one of their colonies.

During last winter he had visited ten congregations in Glasgow. In these there was not much present evidence of spiritual progress. But much sowing of the precious seed was going on, in connection with Sabbath preaching, prayer meetings, Bible-classes, and Sabbath-schools. And with this diligence in sowing there was much prayer and longing for the Spirit to be poured upon them from on high. There had often been such periods in the Church, times of diligent sowing, followed by times of quickening and conversion. One of the most successful ministers had told him that in the beginning of his ministry he had for two whole years been diligently preaching and teaching, and there had not apparently been any fruit. But in a few years after the Lord sent a time of revival to the place, and the seed that had been sown bore much fruit unto life eternal. Let all who are now sowing be praying and expecting a rich harvest in God's good time.

His visits as a deputy last winter had made him (Mr. Dickson) realise more and more how entirely the Free Church was dependent on the Holy Spirit. Without God they could do nothing. Before the Disruption they used to cling for defence and hope to the Act of Security and Treaty of Union. Now, as a disestablished Church their only Act of Security was the promise of the Father. For their life and progress as a Church they were entirely dependent on the presence and power of the Blessed Spirit. No more looking to man—they were entirely dependent on God. Blessed dependence! May it be felt by them more and more.

Mr. IMRIE, Dunfermline, said, in reference to the subject of debt on church buildings, this matter had been found so urgent that other churches had, in the present depressed circumstances of the country, felt compelled to take it up, and deal vigorously with it. The fact that £100,000 was now being raised for church extension only made this incubus of debt more terrible, as not one farthing of that extension fund could go towards debt-extinction. Congregations were meanwhile being irretrievably crippled in all spiritual work. Better far help such congregations than build new churches.

Take one case from this year's report, p. 44:—"Where a congregation, strictly territorial, and having a membership of upwards of 500, gathered within the past seven years, and doing a good work in the district, is embarrassed with the heavy

burden of £5000 of debt." Now, alongside of this one solitary case referred to by the visitors, why should not all the several congregations in Glasgow, bearing among them above £50,000 of debt, have been minutely reported on, and brought prominently before the Church. As matters at present stand, our ministers might for years be breaking down under burdens too heavy for them to bear, and the Church never know of it till it was too late.

A correct note of the exact amount of debt over the Church could no doubt be got otherwise, and ought to be got at once, but that did not meet the whole case. The Committee on Religion could in their congregational visitation quietly and kindly find out for themselves the various degrees in which debt, in each separate case, was hindering or destroying the spiritual work of congregations; and by making this known to the Assembly in their annual report, bring the Church face to face with this multitudinous evil in all its forms.

With that one exception, the report this year was everything that could be desired. It chronicled on almost every page times of quickening and refreshing from the presence of the Lord.

Mr. THOMAS M'MICKING, Helensburgh (elder), said that as one sent to the outlying congregations of the Glasgow Presbytery, he desired to testify to the Assembly the thankfulness with which small congregations received the messengers from the General Assembly. In out-of-the-way places the office-bearers did not see many strangers desirous of inquiring into their spiritual welfare and giving them words of counsel and encouragement. He had a letter from the superintendent of the Sabbath school at Tollcross, Glasgow, where not a penny was raised for missions in 1880, but now, mainly by the visit of the deputies, they had instituted a fund, and since January last they had collected a sum of £4. Every penny thus saved might be looked upon as saved from the devil and the world, for thus children were taught habits of self-denial.

Mr. J. R. MILLER, Glasgow (elder), observed that the conviction had been growing on his own mind the more he had seen of this work that they in the Free Church had an agency at their hand which it would be well for them if they could utilise to a much larger extent—he meant the eldership of their Church. He found that with all they did there was a constant need to spur up their people about attending ordinances. He found in towns, for instance, there were necessarily a number of people who could not attend regularly the house of God. Now, where the people could not come to the service—where they were detained by household duties—could not the elders take the service more down among them? They all knew the effect of evangelistic meetings depended a good deal on their novelty, and they could not always have novelty. If they were always having resort to evangelistic work, it lost to a certain extent its novelty. Why was it that they had not more blessing in the ordinary ministrations of the sanctuary. He thought a good deal arose from the fact that when they went to these evangelistic meetings they expected blessings, but they had got into the habit of attending the house of God without looking for results. They went—and he thought all their people fell into this rut—just to hear, and there was an end of it. They heard with some profit; they talked perhaps about the sermons, but there it ended. They forgot what should follow, viz., to put the sermons into their lives—and the elders, especially, he thought, forgot that they ought to take what they heard down to their districts, gather their people, and let the sermons they heard—better evangelistic addresses than they often got at evangelistic meetings—filter through them to their people. He was quite persuaded if there was more of that done systematically by the eldership of their Church in their own districts they would see a greatly revived Church. (Applause.)

Mr. JOHN ROBERTSON, Pultneytown, Wick (elder), said that at the prayer meeting held in the Assembly Hall on Thursday evening he expected there would have been a large turn out of members, but when he arrived a few minutes before eight o'clock he found a large number of them in the lobby, and when in the hall he could not see fifty members of Assembly.* (A laugh.) While they looked at those outside they ought to bring their attention to what more immediately concerned themselves. This was not what it ought to be. The best test of knowing about

* On Thursday Evening all the members of Assembly are bound to be in attendance at the meetings of the Committees of Bills and Overtures.—ED.

the genuineness of a revival was to know what was used in worship, what they used in the service of praise, whether the psalms divinely appointed, or the hymns of Sankey and others, that had no official sanction for their usage. (A laugh.) On the matter of bazaars it was essential that the Church should face the matter. There were growing evils in these bazaars. For his own part, he would wish to see them abolished altogether; and, he might add, the Church had yet to learn, in the interests of religion and morality, that there was a more scriptural way of bringing out the freewill offerings of the people, freely allowing them to contribute of their substance without saying there were so many things to attract them. It was time, in the interests of religion and morality, the leaders of the Church ought to educate the people. Returning again to the praise at evangelistic meetings, Mr. Robertson referred to the very questionable means used in the service of praise—the spurious hymns which were displacing the divinely-appointed psalms. The Confession was very plain on the subject, and so was their Directory of Public and Family Worship. At Bible classes and social entertainments a liberty was given which ought not to be allowed, because it was an indirect way of introducing these instruments which men had invented for themselves, and which hindered the cause of purity of worship. Mr. Robertson proceeded to describe a children's meeting in the North, at which, he said, there was not a single verse of the psalms sung, thus depriving the children of the finest of the wheat, and feeding them with the straw and chaff of human growth. (Laughter.)

The motion was then put to the Assembly, and adopted.

Devotional exercises were again engaged in, and the Assembly rose at four o'clock, to meet again at seven o'clock.

EVENING SEDERUNT.

The Assembly resumed at seven o'clock—Dr. Laughton, Moderator.

REPORT ON OVERTURES.

Sir HENRY MONCREIFF submitted the report of the Committee on Overtures, which stated that it had been agreed to transmit 82 overtures to the Assembly. Of these 37 referred to the case of Professor Robertson Smith—some of them referring to the action of the Commission, and others not, but on different lines; 18 regarding the hymnal; 3 as to Sabbath observance; 2 as to the Society for Promoting Christian Knowledge; 2 as to Popery, from the same Presbytery, and apparently aiming at the same thing, which, Sir Henry said, had puzzled the Committee a little, but the Assembly might consider that afterwards; 1 as to spiritual qualifications for the ministry; 2 as to the supervision of students; 1 as to the method of taking evidence; 1 as to educational endowments in Scotland, &c.; 1 as to the Nomination Committee; 1 as to Disestablishment; 1 as to the abduction of young girls, &c.; 1 as to the Oaths Bill; 1 as to the opium traffic; and 1 as to the Standing Committees.

The report of the committee was adopted.

REPORT ON BILLS.

Dr. WILSON read the report of the Committee on Bills, which, amongst other things, recommended the transmission to the Assembly of a number of petitions adopted by meetings of Free Churchmen and kirk-sessions in different parts of the country against the procedure of the Commission in the case of Professor Robertson Smith.

The report was adopted.

ORDER OF BUSINESS.

Principal RAINY, as convener of the Business Committee, laid before the Assembly a draft of the order of business.

CONVERSION OF THE JEWS.

Dr. MOODY STUART gave in the report on the missionary efforts of the Church in connection with the conversion of the Jews throughout the world. (Appendix IX.) In submitting the report, he said that, in seeking the salvation of

Israel, they had a special promise to rely upon, the most outstanding want in the Christian Church to fill up, the highest self-interest to secure, and the most rapidly-ripening of all national histories to complete. (Applause.) In the time to come, as in ages past, other nations might waste away from the face of the earth; but Israel, which alone of all others had been crushed and continually threatened with extinction, had the assurance of permanence in the promise that "all Israel should be saved." It seemed as if Israel would have been destroyed by manifold persecutions, and that they would have perished in their unbelief. It had been said, indeed, that if Israel had not been persecuted—that if they had been treated with kindness—they would have been absorbed long ago among the nations; but whether Israel had been cut off in unbelief, or whether they had been absorbed in unbelief, in either case they would have been lost and not saved; and the sure promise of God was, that Israel in the end "shall be saved," and on that promise they went in their mission work. Latterly kindness had been tried on Israel; in Western Europe, as in America, for one or two generations they had been invested with all civil privileges, and the effect had been a great increase in numbers, in wealth, and in power. Unhappily, along with that, there had been in many a decrease of religious faith and a sinking into infidelity. An American Rabbi complained "that mothers and children had unlearned how to pray; that Sabbath rest, with its cheering, had taken leave of their homes; that the flower of piety had withered; that religion was at the freezing point, and that the enlightened Jews were on the brink of atheism." One of the leaders of the anti-Semitic agitation in Berlin said that the Jewish press breathed a spirit of hatred against everything Christian, that the Jews were destroying the Christian faith in Germany, and that their own creed was the blank page between the Old and New Testament. For the present, at least, the tide had turned against the Jews, and they spoke of the agitation in these terms: "The Jews had outstripped the Germans in the race for wealth and power—there was the head and front of their offending. The sole motive had been the envy excited by Jewish success in commerce and society during the last ten years. But a little further, and the result will be a general migration of the rich Jews of Germany to France, Belgium, and England. Germans might object to see the milliards, obtained as the war indemnity, monopolised by the Jews and spent ostentatiously in their presence; but they would object still more to see the milliards carried back to France to be spent and laid out among the 'hereditary enemy.'"

In the Prussian Chambers in Berlin, Pastor Stocker, the Court preacher, concluded an anti-Semitic address by an image, very graphic, but certainly very exaggerated, in which he likened Germany to a dead body under the cold inspection of a circle of Jews:—"At the *post-mortem* examination of a body, lately, there were present the district physician, the lawyer, the surgeon, and a fourth official—all Jews, and none but the corpse was German!" (Laughter.) Regarding these recent outbreaks of feeling against them, the more earnest Jews observed that this anti-Semitic agitation had come just in time to arrest the declension of the Jews into infidelity, and force them back into the companionship of their brethren. "If they read history aright," said the "Jewish Chronicle," "persecution had been appointed as a perpetual safeguard against the merging of Jews into the surrounding nationalities." Hitherto the providence of God had watched over Israel, staying persecution when it would have ended in extermination, and suffering it to revive again when prosperity would have ended in religious indifference and infidelity.

Next, the conversion of the Jews would fill up the most outstanding of all wants in the Christian Church, the absence of their elder brother. He did not mean either that the same amount of Christian effort should be put forth for the Jews as for the multitude of the heathen, or that the Jews and Gentiles would always remain distinct portions of the Christian Church; but just as there was a great blank in the family of God when the younger son was far off from the Father's house, so now, again, there was a great blank in the family of God when their elder brother was standing without; and until the Church should set herself in far greater earnest than she had ever hitherto done, this outstanding want would not be filled up. The Lord Jesus Christ was declared to be the corner-stone on which Jew and Gentile were united together; and there was this great blank in their Father's house, that whilst the wall of Judah remained unbuilt, Christ was not visibly the corner-stone of the temple. When the Lord should appear in His glory, it would

be to declare His name in Zion, and His praise in Jerusalem, when the people were gathered together and the kingdoms to praise the Lord; and then all the building would be joined together and grow into a holy temple in the Lord. (Applause.) As he wished to speak of the present progress of the Jews, he would not take up the point that it was the securing of their own self-interest to seek the salvation of Israel, but simply say that the receiving of them was expressly promised to be "life from the dead," and therefore not for the honour of their Lord only, but for their own sakes, for the sake of the whole world, they should earnestly seek the salvation of Israel. (Applause.) Finally, the history of Israel was at this hour the most rapidly ripening of all national histories. It had been truly said by an English writer that "the political and social influence of the Jews was every year becoming greater. Expectation with regard to their future as a nation was higher and more intense both among themselves and others. And the whole aspect of Providence towards the Jewish people was at this moment a rebuke to the apathy of Christendom, and to the feeble efforts that have hitherto been put forth for their recovery to Christ."

The Jews are rapidly becoming a powerful nation, and during the last ten years more rapidly than before. They are conscious of their own progress and proud of it. Quoting from a magazine article, Dr. Stuart said, "The press, in a great measure at home and almost entirely in Germany, was in the hands of Jews; and when they weighed the power of that organisation which was now in London being converted from a mere charitable into a political institution, they must admit that nothing could prevent the return of the Jews to their native land—a land which one of their great capitalists could buy as a private property—if once the irresistible energy of the nation was diverted towards that object. Controlling the press, holding leading positions in the government of Europe, and possessing the mightiest power of all in unparalleled wealth—organised and active, though silent in their strength—it was only the shrewd, worldly wisdom of the Jews which prevented their risking money in ventures certain to fail, while mongrel Pashas continued to misgovern their native land; and they might feel sure that, so soon as their hateful presence was withdrawn, the natural wealth of modern Palestine—the luxuriant crops of corn with which a great part of Europe might be fed; of oil, inferior to none in Italian olive yards; of wine, from the produce of old wine yards, deranged only for want of hands to tend the grape—would again be carried to the markets of the West, mainly through the agency and for the monetary advantage of the ancient conquerors of the Holy Land." (Applause.) If by any combination of prosperity and adversity Israel should, in the providence of God, regain the possession of their own land, while at the same time millions of them remained dispersed in every quarter of the globe, they would certainly exert a singular power in the world; and the saying, which they are fond of quoting, of their famous Rabbi, Jehuda Halevi, will become strikingly true—that "Israel is among the nations as the heart among the limbs," which, however, will only be when they acknowledge Jesus of Nazareth as the King of the Jews. The animosity against the Jews had lulled for a time in Germany, but seemed to have broken out more violently in Russia; and as Russia contained about three million of Jews, if it should continue the consequences might be serious.

In a variety of ways the history of the Jews seemed to be hastening toward great events, which warn us that it is high time for the Church of Christ to awake to the claims which the children of Israel have on their best efforts for their salvation. In our mission school at Pesth one of the girls has been withdrawn on account of her faith in Christ; and the Rabbi complained that she had become such a fanatic. If they should go forth and spread the knowledge of the Gospel amongst Israel, when a day of trial shall come upon them, it will probably be also a day of visitation; and the glad tidings of grace retained in their memories, or read in the New Testament, may prove to them a light shining in a dark place till the day dawn and the day-star arise in their hearts. In a large diamond factory in Amsterdam the work is carried on by four hundred men, all of them Jews. On the highest floor, with the brightest light, the young men with the best eyesight cut the facets of the diamonds with diamond chisels; and on the lower floors, with powerful machinery, the older men polish them with diamond dust. Among their objects of interest they show you a large diamond of which they can make no use, because it is harder than any other stone in the world, and no human skill can either cut or polish it. The first thought suggested by this stone, so hopelessly hard, is the Prophet Zechariah's

comparison of the heart of Israel to the hardness of the diamond—"Yea, they have made their hearts as an adamant stone." But when Israel shall be saved through grace, the same prophet alters the image, and predicts for them not the hardness of the stone, but the beauty of the brilliant jewel—"The Lord their God shall save them as the flock of His people, for they shall be as the stones of a crown lifted up as an ensign upon His land." That hardest of all adamants in the world, to which I have referred, is believed to be capable of exquisite beauty; but, meanwhile, it looks of little worth, like a large crystal of coarse, green glass, and the most skilful craftsman could not fashion it into grace and beauty, but could only crush it into dust for the polishing of other diamonds. Even so the power of man might crush the nation of Israel into dust, but it is quite helpless to transform it into Christian grace. But all things are possible with God; and to Israel the bright promise remains sure, and seems fast hastening to its fulfilment, "The Gentiles shall see thy righteousness, and all the kings thy glory; and thou shalt be called by a new name, which the mouth of the Lord shall name: Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God." (Applause.)

Mr. MOODY, Jewish missionary from Pesth, referred to the success of a movement which had been started and which had been supported by friends in Scotland, for the building of a church and school-house at Pesth. Now they had in that town a congregation which was deeply interested in their work. They were not subject to persecution in their work, and could devote themselves to the work of adding to the number of those who had already been converted. After stating that their congregation was of a somewhat cosmopolitan character, comprising people belonging to many nations, Mr. Moody said that the Jewish question was one which had now come to the front everywhere. It was not like the Greek or the Turkish question, but was one quite by itself. Although scattered among the nations, they dwelt and stood in a sense alone, their position being altogether unique. In Hungary they had a strong love to the Jews, and he considered they were engaged in the right solution of the Jewish question, their mission being prosecuted in the spirit of love. The Jews were not to overcome, but were to be overcome, and the solution of the Jewish question was the bringing of the Jews into the kingdom where there was no distinction between Jew and Greek. In Hungary their church in Pesth was the centre of ingathering, but, unfortunately, the debt on their church still amounted to about £2000. For the greater part of this sum they had to pay interest at the rate of 6½ per cent. They raised £120 or £150 per annum for congregational purposes, besides a considerable amount for missions, but this debt burdened them very much. But if they raised at present a sum of £700 they would be relieved from their financial difficulties. At the meeting of the Jewish Committee on Wednesday he was glad to say he had received a grant of £200 to clear off the debt, and he hoped within the next four weeks to receive the balance of £500.

Mr. NORMAN WALKER gave in a report of a deputation, consisting of Mr. Smith of Corsock, Mr. Brown Douglas, and himself, along with Mrs. Brown Douglas, as representing the Ladies' Society, who had visited the Jewish missions on the Continent. In regretting the absence of Mr. Brown Douglas, who had now for several years been secretary of the Jewish Committee, Mr. Walker said that during that time Mr. Douglas had laboured in the interest of the cause with an earnestness and assiduity which, in his opinion, merited the distinct recognition of the General Assembly. There was no detail in connection with their Jewish mission work on which Mr. Brown Douglas was not prepared to give an opinion deserving of the greatest weight and attention. Confining himself to an account of the mission at Constantinople, which he had visited, he explained that the most prominent method used was that of education, stating that they had now about 200 young people receiving education at the mission. They also, he mentioned, held religious services both on Sabbath and week days, while they had also house visitation and distribution of tracts; and, more recently, they had added a medical dispensary, in charge of a medical missionary, which had already borne much fruit. Referring to the high position and power now held by the Jews on the Continent, he pointed out that there were missionaries on the Continent who held that the Jew was a factor of such importance, that at election times the candidate felt it was as desirable for him to secure the Jewish vote as it was for a candidate in this country to get the Irish vote in Glasgow or Liverpool. Looking at this fact, and considering the

interest they had in the future, surely it was wise to endeavour to secure on their side a race who promised to be so influential.

Pastor CISAR, Bohemian pastor, then addressed the Assembly, giving some interesting information in regard to the work of the gospel in Bohemia, and inviting a deputation of the Assembly to share in the celebration of the centenary of the freedom of their Church.

The MODERATOR, in thanking Pastor Cisar for his address, said the Assembly could not forget the connection in early times between Great Britain and the land of Huss, and that in that country the great Reformation of the sixteenth century had its dawn. The Churches of Europe and America must always look upon it with interest in this respect. Neither could they forget the long period of persecution to which the Church of Bohemia had been subjected, so severe and cruel, indeed, that it was only surprising that such a remnant had survived to enjoy the freedom they now had. The Assembly cordially sympathised with them in the prospect of celebrating the centenary of their emancipation, desiring that they might have a spiritual blessing, and that the Church might extend itself still further. (Applause.)

Principal RAINY, in moving the adoption of the report, remarked that he believed the Church had all along felt that it was profitable work in which it was engaged amongst the Jews—that the fruits given them were precious, and that the hopes connected with it were not only interesting in themselves, but edifying to the members of the Church. Still they had felt, he dared say, that it was a work which God in the meantime—whether connected with their want of faith, or in connection with His own mysterious purpose—they were not led to feel that it was going on with great rapidity and with remarkable fruits. But they had great promises, and the fulfilment of these promises was to be associated with very great events in the history of the world. It was very specially a work in which they were called to believe that they might see the salvation of God. They found the work necessary, because by it they were made peculiarly to feel what the extent of Christianity was.

Mr. SMITH, Corsock, who had visited Constantinople as another of the Church's deputies, seconded the motion, and referred to the need which existed for labourers in that interesting field. He said that at this late hour he would confine his remarks to a single point. The committee were greatly in need of a man, and he might add, a man of first-rate quality, to act as a colleague to Mr. Tomory. He knew of no nobler field of Christian effort at the present time, or one more fitted to call forth all the energies of any young minister or probationer who had in him a spark of spiritual ambition, or the desire to leave behind him a mark on the development of Christ's kingdom, at one of the great epochs of its history. Events were hurrying forward with extraordinary rapidity. The Turkish empire was by universal consent fast breaking up. Constantinople was becoming more and more the centre of European interest, the pivot round which the events of the future must turn. The Jewish mind there as elsewhere was opening to new influences, and was greatly more accessible to Christian truth than in days gone by. We had heard to-night of the virulent persecutions which had been excited against the Jews in Berlin, in the south of Russia, and in other places, where it was kept down only by strong repression. This question, however, had another side. Whilst such excesses must be deplored by all Christian men, one is compelled to inquire if there be not some general cause at work to account for a movement so spontaneous and so widespread. Undoubtedly it was due to the great power politically, financially, and commercially which the Jews had everywhere acquired. The press and finance, the two main levers of modern secular society, were largely in their hands, or at least under their control, and extended their influence in many others, and indeed in all other directions. The nations resented the dictation of a power which was in the midst of them, and yet was not, and as they instinctively felt, never could be of them. These sufferings of the Jews, therefore, were a testimony to the extraordinary position attained to by them. Surely when such events and changes were happening before their eyes, it was the duty of the Christian Church to arouse herself to a sense of her responsibility. A young man engaging himself in the work of Israel's salvation might hope to have a share in helping forward a great crisis in the history of the Church and of the world.

The motion was adopted, as follows:—

"The General Assembly approve of the report, and accord their thanks to the committee, and especially to the convener.

"The Assembly welcome Mr. Andrew Moody and the other deputies from abroad

who have addressed them, and receive with interest the statements they have made bearing on their own special work, as well as on mission work among the Jews.

"They have also gladly received the personal testimony of members of the committee who have lately visited Constantinople, Pesth, Breslau, and Prague, to the efficiency of those who labour in these several places, and they have no doubt that this visit will have a beneficial influence on these stations and in the deliberations of the committee itself. The Assembly record their thanks to the deputies, and especially to Mr. Brown Douglas for his eminent services to the committee in this and in other respects. The Assembly rejoice to be informed of the Jewish children receiving instruction, and of the many inquirers during the past year who have come to all their missionaries, and for the measure of success which God has been pleased to give in dealing with them.

"They regret to learn that the expenditure of the committee this year has somewhat exceeded their income, and that the annual collection was so seriously affected in its amount by the extremely boisterous weather on the day which had been appointed for it in December last.

"The Assembly has every confidence in the liberality of the Free Church generally towards this as well as other schemes, and in these times when Jews are exercising so much influence in the world, and are also subject to so great persecution, they very cordially commend this mission in all its departments to the liberal efforts and earnest prayers of the people of this Church, and they invite, with renewed urgency, ministers of the Church to respond to the invitation the committee addresses to them for help in this field of labour."

The Assembly adjourned shortly after ten o'clock, to meet next day at ten o'clock.

SATURDAY, MAY 21.

The Assembly resumed to-day at ten o'clock—Dr. Laughton, Moderator.

THE CASE OF PROFESSOR SMITH.

Sir HENRY MONCREIFF said that when the overtures respecting Professor Smith's case, so far as the action of the Commission was concerned, were brought under the view of the House (on Monday night), he intended to move, unless something occurred to make any alteration in his intention—

"That the General Assembly having considered overtures relating to the case of Professor Smith, in so far as they refer to the action of the Commission in August and October, and the memorials on the same subject, find that there is no occasion for interfering with the action of the Commission, but that the report of its committee furnishes materials which call for earnest attention; further, instruct the clerks in preparing the Act for appointing a new Commission to frame it in the same terms in which similar acts have been framed since 1844."

Principal RAINY—I have to give notice of a motion on the same subject. In this connection I do not wish to say that this matter so far resembles a judicial case, and in a judicial case we do not give notice of motion, as there are pleadings at the bar. I think everybody will feel that in this case it is not only allowable, but absolutely due to all parties, that notice should be given at the earliest opportunity of what it seems to any of us to be suitable to propose. I will move:—

"The General Assembly having had their attention called by the judgment of the Commission in October, and by overtures from Presbyteries, to certain writings of Professor Smith, and in particular to an article, 'Hebrew Language and Literature,' in the 'Encyclopædia Britannica;'—

"And considering that said article was prepared for publication by Professor Smith after he had accepted service of libel on account of previous statements made by him on cognate matters;—

"And considering that said article was not before last Assembly when they pronounced judgment on said libel, because it did not appear until after the Assembly had risen, and the Professor, in accepting admonition as to the unguarded and incomplete character of previous utterances, gave no indication of its being in existence;—

"And having in view also a letter from Professor Smith to the Free Presbytery of Aberdeen, in which he explains and defends his conduct in relation to that article—Find:—

"1. That the construction of last Assembly's judgment in Professor Smith's

case, on which, in his letter, he claims that the right was conceded to him to promulgate his views in the manner he has done, is unwarrantable; the Assembly therefore repudiate that construction, and adopt the statement on this subject contained in the report submitted to the Commission in October.

"2. That the article 'Hebrew Language and Literature' is fitted to give at least as great offence, and cause as serious anxiety, as that for which he was formerly dealt with.

"3. That it contains statements which are fitted to throw grave doubt on the historical truth and divine inspiration of several books of Scripture.

"4. That both the tone of the article in itself, and the fact that such an article was prepared and published in the circumstances, and after all the previous proceedings in his case, evince on the part of Professor Smith a singular insensibility to his responsibilities as a theological professor, and a singular and culpable lack of sympathy with the reasonable anxieties of the Church as to the bearing of critical speculations on the integrity and authority of Scripture.

"5. That all this has deepened the conviction already entertained by a large section of the Church that Professor Smith, whatever his gifts and attainments, which the Assembly have no disposition to undervalue, ought no longer to be entrusted with the training of students for the ministry.

"Therefore the General Assembly, having the responsible duty to discharge of overseeing the teaching in the Divinity Halls, while they are sensible of the importance of guarding the due liberty of professors, and encouraging learned and candid research, feel themselves constrained to declare that they no longer consider it safe or advantageous for the Church that Professor Smith should continue to teach in one of her colleges.

"The Assembly resolve to resume this matter on Thursday forenoon, with the view of giving effect to this judgment, and with the view of finally disposing of the remaining elements of the case."

Mr. G. W. THOMSON, St. George's, Glasgow, on the same matter, gave notice of the following motion:—

"The General Assembly, while recognising the right of the Commission to advert to the writings of Professor W. Robertson Smith issued since last Assembly, regards its procedure in his case at the meeting of October 27th as unnecessary; as in the divided state of the Church unwise, as contrary to the spirit of the instructions under which it acted, and as a dangerous precedent; and therefore cannot approve of said procedure, and finds accordingly."

ELECTION OF A PROFESSOR.

Sir HENRY MONCREIFF gave notice that, when the Assembly proceeded to the election of a Professor of Systematic Theology in the New College, Edinburgh, he would move that the Assembly elect Dr. Watts, of Belfast.

At a later stage, Mr. R. R. SIMPSON, for Dr. Adam, intimated that he would propose the name of Dr. Laidlaw, Aberdeen.

THE PRESBYTERIAN COUNCIL.

Sir HENRY MONCREIFF laid on the table of the Assembly a copy of the proceedings of the Presbyterian Council at Philadelphia, and also the minutes of the Council.

ADDRESS TO HER MAJESTY.

Dr. MAIN, ex-Moderator, convener of the committee appointed to draw up an address to Her Majesty, submitted the following draft for approval:—

"May it please your Majesty, we, the ministers and elders of the Free Church of Scotland, met at Edinburgh in our General Assembly, embrace with gladness the opportunity supplied to us by the return of your Majesty's birthday of renewing the expression of our loyal and dutiful attachment to your Majesty.

"Our loyalty, which we have learned from the Scriptures, forms part of our religion, and as often as we gather for the worship of God in the house of prayer the supplications of the assembled congregations ascend to the throne of heavenly grace on behalf of your Majesty, that God may bless your person and family, and guard your throne.

"We desire still further to express that the manner in which your Majesty has fulfilled the high duties of your exalted station, the personal virtues by which your reign has been distinguished, and the lively sympathy your Majesty has manifested with

your subjects, especially in their times of trial, have enshrined your Majesty in the hearts of all our people, and have imparted to their loyalty a peculiar depth of tenderness.

"That your Majesty's life and reign may be prolonged for many days, that the blessing of salvation may be enjoyed by your Majesty in rich abundance, and that grace, mercy, and peace may rest on the members of your royal house, is the fervent prayer of, may it please your Majesty, your Majesty's most dutiful and most loyal subjects."

The address was approved, and adopted by the Assembly.

SYNOD AND OTHER RECORDS.

The Assembly called for the Synod Records, and Records of Standing Committees. It appeared that all the Synod Records had been given in, except those of Fife, Glasgow and Ayr, Moray and Shetland; and that the Record of the Commission had also been given in. It appeared further that the Records of the Standing Committees had been given in, except those of the Glasgow Financial Board, of the Colonial Committee, of the Continental, and of the Foreign Missions Committee, of the Church and Manse Building, the Ante-Disruption Ministers' Fund, and the Publications Committees, that of the Board of Examiners, and those of the Committees on the Election of Professors, on the Nomination of Committees, on the State of Religion and Morals, on Sabbath Observance, and on Temperance. The Assembly remit the Records to a Committee.

RETURNS TO OVERTURES.

The Assembly appoint the following Committee to class Returns to the Overture transmitted by last Assembly:—Mr. Archibald Henderson and Mr. Charles M'Neill, ministers; with Mr. Robert Brotchie, elder; Mr. Henderson to be convener.

CASES REFERRED TO COMMITTEES.

On the motion of Sir HENRY MONCREIFF, the following applications for colleagues and successors and assistants, and grants from Aged and Infirm Ministers' Fund were sent to a committee for consideration, and reports:—From Dr. John Thomson, Paisley; Mr. James Ross, Durness; Mr. Atholl Stuart, Blair-Athole; Mr. Alexander Fraser, Coll; Dr. John Longmuir, Aberdeen; Mr. Peter Gibson Miller, Cambusnethan; Mr. John Hunter, Longforgan; Mr. James M'Clymont, Denholm; Mr. Donald Fergusson, Leven; Mr. Thomas Noble Brydon, Stow; Mr. William Rossborough, Glasgow; Mr. George Archibald, Udny; Mr. David Scott Fergusson, Strachan.

For Unordained Assistants:—Mr. John M'Dermid, Glasgow; Mr. Eric J. Findlater, Balquhidder; Mr. William Gray Forrester, Nairn; Mr. Malcolm Macritchie, Knock; Mr. Robert Reid, Banchory-Ternan; Mr. Thomas Bain, Coupar-Angus; Dr. David Couper, Burntisland.

Special Cases:—Mr. James Murdoch, Pitsligo; Mr. George Rainy Kennedy, Dornoch.

The following applications anent sanctioning of charges were also sent to a committee:—Easter Road—Presbytery of Edinburgh; Kilmalcolm—Presbytery of Greenock; Possil Park—Presbytery of Glasgow; Reston—Presbytery of Dunse and Chirnside; New Row—Presbytery of Perth; Kinloch—Presbytery of Lewis; Firth—Presbytery of Orkney.

Applications anent students and ministers from other Churches—The following were likewise sent to a committee:—Petition, Synod of Glasgow and Ayr; Rev. Charles Naismith, Mr. John Symon, New Row Mission Church, Perth; Mr. William Riddel, Mr. John Macqueen, Mr. Donald Ferguson, Mr. J. C. Barry, Mr. John M'Munn, Mr. Charles Edward Taylor, Mr. John Taylor, Mr. Alexander High. Petition, Foreign Missions Committee—Mr. Robert Hannington, Mr. William Rogerson, Mr. William H. M. Philip.

Applications for sales and transference of property—The following were sent to a committee:—Dunoon—borrowing money on school; Aberdeen, Free Gaelic Church—sale; Dundee, Free St. John's—sale of church; Nairn—sale of church and hall; Gorebridge—sale of church.

THE COLLECTIONS OF THE CHURCH.

The Assembly appointed a committee to prepare an Act of Assembly anent the collections to be made in the Church during the ensuing year. In connection with this matter the Assembly took up overtures from the Presbyteries of Dalkeith,

Dumfries, Linlithgow, and Penpont. The Dalkeith Presbytery stated in their overture that the number of collections appointed by the General Assembly had increased in recent years, and was in the present year so high that congregations had but scarcely room for efforts on behalf of local objects; and that the General Assemblies of 1870–71 approved of a report embodying this statement; six (collections) annually, or one in every alternate month, was a natural and reasonable arrangement, and to go beyond seven, the number required in order to include a collection on behalf of the pre-disruption ministers, was, in the opinion of the committee, to go beyond these limits.

Dr. WILSON moved that these overtures be remitted to the committee now appointed, in order that these proposals might be in their view.

Mr. KELMAN, Leith, thought that these collections should be kept to a certain number, as they were liable to impair the action of the Church.

Professor THOMAS SMITH, as convener of the committee, said that no doubt that would be a great comfort to the committee, but he did not think the Assembly ought to give such an instruction. The conveners of the different committees must be heard by this committee. It certainly would be a great satisfaction to the committee to be able to say to all and sundry they were only to allocate a certain number of collections, and that they could not do more. They must, however, hear what others had to say, and the evil would be mitigated to a great extent, provided members attended the committee, and took part in it.

Principal RAINY said the committee should be asked to pay very special regard to the overtures on the subject.

It was agreed to remit the overtures to the committee.

THE LEGAL ADVISER OF THE CHURCH.

Sir HENRY MONCREIFF reminded the Assembly that on Thursday he intimated he had received a communication from Sheriff Campbell, the legal adviser of the Church, stating that he was unable to attend the Assembly. He had now in his hand, and read as follows:—

"59 WIMPOLE STREET, LONDON, *May* 18.

"DEAR SIR HENRY,—As I mentioned some time ago to you, from the state of my health I have been prohibited from attending the General Assembly this year, but I think it right to make this formal intimation to you in your official capacity. I should have tendered my resignation of the office which the General Assembly did me the honour to confer upon me, but for the hope that by and by the prohibition may be withdrawn, in which case I should be delighted to serve the Church as heretofore. However, I leave myself entirely in your hands, to do as may seem best to you in the circumstances.—I am, &c.,

"N. C. CAMPBELL."

Mr. C. J. Guthrie, advocate, then took his seat at the table as interim legal adviser.

THE SHANDON CASE—THE CHARGE OF DRUNKENNESS AGAINST A MINISTER.

The Assembly then took up the case of the Rev. John Brechin, Shandon. From the papers in the case, which extended to ninety-two pages of print, it appeared that Mr. Brechin, minister of Shandon, Gareloch, in the Presbytery of Dumbarton, was indicted and accused, at the instance of Walter MacLellan, merchant, Glasgow, and two other members of the congregation, of the offence of intoxication. They specified eight occasions on which Mr. Brechin was said to have been under the influence of intoxicating drugs or drinks. In his defences, Mr Brechin pleaded that from his suffering from nerve pain and sleeplessness, the charges laid down as to peculiarities in his gait, speech, and demeanour was more than sufficient to account for these without reference to drugs or drinks. He had used both medicinally, but had never abused them. A committee of Presbytery was appointed to confer with Mr. Brechin, and they reported that no cause existed for further exceptional action on the part of the Presbytery. Afterwards there was received from Mr. MacLellan a letter, naming two gentlemen who could give evidence in the case. The committee was again instructed to confer with Mr. Brechin, and afterwards was dismissed, against

which proceeding dissent was taken by Mr. MacLellan, and Mr. MacLellan intimated that, under a solemn sense of duty, he felt constrained to state that before next meeting he would take steps to prepare a libel against Mr. Brechin. This he did on 6th October last, and at the meeting Mr. Brechin was declared to have ceased *ipso facto* to exercise the functions of his office. The libel then went to probation, and afterwards three of the charges were found not proven, and two not guilty, three charges being dropped. On the third and eighth counts Mr. MacLellan protested, and appealed to the Synod of Glasgow and Ayr. These counts were as follows:—Third, On the 30th of April, within the manse or house at Shandon, Mr. Brechin was in a state of intoxication, and was so much under the influence of drugs or drinks, that it was manifest in his speech and demeanour. Eighth, On the 30th of March, Mr. Brechin was in a state of intoxication, and was so much under the influence of intoxicating drugs or drinks, at or near the manse or house, that it was manifest from his speech and demeanour. In the evidence laid before the Presbytery the following were the most important facts. Mr. Brechin stated that many years ago he was struck on the head with a cricket ball, and some years after necrosis set in, which continued for nearly five years. He had to undergo an operation, and since he had been exceedingly subject to sleeplessness and great nerve pain on the occasion of any extra mental work or worry of any kind. He kept a regular medicine chest, and had frequently prescribed for members of his own congregation. When feeling the pain coming on he had often taken morphia in doses ordinarily prescribed, and he had always found beneficial results from the use of the narcotic. He was not an abstainer, and he had taken wine and other beverages in the ordinary way, but only very moderately. The Rev. Mr. MacGregor, Glasgow, and two other witnesses deponed to seeing Mr. Brechin in his manse, and that apparently he was under the influence of drink, which Mr. Brechin attributed to the effects of opiates and the loss of blood caused by an accident. The case being taken to the Synod, the judgment of the Presbytery on the third count of the libel was affirmed (not proven), against which judgment Dr. Adam, Mr. MacLellan, and others dissented, and protested to the General Assembly. With reference to the eighth count of the libel, the Synod agreed without a vote to dismiss the protest and appeal, affirmed the judgment of the Presbytery, finding it not proven. Against this judgment Mr. MacLellan protested, and appealed to the Assembly.

On parties being called to the bar of the Assembly, there appeared Mr. MacLellan for himself; for the dissentients in the Synod, Dr. Adam, Mr. Macaulay, Mr. Howie, and Mr. Watson; to defend the judgment of the Synod, Messrs. Clugston, Sturrock, and Sutherland; and Mr. Brechin for himself.

Mr. MACLELLAN, in introducing the case for the appellants, said—Moderator and brethren—This appeal arises out of a libel raised at the instance of myself and two other members and elders of the Free Church of Shandon, against Mr. John Brechin, the minister of that church, accusing him of intoxication upon various occasions. The libel was raised upon the 6th of October 1880, and proof was led in the months of November and December 1880. After proof, the prosecutors asked for a conviction upon the first, second, third, fifth, and eighth counts. The Presbytery acquitted Mr. Brechin of the whole charges contained in the libel, and the prosecutors appealed to the Synod against that judgment so far as the third and eighth counts of the libel were concerned. The Synod adhered to the Presbytery's judgment, and the present appeal has now been taken.

Before the Synod, considerable stress was laid upon the fact that out of eight charges in the libel only two were then insisted on. As regards the fourth, sixth, and seventh charges, owing mainly to the rules of the Church, which prevented the prosecutors appealing to the law courts to force the attendance of witnesses, we were unable to support these charges by conclusive evidence. But I think it right for myself and my co-prosecutors to say, that we did not dispense with an appeal upon the first, second, and fifth counts from any doubt in our own minds that the proof of these charges was sufficient, but because it seemed to us desirable to limit our appeal to two charges where, as we thought, beyond a doubt, the proof was conclusive. If, however, Mr. Brechin, or those who maintain the judgments of the Presbytery and the Synod, are to found upon our not having appealed these further counts, then we at least say this, that we will be very glad that the Assembly should consider, as they have the right to do, the evidence with regard to them, and say

whether or not that evidence affords Mr. Brechin ground for taking up the position that the charges were made without reasonable evidence in support of them. It humbly seems to us, on the contrary, that a perusal of the evidence upon these counts will tend to impress the Court very unfavourably with Mr. Brechin's character, when they come to consider the evidence upon the third and eighth counts. It is, for example, clearly proved that Mr. Brechin was seen coming from a public-house late at night. He himself, indeed, admits this; and on the whole the conviction left, it is admitted, upon the minds of impartial persons, after a perusal of that evidence, is, that upon the occasions mentioned Mr. Brechin was the worse of drink.

It is, I think, further, of importance, in considering the question raised at the bar of the Synod, of how far Mr. Brechin's character is to weigh with the Assembly in the consideration of the question at issue, that the committee of the Presbytery which at the first investigated this matter stated that Mr. Brechin admitted that more caution on his part was needed in the use of morphia and of spirits. But I will only say, with reference to character, that in any case of this kind it is easy to obtain evidence of character from men who have known the accused before he gave way to the vice with which he is charged. The question in the case is, whether or not the evidence against the accused is in itself clear and conclusive. If it is, no evidence of his character in the past can save him; and I submit to you that, with reference to the two counts with which alone I will deal, the third and eighth counts, the judgments of the Presbytery and the Synod are clearly contrary to evidence.

The third count sets forth that Mr. Brechin, on or about the 30th day of April 1879, was within his manse in a state of intoxication, and so much under the influence of drugs or drinks that it was manifest in his speech and demeanour. That charge is proved by three witnesses,—the one, a well-known and able minister of our own communion; the others, two of my own sons, the elder of whom is a deacon of the Free Church congregation at Shandon and treasurer of their funds. The evidence upon the point is to be found at pages 27 C, 30 F, and 42 A, see also page 11 B of the print, and I will, if required, read that evidence. It seems to me perfectly distinct and conclusive. It is given by men of intelligence and respectability. It is obvious that they had no ill will to Mr. Brechin on the occasion in question or at the time. If there is anything plain in the case it is, that Mr. MacGregor gave his testimony on the subject with the greatest reluctance, and had come to the conclusion he did with the deepest regret. The theory for the defence, as put forward at the bar of the Synod, is not indeed that these gentlemen are speaking what they do not believe, nor even that the facts to which they testify are not facts, but that the inference which they drew from the appearances they saw is not sound; and that, notwithstanding these appearances, Mr. Brechin was, on the occasion in question, sober. But I put it to you whether, if ever a person is to be convicted of drunkenness, you can avoid convicting Mr. Brechin of the charge now under consideration. I venture to say, in the first place, that the evidence to which I have referred, putting the inference altogether out of the question, is evidence which conclusively shows that Mr. Brechin was drunk. It speaks to incoherency of conversation and unsteadiness of gait, to drunken eyes, and to the whole general aspect of a drunk man; and that evidence is given by witnesses who are, at least, of average intelligence, and who had no motive to speak anything but the truth, or to do anything but believe well of Mr. Brechin, and who evidently gave their evidence with fairness and with candour. And then, in the second place, you have not only the facts to which they speak, which speak for themselves, and show conclusively that Mr. Brechin was intoxicated, but you have their opinion upon the state of the man who was before them, and they all unhesitatingly affirm that he was the worse of drink or drugs; at all events, that he was not master of himself, and that because he had been indulging to excess in drinks or drugs.

Something, indeed a great deal, has been said about Mr. Brechin's finger, which is said to have been hurt shortly before; but it seems to me that the moment the facts connected with the injury to the finger are stated, any importance of that incident, as bearing upon the question at issue, disappears. Mr. Brechin is accused of having been drunk upon the night of Wednesday the 30th. It seems that early on Tuesday the 29th his finger was hurt. He bandaged it himself, and did not think it necessary to go to a doctor. During the night of the 29th the bandages gave way, and he says he lost some blood. He rebound his finger and took a dose of

morphia. From that time till he saw Mr. MacGregor and my sons he lost no more blood and took no more opium. On the morning of the 30th he got up to breakfast, and during the day he was about. Mary Cameron's statements make this clear. It was in these circumstances that Mr. Brechin was found in such a state of apparent intoxication that three intelligent observers, unprepared for such conduct on his part, and, so far as knowledge of him went, biassed in his favour, came to the conclusion that he was drunk. You are asked to believe that this state was owing to an injury to a finger which had happened nearly thirty hours before, or to loss of blood which had taken place more than twelve hours before, and which had not prevented him pursuing his ordinary avocations. Nay, this further may be said, that it was only when the forcible and conclusive character of the evidence for the prosecution was disclosed that Mr. Brechin himself sought to lay stress upon the incident. You will find, on referring to his defence, that there is not the slightest reference to that incident, and that no explanation is offered—as indeed the defence shows that from Mr. Brechin's point of view none was required—to account for the state in which he was on the night of the 30th.

I submit that if the Assembly is to judge according to the ordinary rules of evidence at all, the evidence of Mr. MacGregor and my sons is conclusive against Mr. Brechin with reference to the charge in question. And I ask you to note that there is no contrary evidence in his favour with reference to his appearance on this particular occasion apart from his own statements.

The eighth count is as clearly proved. The charge is, that on the afternoon of the 30th March 1880 Mr Brechin was unduly under the influence of drink or drugs. The evidence with regard to it is to be found at pages 23 A and 24 E of the print, and I will be glad to read it if desired. The truth of the charge is attested by two witnesses of intelligence and education, one a legal gentleman of high respectability, skilled in observation and an entire stranger to Mr. Brechin, the other a gentleman of position, a member of Mr. Brechin's congregation and acquainted with his ordinary appearance. Before they left him they both came to the conclusion that he was intoxicated. They both think so still, and they give grounds for their conclusion which, if deliberately considered, simply to arrive at the truth upon the point seem to me to leave no doubt whatever, that upon this occasion also Mr. Brechin was not master of himself. His own explanation of what passed is most unsatisfactory. He is unable to give any good reason why he should three times have referred in the same words to Mr. Asher, when he was being asked about Mr. Orr Ewing, or have failed to shew to two gentlemen visiting him even ordinary courtesy. He gives no explanation of the appearance of his eyes, his manner of conduct, or of that general aspect which forced Mr. Young and Mr. Reid to the conclusion they came to. There is no contrary evidence. Mary Cameron, his servant, has no special recollection on the subject. Mr. Webster, a witness for the defence, speaks to Mr. Brechin's appearance at 8 P.M., but it is unnecessary to point out that, whether it was the use of drink or of drugs, which produced the effect seen by Messrs Reid and Young at two, these effects would have passed off by 8 P.M.

I regret to say that it was insinuated, rather than alleged, before the Synod, that politics may have had something to do with the opinion formed by Mr. Reid and Mr Young. I venture to say, that if that insinuation is really meant to be made, it is not creditable to those who make it, and that they have no right whatever to attempt to suggest that gentlemen of the character, position, education, and respectability of Mr. Young and Mr. Reid would take away the character of a minister of the gospel, because he happened to be opposed to them on the subject of politics. Such insinuations are only calculated to show the great weakness of the case, which requires them to bolster it up.

Again, I venture to say, that if the theory is to be that Mr. Young and Mr. Reid are not wrong as to their facts but as to their inference, the facts as stated by them are amply sufficient to warrant the Assembly in coming to the conclusion that their inference was inevitable. But I say further, with reference both to the third and eighth counts, that it is impossible in matters of this sort for the Assembly to separate the conclusions from the facts, because, especially where the courts of the Church are fortunate enough to have evidence on the subject from men of intelligence and education, the conclusion to which these men come, if they are fair and unbiassed in their evidence, is the conclusion of men better able than the Church courts them-

selves, to draw a conclusion the subject, and whom, therefore, the Church courts should be very slow to disbelieve.

A good deal was made of Mr. Brechin's state of health. It is not doubted that he has suffered in the past, and may, perhaps, still suffer to some extent, from the effects of an injury to his brain received some years ago. He seems to have substantially recovered, but it may be true that if Mr Brechin, as I submit it is clearly proved is the case, has given way to the excessive use of drugs or drink, he was tempted to indulge or began to indulge in them owing to his state of health. That conclusion, it is obvious, is no real reason why he should not be convicted of the charges alleged against him. It may lessen to some extent his moral guilt by making the temptation the greater, but it cannot justify Church courts in permitting a minister of the gospel to continue his ministrations after he has been found unable to command himself. In many cases of drunkenness which has come before Church courts, it has been maintained in defence, that drink or drugs was taken on account of illness or under circumstances of special depression, but once excess has been proved, such excuses have not availed to procure an acquittal.

It is of some importance to note that Mr. Brechin's case rests on this, that he is well acquainted with the quantity of drink or drugs he can safely take, and he does not suggest that on any special occasion he made a mistake, and therefore if he is found in a state of intoxication, whether from the use of drugs or of drink, he cannot raise the issue that this was owing to any miscalculation, on his part, of the dose he was able to take, and he does not do so. The issue he raises is, that he was master of himself, and the conclusion to which the Assembly has to come to is, whether this is or is not the case.

The evidence of the doctors adduced for the defence is evidence of a somewhat peculiar character. It might be supposed that Mr. Brechin would have adduced the eminent medical men who attended him when he was ill, Dr. Fergus, for example, a man quite within his reach. In place of that he adduces a Dr. Malcolm, the medical superintendent of the Shandon Hydropathic Establishment, who does not suggest, as indeed he dare not suggest, that without the excessive use of intoxicants there will be the appearance of intoxication, but speaks only to the well-known fact that the excessive use of opiates produces the same effect as that of intoxicants. But whether the effect be produced by drink or by drugs, Church courts equally condemn excess in either. Another witness is a Dr. Barr, of really no experience, who speaks to his knowledge of Mr. Brechin in the past, but not to his knowledge of him in the present. The only other witness of a medical character that is adduced is Dr. Messer. He speaks to Mr. Brechin's cut finger, but he really gives no evidence which in any way affects the question at issue here.

The medical evidence in the best view of it only goes to this, that in the case of Mr. Brechin it might be less difficult to mistake his appearance when sober for that of a person under the influence of drugs or drink than is usually the case, and if the witnesses on whom I rely were all strangers to Mr. Brechin, there might have been some relevancy in such evidence. But here four out of the five witnesses adduced know him, his ordinary manner and his ordinary appearance, and they therefore were not the least likely to be deceived by anything of the kind in coming to their conclusions on what they saw.

The other evidence for the defence is evidence to which I have already alluded —evidence of character. I need not, I think, detain you further with observations upon it, but I submit to you upon the whole that the third and eighth counts of the libel are most clearly proved, and that the judgments of the Presbytery and the Synod with regard to them are contrary to evidence. I may just mention that the judgment of the Presbytery on the third count was only carried by a majority of one, and the judgment upon the eighth count by a comparatively small majority. I must point out to you before I close that in this case the Presbytery is not entitled to take up the position that they saw the witnesses, and therefore that they are better judges of the facts than the Assembly can be, because, as I understand, their grounds of judgment as explained by Mr. Watson when defending that judgment before the Synod, they do not pretend to say, as indeed it is out of the question that they could say, that the witnesses adduced for the prosecution were not giving their evidence candidly and fairly. If that be so, then the Assembly is in at least as good a

position to judge upon the facts as the Presbytery or the Synod, and I ask you to judge upon the facts as disclosed in the evidence.

But, further, I would again point out that, in truth, you can have no better judges of the facts, and of the conclusions to be drawn from them with reference to the state of Mr. Brechin on the two occasions in question, than the unbiassed witnesses who saw him. You could not well select a more intelligent tribunal for judging of such a fact than that you have on these occasions. On one occasion you have an able fellow-clergyman and friend of Mr. Brechin and two other witnesses of at least ordinary and average intelligence, on the other you have a lawyer and a gentleman of position acquainted with Mr. Brechin. To disregard their evidence where there is no contrary evidence, to refuse to draw the conclusions they draw when there is no one else to draw an opposite conclusion, and to say, as the Presbytery and Synod have said, that although the facts to which they depone all point to the truth of the charges laid against Mr. Brechin, and although they unhesitatingly conclude from what they saw that these charges are well founded, the Presbytery and the Synod will yet draw different conclusions, seems to me contrary to all rules of evidence.

Mr. HOWIE, who also spoke for the appellants, commented upon the refusal of the Presbytery to take up the case, and said the Church was under obligations to Mr. MacLellan for having taken it up. He went on to contend that the body of direct evidence on the third count was very strong and could not be got over. The general defence was physical infirmity on the part of Mr. Brechin. He said in his defence—

"Many years ago I was struck on the head with a cricket-ball, and some years after necrosis set in, and that continued upon me for nearly five years. Necrosis of the cranium is a decaying of the bone, and the result was that a portion of my skull had to be cut out. The part of my head so operated upon skinned over, but the effect of a portion of my brain not being protected by bone has been to make me exceedingly subject to sleeplessness and great nerve pain on the occasions of any extra mental work or worry of any kind. When this occurs I become terribly depressed, and have been told by friends who have noticed me when in this depressed condition that I look dull and quite different from what I am when in my usual state of health. In consequence of this I set myself to study medicine sufficiently to enable me to prescribe for myself, and I have acquired considerable medical knowledge. When feeling the pain coming on, I have often taken morphia, in doses ordinarily prescribed, and I have always found beneficial results from the use of this narcotic. I have never abused this drug. I am not an abstainer, and I have taken wine and other beverages in the ordinary way; but such liquors are used by me very moderately."

If that, said Mr. Howie, was true, it was plainly impossible for any Court, either ecclesiastical or civil, to bring home to Mr. Brechin, by the usual evidence in such cases, a charge of intoxication; and if Mr. Brechin had, indeed, such a physical infirmity that he might every day of his life have the appearance of drunkenness, then the question arose, Could he competently exercise the functions of the Christian ministry amongst men and women, who would assuredly judge according to appearances? But it was manifest, he thought, from the evidence, that this physical infirmity made the use of the quantities of drugs or drink by Mr. Brechin an abuse, as they were sufficiently large to intoxicate him.

Mr. R. B. WATSON was then heard in defence of the judgment of the Presbytery. In proceeding to give a summary of the evidence in the case, Mr. Watson stated that it was thrown out by a speaker on the side of the minority in the Synod that his statement was a partial one, because of his friendship for Mr. Brechin. He had to remind the House that the Presbytery and the Synod had found the evidence partial, and that if he did justice to the evidence as it presented itself to the Presbytery and to the Synod, he could not fail to make it partial, because it was favourable to Mr. Brechin. But as for the insinuation that he was partial because he was a friend of Mr. Brechin's, while he would scorn to desert a man when his back was to the wall, he was no friend of Mr. Brechin's. He went a perfect stranger to the Presbytery only a year and a half ago, and had never heard Mr. Brechin's name until it was mixed up in this wretched case. He believed he had not half-a-dozen times shaken hands with Mr. Brechin, and had never

expressed his opinion with him except on this case. As to the evidence in the case, he accepted with thorough confidence the whole of the statements in the case. He, however, drew a very strong line of distinction between facts and inferences from facts. Proceeding to consider the evidence, he pointed out that a memorial, signed by ninety-three office-bearers, members, and adherents of Shandon Church, had been presented to the Presbytery regretting the charges brought against Mr. Brechin, and expressing continued confidence in him as their minister; and also another memorial, signed by twenty-one persons, bearing testimony to the pulpit ministrations and personal qualities of Mr. Brechin. Mr. Watson maintained that as there was always a penumbra about a moral eclipse, always something like a dark shadow about a man's character, so in this case there were many whisperings behind Mr. Brechin's back which had an influence against him. They had many stories whispered about which could not be proved. They had six other charges brought up for proof which, by the unanimous consent of the Presbytery and Synod, had been set aside as unproved. Well, people might say to that there were other things besides. He (Mr. Watson) had been the convener of the committee appointed to examine the matter, and he might state that they heard a number of things which, when they were examined closely, collapsed, and also that the whole four members who composed the committee voted in favour of Mr. Brechin at the Presbytery meeting. Having gone over the evidence, Mr. Watson held there was a mass of testimony regarding Mr. Brechin's character which was very strong; while in regard to the charges, he considered the eighth count came to this, that two electioneering agents met with a rebuff which they did not take very heroically; while the third came to this, that three intimates made their way into the house of a man faint with loss of blood lawfully taking medicine. They came away and said he was drunk; they said he was drunk, but the man felt ill.

Mr. STURROCK, in defending the judgment of the Synod, said that originally the libel against Mr. Brechin consisted of eight counts. Two of these were withdrawn in the Presbytery by the prosecutor, on the ground that two witnesses who had promised to come forward and give evidence failed to appear at the time appointed. After reading these counts, Mr. Sturrock argued that as at one time there were two persons, at any rate, who thought that the appearance Mr. Brechin presented on two separate occasions indicated that he was under the influence of intoxicating drugs or drinks, it was necessary to examine very carefully evidence dealing with the appearance of Mr. Brechin at any time, since these two persons had evidently come to see that they at one time had misinterpreted Mr. Brechin's appearance, or their remarks had been misinterpreted to Mr. MacLellan. He then referred to the six remaining counts, on every one of which decisions were given in the Presbytery favourable to Mr. Brechin. In the first count which dealt with the case the libel lamentably broke down, and Mr. Brechin was freed from the stigma attached to his name. Had not an appeal been taken to the Synod, he would have been at liberty to resume his work at Shandon, and the scandal connected with this case would have been confined to a small district. Who then gave this case a fresh lease of life? Not the minority of the Presbytery, but Mr. MacLellan. He would, however, have acted wisely had he allowed the matter to rest where the local court left it, for whereas in the Presbytery Mr. Brechin was acquitted on the count with which we are now dealing by a vote which stood thus, 13 to 12; in the Synod he was acquitted by a vote which stood thus, 26 to 14. It is not likely that he will fare any better in the Assembly, even though in his present appeal he is countenanced by the minority of the Synod, who apparently are more unwilling to yield to the judgment of their brethren than were the minority of the Presbytery.

Now, who are here to defend Mr. Brechin? Both his Presbytery and his Synod, backed too by those who have known Mr. Brechin intimately for years, and who are therefore capable of speaking to his character and conduct. Mr. Sturrock then referred in detail to the testimony given as to Mr. Brechin's character by the beadle of Shandon Free Church, the housekeeper, Messrs. MacRaith and MacDougall, the feuars about Shandon, and the congregation, and argued that these rendered it likely that Mr. MacGregor, and the two sons of Mr. MacLellan, were mistaken in the inference they drew from what they observed in Shandon Free Manse on the night in question.

Having stated in narrative form the circumstances out of which this charge

sprang, he continued—Could a drunk man have done all that these three gentlemen admit Mr. Brechin did that night? He walks downstairs, he introduces and keeps up a conversation on a subject which was of interest to himself, and which he very naturally supposed would be of interest to those who were friendly to him; he proposes getting light, where light unquestionably was needed; he rings the bell; he acts the part of a courteous host, pressing Mr. MacGregor to stay all night; he shakes hands with his visitors as they leave, and he retains a distinct recollection of all the events and even the remarks of that evening, being able long afterwards to cross-examine the witnesses intelligently, even to refresh their memories on some points. If these are the acts of a man who was drunk that night, then drunk men are capable of doing what many of us never knew till now. By the younger Mr. MacLellan, Mr. Brechin was considered a sober man until the chair canted a little when the attempt was made to ring the bell—by us Mr. Brechin is not considered to have been drunk even though the chair did cant. But what had passed muster with the youngest witness, did not please his companions, though we have no reason to believe that their sight or hearing was better than his. The inference they drew we hold was unwarranted. We admit all the facts they observed, but we deny the inference they drew from these facts, because we have known more about the history and character and constitution of Mr. Brechin than they did that night. Medical men testify to the dangerous character of the wound on his finger; they assert that all that was seen and heard in that room that night could, and would follow; the loss of blood, the administration of morphia, and the shock to the system this accident would occasion, especially in the case of Mr. Brechin, whose constitution was greatly injured. Many years ago, by a serious surgical operation he had to undergo, nervousness, sleeplessness, moods of great depression, giddiness, have all been observed in him for years by friends who testify that on the occasions when these were sure in him he had no drink. Drink, therefore, is not needed here to explain what they saw in him, particularly as they never felt the smell of it about him during all the interview they had with him, even though they were quite close to him, and actually shaking hands with him. If Mr. MacLellan could have got medical men to say that such consequences would not follow an accident of this kind, loss of blood, and the administration of morphia in the case of one constituted as Mr. Brechin is, then something would have been done to back down this part of the evidence for the defence. But as he has not done that, the evidence remains unchallenged, and must be allowed to have its due weight with us in coming to a finding on this count.

That finding must be "not proven," especially as there is other evidence in these papers all confirmatory of the charitable interpretation the Synod put upon the admitted facts. On Saturday we find Mr. Brechin at Blairvaddich, still feeling so unwell that he asks the Rev. Mr. Smith, of Glasgow, who is to assist him at the Communion next day, to take most of the work off his hands. We find also that Mr. MacLellan himself has a private interview with Mr. Brechin that day, and yet never mentions the Wednesday evening. He sits down along with his family next day at the Communion table to be addressed and apparently served with the bread and wine by Mr Brechin, and about a month after he accepts the office of elder in connection with the Shandon Free Church. We find also that Mr. Brechin even after the Communion is still suffering from his wounded hand, that he consults two doctors about it, and that on one of these occasions he is so feeble and so ill, that the doctor actually prescribes spirits and water for him before his wounded hand is even looked at.

Why then should we be found fault with as a Synod for giving weight to all these facts, and returning a verdict of "not proven"? The question with which we are now dealing concerns the character of one of the ministers of this Church. What he has endured during the time this case has been slowly making its way to your bar is much, but it is nothing to what he must suffer if your decision to-day should reverse the decision given by his congregation, his Presbytery, and his Synod. Hitherto he has had the Church on his side in fighting this battle, and I trust that to-day the verdict of the Church will be in his favour on this third count of the libel. As to the charge under the eighth count, I don't mean to say anything, as both the Presbytery and the Synod were unanimous in holding it not proven. I therefore leave the case with confidence in the hands of the General Assembly.

Mr. BRECHIN having been asked if he had anything to say, said he never thought that he would stand up in the Assembly for the first time to consider such a charge as that brought against him. He was perfectly satisfied with the pleadings on his behalf made at the bar. (Applause.)

Dr. ADAM, in supporting the judgment of the Synod, assured the Assembly that it was with the greatest pain he appeared at the bar, and that nothing but a very solemn conviction of duty had induced him to occupy the place he did. He argued that the evidence in the case was clear and conclusive as to the guilt of the appellant.

Mr. MACLELLAN was next heard in reply.

Mr. KENNETH MACDONALD, Abercross, asked what quantity of opium Mr. Brechin took, and how often?

Mr. BRECHIN said a little too much had been made of taking drugs on his part. The occasion of telling it was when Mr. MacLellan came to him and said that three gentlemen had found him under the influence of drink in his own manse. He would not tell him who the gentlemen were; but, thinking Mr. MacLellan was in earnest, and wishing him good in speaking to him, he said to Mr. MacLellan there must be some mistake. Further, he said sometimes he had to take a dose of morphia on account of a severe pain in his head. He knew perfectly well of his ailment. He (Mr. Brechin) added that might make him seem strange to persons. His own mother on one occasion said his eyes were looking heavy. He would not, perhaps, take a dose once in six months, and when he did take it, it was quite a common dose of twenty-five to thirty drops.

Parties having been removed from the bar, the pleadings having occupied nearly five hours,

Principal RAINY said this case was one in which there were some elements of difficulty, and in regard to which he felt considerable hesitation in beginning the discussion. He was, however, clearly of opinion that it was a case which it was necessary should be tested by a libel, and he did not concur in any censure either directly or indirectly on those who had been the means of raising the case or bringing it up to the Assembly. Taking the counts in their order, the first he had to consider was that in which Mr. MacGregor and the Messrs. MacLellan called at Mr. Brechin's house, and left under the impression that Mr. Brechin was intoxicated. Now he wished to say that in the whole case they had got witnesses whose evidence was indisputable. The witnesses were eminently qualified by intelligence and by experience of life. These three witnesses evidently were shocked by what they saw, and formed their impression at the time. He, for his part, said he had no doubt they found Mr. Brechin in a condition, if they were to believe evidence of this kind in such cases at all, in a state of what might be indistinguishable from ordinary signs of intoxication. No doubt it was said that the light was bad, and that there was a combination of circumstances, yet from Mr. Brechin's speech and talk it might be taken for certain that there was not only something uncommon about him, but that he presented on that occasion the ordinary signs of intoxication. If that were all that could be said he should regard this count as clearly proved. He regarded the witnesses as absolutely indisputable. But then they had to look at the circumstances. Now, they had it proved, in the first place, that Mr. Brechin had suffered from a very severe disease of the bone of the skull. This was testified to by medical evidence, although he thought it would have been well if they had had some independent medical witnesses, besides those adduced by the accused party. So far as he could judge, the medical evidence was perfectly trustworthy and entitled to be received with great respect. They had, first of all, the fact of the injury to Mr. Brechin's head, and the fact that his mind and nervous system were liable to be disturbed as well as severe pain in connection with it. Then they had the fact of the accident and the loss of blood in connection with it. An artery was divided and the bone was fractured, and he imagined any of them would not receive an accident like that without giving some shake to the nervous system, and in Mr. Brechin's case that might be the effect. There were cases in which the loss of blood produced a very considerable effect, and taking morphia in this disturbed condition one could not be sure what effect it would have upon the body. He confessed he was not able as a juryman in the case to come to a conclusion that the circumstances he had mentioned might not be sufficient to have produced these appearances, even if Mr. Brechin had not been taking or indulging in drugs as a matter of mere indulgence.

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He should like, however, to hear some of the medical brethren in the Assembly on the point. He would, however, like to say that Mr. Brechin should feel that he was laid under very special obligations, especially if it were to be that he might unfortunately be misunderstood, to guard very carefully against such a misunderstanding, and if a friend of his was placed in the same position he would advise him that, in the case of narcotics, it would be much safer to be attended by a member of the faculty. (Applause.)

Mr. BENJAMIN BELL (elder) said, in accordance with Principal Rainy's appeal, I beg to offer a few remarks on this case. On the occasion when Mr. Brechin was visited by the three gentlemen he was asleep after passing a sleepless night and day. He was unexpectedly awakened from that sleep and came down stairs, and spoke in a manner that most naturally created in the minds of the gentlemen the impression that he had been partaking of intoxicants. I believe that I would myself have supposed that, but question if any of those gentlemen knew that Mr. Brechin had undergone a surgical operation, the removing a portion of a bone from the skull, and that his brain, instead of being covered by the usual firm, bony texture, was merely covered by the scalp. Did they know that within a short time he had met with a serious accident, that an artery had been wounded? If these circumstances had been known to these gentlemen they would have taken a charitable view; not that he had been intemperate, but that his unfortunate state of health and the circumstances in which he had been roused from sleep were sufficient to account for his appearance. As to the electioneering gentlemen, I do not attach much importance to their interview with Mr Brechin, for perhaps he might be annoyed at their importuning him for his vote; because there was no occasion for it, now that the ballot box exists; and the offer to send a carriage for him might be regarded as an insult. I feel full of sympathy for not only the congregation of Shandon, but for the Presbytery of Dumbarton. It is a very painful thing to send a man back to his people after such an inquiry as this, but we must do many things that are disagreeable, and I do not see that we are at the present time in a position to bring in a motion for deposition. (Applause.)

Mr. C. J. GUTHRIE, who was received with loud applause, moved that both appeals be dismissed by the Assembly. He hoped members would banish from their minds not only all outside rumours, but also everything in the record except that relating to the two charges founded on. They were bound to do so, unless any member was prepared to move in regard to the other charges. If not, they must take it that Mr. Brechin's reputation was unimpeached, except by the two charges in question. With reference to the first charge, it had been treated on both sides of the bar as a question of credibility. With all deference, the question seemed to him rather to be, Take it as proved, which he thought it was, that on the 29th April, 1879, Mr. Brechin was under the influence of drugs, had he not accounted for his appearance on that occasion, consistently with innocence, by the dose of morphia which he admittedly took the previous night, acting on a constitution injured by the old wound in the head, and enfeebled by the loss of blood from the recent severe finger cut. The Assembly would notice that Mr. Brechin did not meet this charge by a denial. Had he done so, conviction must have followed; for the evidence of Mr. MacGregor and the two Messrs. MacLellan was distinct and unshaken. But Mr. Brechin offered an explanation. Was it satisfactory? He was bound to say that, on the whole, he thought it sufficient and sufficiently established to make it right for the Assembly to return a verdict of not proven. Had there been several charges as distinctly proven as this one, it might have been otherwise; but he would not advise the Assembly to convict when the proof amounted only to one case of an overdose of morphia taken in the middle of the night by a man suffering pain and enfeebled by loss of blood. He wished some medical men of eminence had been examined. But they must take the evidence as they had it; and doing so, he thought the judgments of the Presbytery (who had the great advantage of seeing the witnesses) and of the Synod must be affirmed.

The last charge seemed to him in a different position. It was spoken to by two credible witnesses. But, in the first place, the nature of their visit—to endeavour to extort from Mr. Brechin a statement which under the Ballot Act none were entitled to know—would account for such peculiarity of manner. Then, the Assembly would observe that the evidence of Messrs. Reid and Young reduced itself entirely to a

matter of opinion. The Assembly were entitled to know the grounds of their opinion. But they did not speak to smell of drink, staggering, inarticulateness, incoherence, or any of the other signs of intoxication. And it would be kept in view that within a very few hours Mr. Brechin conducted a prayer-meeting without arousing in anybody's mind the conviction to which Messrs. Reid and Young, no doubt with perfect honesty, had given expression. Therefore he would recommend the Assembly to accept Mr. Brechin's explanation of the lamentable appearance which had rendered presbyterial investigation of the first charge a necessity, and to find the last charge not proven. Accordingly, he moved, That the General Assembly dismiss both the appeals, and the dissent and complaint, and affirm the judgment of the Synod.

Professor THOMAS SMITH, in seconding the motion, after congratulating Mr. Guthrie on his first appearance in the Assembly, said that although they should give due weight to medical evidence, yet when he found a witness like Dr. Barr saying that if he saw Mr. Brechin coming out of a public-house and stumbling, he would not think he was under the influence of drink, they should receive such testimony with some measure of caution. Why, he should not say that even regarding their Moderator, and he would not expect and would not desire any one to say it in regard to himself. (Laughter.) Therefore the furthest he was brought to was this, that it did create a doubt, and the person accused was entitled to have the benefit of that doubt. So far from blaming Mr. MacLellan and those other gentlemen who had appealed and dissented from the judgment of the Synod, he thought they were indebted to them for doing what was perfectly right in the circumstances in which they were placed. He believed those gentlemen who went to Mr. Brechin on a political errand honestly believed he was under the influence of drink from the appearances presented. At the same time, from the medical evidence, he thought it was a possible thing that Mr. Brechin was of such a constitution and such a temperament, that he thought it not an unusual thing for a minister to sit at his door smoking, and not take his pipe from his mouth when persons called. He (Professor Smith) thought it was inconsistent with Christian courtesy to go on smoking into these agents' faces, and to give them an answer which certainly was a churlish one, and to treat them in a way in which they were not entitled to be treated, especially when they considered they were political opponents. Still he was shut up by the medical evidence to believe that the conduct of Mr. Brechin, both on this and the other occasion, might be accounted for on the supposition of his being innocent. He was, therefore, compelled to find the charge not proven.

Sir HENRY MONCREIFF, while differing from Dr. Smith in more than one respect, did not differ from him on the ground of his decision. He, however, only came to that decision, and could only support the motion, on the ground that they should give Mr. Brechin the benefit of what was, in his opinion, of considerable doubt in more than one respect. Dr. Smith did not observe that the view taken by Mr. Guthrie in his very excellent speech was founded on doubt. It had been clearly stated by Mr. Guthrie that if they had more than one instance of the same thing, they would not allow the consideration of what was founded on the medical evidence to prevent them arriving at the conclusion that the case was proved. Now, his feeling was this before Dr. Rainy rose, that apart from the medical evidence and the question about the state of Mr. Brechin's health, the evidence, in his mind, would have been conclusive. He would have said undoubtedly the case was proved, were it not that a real difficulty was created as to his condition of health, and of the effect that that condition and the opium might have had upon him. That led him into doubt; but at the same time he felt they must hold that Mr. MacLellan was perfectly justified in bringing the case up as he had done—(applause)—and that the dissenters from the Synod's judgment were also justified in their conduct. As the matter stood, the result must lead to the conviction that the Assembly should take a charitable view of it, and believe that the case was to be accounted for in the manner suggested, and, therefore, to do all they could now to encourage Mr. Brechin, and to lead him to feel the necessity of being very careful in the future.

The motion was unanimously agreed to. Parties were then called, and the judgment of the Assembly intimated.

ARGYLL FREE CHURCH, GLASGOW.

The Assembly took up a case of Appeal by the Deacons' Court of Argyll Free Church, Glasgow. Parties were called.

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...ssembly refer this case to a committee, as follows:—
... Barnet, Mr. R. G. Balfour, Mr. T. Crerar, Mr. A.
...ander Walker, ministers; Mr. Stuart Gray, Mr. P.
... D. Dickson, Mr. B. Bell, Mr. John Maclaren, Mr.
... elders; Mr. R. G. Balfour to be convener.
...committee to report at a future diet.

...NEWAY TRANSLATION CASE.

... case in which Mr. Macrae, a member of the Free
... against the decision of the Presbytery, by which, by
...ed to put a call from the congregation of Back into
...Cameron, Lochs, although Mr. Cameron considered it
... he gave, to accept the call if the Presbytery saw fit to
... there appeared at the bar Mr. M'Arthur for the appellants,
... Mr. M'Ritchie and Mr. Morrison (elder) for the Pres-
...for himself.
... and Mr. MORRISON having explained that, owing to circum
... transpired, the Presbytery were now willing to sanction the
...assembly reversed the judgment and allowed the translation.

A SUSPENSION CASE.

...Y MONCREIFF presented a petition on the part of Mr. Alexander
...ewerly minister at Strath, that, looking to the deliverance of last
... case, he had applied to the Presbytery of Toronto, in Canada, for
... sentence of suspension passed upon him by the General Assembly of
...Church of Scotland in 1878; that his application was in accordance with the
...solution of last General Assembly in relation to his case; and that, in
...the Presbytery of Toronto had agreed to a minute, which was laid upon
... present Assembly. On the part of Mr. Mackenzie, the petitioner
...asked the Assembly to explain that the resolution of last Assembly was
...ded to imply any failure to recognise the unity of discipline referred to,
...make any discrimination between Scotland and Canada, nor to affect the
...question as to the receiving of ministers from the Church in Canada into
...Church of Scotland. The petitioner asked the Assembly to make it clear
...was not intended to disparage the restoration of Mr. Mackenzie by a Church
...in Canada, as if it would not fully correspond to his restoration by a Church
...in Scotland.
...Sir HENRY MONCREIFF having explained that some misunderstanding having
...arisen in regard to the matter with the Toronto Presbytery, submitted a deliverance
...on the lines set forth in the petition.
The deliverance having been moved by Dr. Wilson, seconded by Mr. M'Tavish,
...forness, was unanimously adopted.

REMOVAL OF NAMES FROM THE ROLL OF CHURCH MEMBERSHIP.

Parties were heard at great length in connection with a protest and appeal by Jas. Campbell, teacher, Scotlandwell, against a decision of the Presbytery of Kinross dismissing a petition presented by the appellant and his wife, craving the Court to restore their names to the roll of Portmoak congregation, from which, it was alleged, they had been expunged without notice or process of discipline. The petitioners averred that, having directed the attention of the deacons' court to a breach of the laws of the Church, through the failure to call congregational meetings for the years 1877-80, and no notice having been taken of the representations so made, they ceased to attend the weekly diet of worship in Portmoak Free Church, and worshipped for some time—not more than six weeks—in Portmoak Parish Church. The session, on the other hand, denied that no notice had been taken of the representations of the petitioners, who had stated to several members of the Church that they had left the congregation, and would not return. Accordingly, on the Fast day, 9th December last, when the session, in the usual course before the Communion, purged the roll, the names of the petitioners were removed from it.

Principal RAINY, after remarking that both parties appeared to be in the wrong, moved that the Assembly reverse the judgment of the Presbytery, find by Mr. Campbell's own admission that the course he took was censurable, that the conduct of the Presbytery was irregular in so far as they summarily expunged the names of Mr. and Mrs. Campbell from the roll, and, in all the circumstances, direct on the appellants sending to the kirk-session in writing a request to have their names restored to the roll, accompanied with an expression of regret for having withdrawn from ordinances, the kirk-session should forthwith restore the names.

Sir HENRY MONCREIFF seconded the motion, with the remark that the session was bound to have given intimation of their intention to remove the names from the roll.

The motion was agreed to.

ASSEMBLY HALL COMMITTEE.

Mr. BROWN DOUGLAS (elder) made a statement regarding the accommodation in the Assembly Hall. Plans, he said, were on the table, and were in the writing-room for the inspection of members. There were at present 738 members of Assembly, 400 of whom could be seated in the body of the Hall, 100 in the gallery to the right of the Moderator's chair, and the remaining 228 had to find accommodation in the passages between the benches on the platform, or where best they could. That was a state of things very inconvenient, more especially in the case of a division, when those seated in the gallery had to come down to the centre of the Hall.

The Assembly Hall Committee were asked to submit suggestions for the improvement of the Hall, and they now laid on the table three plans. By one of these, two of the seats on the west gallery would be brought into the House, leaving two elevated seats for the public, and a corresponding alteration would be made on the east gallery. By the second plan, that part of the House reserved for members would be extended back, thus taking away the front gallery facing the Moderator's chair. This plan would give accommodation for about 150 additional members. The third plan was to extend the Hall to the east for about 20 feet, thus making the building 110 feet wide, instead of 90 feet, as at present. The advantage would be that 200 additional members would be accommodated in the House, and seats provided for 200 more of the public.

The question was, which of these plans it would be desirable to adopt. If the last was chosen, it would be well to have an indication of opinion from this Assembly, because the property which they held to the east of the Hall was at present occupied, and they would require by next February to give intimation to the tenants. The first plan implied an expenditure of £500; the second, £1000; and the third, £3000. His conviction was that the last was the best, and even financially the most economical. (Applause.) It had a good many advantages, and he believed it would be a general improvement. It had occurred to him ever since this Hall was constructed that the east gallery passage was far too narrow; but, by adopting the last plan, they could remedy that defect. The Committee also contemplated a separate access for the reporters, but leaving their seat in the body of the House. They would likewise improve the ladies' and the Moderator's rooms. (Applause.)

Principal RAINY said they were indebted to Mr. Brown Douglas for the report, and for his connection with the Hall ever since it was built. There was not now time to discuss these matters, but it was desirable that the fact of the plans being prepared and exhibited to the members should be stated, and that the statement now given be made. He proposed that they adjourn further consideration of the report to a future diet of the Assembly.

This proposal was adopted, and the Assembly adjourned to meet on Monday at noon.

With consent of parties, the Assembly refer this case to a committee, as follows:—

Mr. R. Waterston, Mr. William Burnet, Mr. R. G. Balfour, Mr. T. Crerar, Mr. A. Lee, Mr. J. H. Fraser, Mr. Alexander Walker, ministers; Mr. Stuart Gray, Mr. P. D. Swan, Mr. W. Henderson, Mr. D. Dickson, Mr. B. Bell, Mr. John Maclaren, Mr. Thomas Martin, Mr. T. M'Micking, elders; Mr. R. G. Balfour to be convener.

The Assembly instruct the committee to report at a future diet.

A STORNOWAY TRANSLATION CASE.

Parties were called in the case in which Mr. Macrae, a member of the Free Presbytery of Lewis, appealed against the decision of the Presbytery, by which, by a majority of one, they declined to put a call from the congregation of Back into the hands of the Rev. Hector Cameron, Lochs, although Mr. Cameron considered it his duty, for reasons which he gave, to accept the call if the Presbytery saw fit to place it in his hands. There appeared at the bar Mr. M'Arthur for the appellants, Mr. Macrae for the minority, Mr. M'Ritchie and Mr. Morrison (elder) for the Presbytery, and Mr. Cameron for himself.

Mr. M'ARTHUR and Mr. MORRISON having explained that, owing to circumstances which had transpired, the Presbytery were now willing to sanction the translation, the Assembly reversed the judgment and allowed the translation.

A SUSPENSION CASE.

Sir HENRY MONCREIFF presented a petition on the part of Mr. Alexander Mackenzie, formerly minister at Strath, that, looking to the deliverance of last Assembly in his case, he had applied to the Presbytery of Toronto, in Canada, for removal of the sentence of suspension passed upon him by the General Assembly of the Free Church of Scotland in 1878; that his application was in accordance with the terms of the resolution of last General Assembly in relation to his case; and that, in consequence, the Presbytery of Toronto had agreed to a minute, which was laid upon the table of the present Assembly. On the part of Mr. Mackenzie, the petitioner respectfully asked the Assembly to explain that the resolution of last Assembly was not intended to imply any failure to recognise the unity of discipline referred to, nor to make any discrimination between Scotland and Canada, nor to affect the general question as to the receiving of ministers from the Church in Canada into the Free Church of Scotland. The petitioner asked the Assembly to make it clear that it was not intended to disparage the restoration of Mr. Mackenzie by a Church court in Canada, as if it would not fully correspond to his restoration by a Church court in Scotland.

Sir HENRY MONCREIFF having explained that some misunderstanding having arisen in regard to the matter with the Toronto Presbytery, submitted a deliverance on the lines set forth in the petition.

The deliverance having been moved by Dr. Wilson, seconded by Mr. M'Tavish, Inverness, was unanimously adopted.

REMOVAL OF NAMES FROM THE ROLL OF CHURCH MEMBERSHIP.

Parties were heard at great length in connection with a protest and appeal by Jas. Campbell, teacher, Scotlandwell, against a decision of the Presbytery of Kinross dismissing a petition presented by the appellant and his wife, craving the Court to restore their names to the roll of Portmoak congregation, from which, it was alleged, they had been expunged without notice or process of discipline. The petitioners averred that, having directed the attention of the deacons' court to a breach of the laws of the Church, through the failure to call congregational meetings for the years 1877-80, and no notice having been taken of the representations so made, they ceased to attend the weekly diet of worship in Portmoak Free Church, and worshipped for some time—not more than six weeks—in Portmoak Parish Church. The session, on the other hand, denied that no notice had been taken of the representations of the petitioners, who had stated to several members of the Church that they had left the congregation, and would not return. Accordingly, on the Fast day, 9th December last, when the session, in the usual course before the Communion, purged the roll, the names of the petitioners were removed from it.

Principal RAINY, after remarking that both parties appeared to be in the wrong, moved that the Assembly reverse the judgment of the Presbytery, find by Mr. Campbell's own admission that the course he took was censurable, that the conduct of the Presbytery was irregular in so far as they summarily expunged the names of Mr. and Mrs. Campbell from the roll, and, in all the circumstances, direct on the appellants sending to the kirk-session in writing a request to have their names restored to the roll, accompanied with an expression of regret for having withdrawn from ordinances, the kirk-session should forthwith restore the names.

Sir HENRY MONCREIFF seconded the motion, with the remark that the session was bound to have given intimation of their intention to remove the names from the roll.

The motion was agreed to.

ASSEMBLY HALL COMMITTEE.

Mr. BROWN DOUGLAS (elder) made a statement regarding the accommodation in the Assembly Hall. Plans, he said, were on the table, and were in the writing-room for the inspection of members. There were at present 738 members of Assembly, 400 of whom could be seated in the body of the Hall, 100 in the gallery to the right of the Moderator's chair, and the remaining 228 had to find accommodation in the passages between the benches on the platform, or where best they could. That was a state of things very inconvenient, more especially in the case of a division, when those seated in the gallery had to come down to the centre of the Hall.

The Assembly Hall Committee were asked to submit suggestions for the improvement of the Hall, and they now laid on the table three plans. By one of these, two of the seats on the west gallery would be brought into the House, leaving two elevated seats for the public, and a corresponding alteration would be made on the east gallery. By the second plan, that part of the House reserved for members would be extended back, thus taking away the front gallery facing the Moderator's chair. This plan would give accommodation for about 150 additional members. The third plan was to extend the Hall to the east for about 20 feet, thus making the building 110 feet wide, instead of 90 feet, as at present. The advantage would be that 200 additional members would be accommodated in the House, and seats provided for 200 more of the public.

The question was, which of these plans it would be desirable to adopt. If the last was chosen, it would be well to have an indication of opinion from this Assembly, because the property which they held to the east of the Hall was at present occupied, and they would require by next February to give intimation to the tenants. The first plan implied an expenditure of £500; the second, £1000; and the third, £3000. His conviction was that the last was the best, and even financially the most economical. (Applause.) It had a good many advantages, and he believed it would be a general improvement. It had occurred to him ever since this Hall was constructed that the east gallery passage was far too narrow; but, by adopting the last plan, they could remedy that defect. The Committee also contemplated a separate access for the reporters, but leaving their seat in the body of the House. They would likewise improve the ladies' and the Moderator's rooms. (Applause.)

Principal RAINY said they were indebted to Mr. Brown Douglas for the report, and for his connection with the Hall ever since it was built. There was not now time to discuss these matters, but it was desirable that the fact of the plans being prepared and exhibited to the members should be stated, and that the statement now given be made. He proposed that they adjourn further consideration of the report to a future diet of the Assembly.

This proposal was adopted, and the Assembly adjourned to meet on Monday at noon.

MONDAY MAY 23.

The Assembly resumed to-day at noon—Rev. Dr. Laughton, Moderator. Proceedings were commenced with devotional exercises.

BUSINESS COMMITTEE.

Principal RAINY submitted a report from the Business Committee. It was proposed, he said, to take as No. 5 on Wednesday the report on the fund for pre-Disruption ministers, and after the order of the day, the Church and Manse Buildings report. On Thursday evening it was proposed to take the petition from Dundee in the case of Rev. George Laing. On Friday evening the report of the Committee on Church Rates would be taken; and on Saturday the report on temperance, and in connection therewith an overture from members of the House as to the granting of licences for railway carriages. On Monday the business would include the report on Church and State, with overture; and on Tuesday evening the Assembly would be brought to a close. Principal Rainy proceeded to say—I have to make a statement which I hope the House will kindly listen to with attention. In the Business Committee we have had under our consideration the great importance of preserving the order of the House—(applause)—in the course of debate on disputed questions. In regard to that matter, we feel that it is a very serious importance that proper order should be preserved on the part of all who are present at our discussions, so that they may proceed in a way that is suitable in the discussions and deliberations of a supreme court of the Church of Christ. We are extremely unwilling—I may say in the last degree unwilling—to take any means in connection with this matter except just to appeal to the sense of duty and what is seemly on the part of Christian men and women. We are not surprised that there should be strong feelings on one side or other in connection with matters that are interesting and exciting, but we are quite sure that every reasonable person will feel that we claim only what we are not only entitled to claim, but what we are bound to claim, that there shall be peaceful order in the House. In regard to that matter, I have therefore been instructed at this early period to say that we ourselves mean to support, and call upon the House to support, and the audience to support, the oderator in the difficult and important duty which he has to discharge. (Ap plause.) I am sure that we consider it right that interest should be taken by the public and the Free Church public in our deliberations, and while we feel that, we trust that they will also feel that they are not here as members of a meeting, but as lookers on on the deliberations of a body to which this House belongs, and who are conducting here these deliberations as the responsible administrators of affairs. In this connection I have been authorised very strongly to appeal to the members of this House in this view that no influence will be more likely to produce a good effect upon those who witness our deliberations so much as very great order and self-command on the part of members of the House themselves—(applause)—whatever view they may take of the discussion; and if we only succeed in avoiding noisy demonstrations of whatever kind, and make it very manifest to the public that we ourselves are deeply impressed with the responsibility of our position and the solemnity of our proceedings as determining in the presence of our Great Head, that of itself will be one of the likely means of communicating a proper impression on that subject to those who are onlookers. (Applause.)

THE RIGHTS OF INTERIM KIRK-SESSIONS.

Parties were heard on a dissent and complaint by Mr. Bannatyne, against a decision of the Synod of Aberdeen, sustaining the Commissions of the ruling elders from the kirk-sessions of Causewayend and Drumoak, the ground of appeal being that these kirk-sessions were interim kirk-sessions.

Dr. WILSON said that this was the first time which the question had been raised in the Assembly as to the right of provisional kirk-sessions, who were in existence merely until the congregations had an opportunity of electing elders of their own, to send representatives to the Presbytery and the Synod. Sir Henry Moncreiff, it would appear, some years ago expressed the opinion that such kirk-

Exit Examinations was 55. Of these, 27 passed at Edinburgh, 20 at Glasgow, and 8 at Aberdeen. Compared with the previous year, the results showed an increase of 12. The report was approved.

EMPLOYMENT OF PROBATIONERS.

Mr. ROBERT GORDON read the Report on Distribution and Employment of Probationers. (Appendix XVI.)

In submitting the report, Mr. Gordon was sorry to state that the number of probationers on the roll this year, small as it was last year, was still smaller by one. The committee, he explained, were very desirous to press upon the Assembly that the ministers of the Church should publicly take more cognisance of the probationers as a body in the exercises of the sanctuary than they were accustomed to do. They also wished to state distinctly and clearly that the probationers were engaged in interesting and important services in the cause of Christ.

Professor THOMAS SMITH, in moving the usual deliverance, suggested the importance of a question which would soon have to be faced, of increasing the number of their aspirants to the ministry.

The report was adopted.

SABBATH OBSERVANCE.

Mr. ALEXANDER MACKENZIE, Edinburgh, gave in the report of the committee on this subject. (Appendix XXI.)

He said that in presenting this report it was desirable that they should consider two very important matters. First of all there was the question, What was the authority for the Sabbath? It was, he said, connected with Divine appointment. It was not an ordinance of the Church, or of man; but it was an ordinance appointed by God in Paradise. This law of the Sabbath was to be viewed not only in relation to God, but in relation to man. If he deprived a fellow-creature of his means of subsistence, that was a breach of the law of God; but if he deprived him of his Sabbath, he was equally guilty of a breach of the law of God. Then there was a second point—What was the nature of the Sabbath? They spoke of it as a day of rest, and so it was; but what did they mean by the word "rest?" Many people, in giving their exposition of the word, regard it merely in the light of abstinence from the work in which one might be engaged during other days of the week, or looked upon it merely as confined to the rest of their bodies. They should strive in the present day to guide their people, especially as to the nature of the rest. They had it described in one of the answers in the Shorter Catechism that it was a holy rest, not such as mere animals had, but something of a higher nature. During the last year there was one subject to which the attention of the committee had been specially directed, viz., the opening of national museums and galleries on the Lord's day. They knew how many there were in various stations of society—peers, nobles, and literary and scientific men—who combined with the view of having that object accomplished. When this question came before the House of Lords, although the majority was small, yet it was in favour of keeping museums closed. The Assembly, he considered, should also remember that they had at present lying on the table of the House of Commons petitions in the direction of opening these places. One in particular was skilfully worded to the effect "that inasmuch as all opposition to the opening on Sundays of museums, &c., in the suburban districts of London had entirely ceased owing to the good results which had followed such opening." Well, he would require to have proof of this, because they had not such testimony from other places where these institutions had been opened. Supposing the motion were carried, he asked if the movement would stop there. Why should they confine themselves to national museums? why not also open those which were local? Then he asked the Assembly and the working men to consider what a large number of men all over the country would be employed in looking after these institutions. He wished to bring before the Assembly some of the reasons adduced by the advocates for opening these institutions. They were told often of the educating power and the great elevating influence of, for instance, museums and picture galleries. He was not going to deny that they had that, but still there were other institutions which, they were told, had such an

men entering our halls are graduating. Indeed, if the increase goes on as at present almost all our students will be men who have taken the M.A. degree. The number of students at the three colleges for the past session has been 209, besides 48 from other Churches and from foreign lands. It is very interesting to observe from the report that we have had students at our Colleges last winter from Ireland, from Canada, from the Cape of Good Hope, from the United States, from Bohemia, Hungary, Germany, Italy, and Turkey. Mr. Laird went on to say that he believed the large supply of students last session was partly owing to the revival movements over the land in 1874, and he thought it very encouraging to the Church that the young men have been led to study for the ministry, because they have just been brought under serious impressions, and have resolved to consecrate their lives to the Lord's service. Altogether, he thought, our Colleges were in a very satisfactory state. He had been at the visitation of all the three Colleges, and came to the conclusion that there is much life and earnestness among the students. With great pleasure he proposed the thanks of the Assembly to the committee, especially to the convener. He was sure the Church had not a more efficient convener than the convener of the College Committee—the respected Moderator of this General Assembly.

Colonel YOUNG seconded the adoption of the report.

Provost CAMPBELL, Greenock, said he observed it was proposed that the Presbyterian Church in Ireland should have power to grant honorary degrees and also degrees to their students. If that were the case, he did not see why the Free Church of Scotland should not have the same power, and he hoped the College Committee would take care that if Government granted such a privilege to the Irish Church that the Free Church should have an equal right conferred on her. (Hear, hear.)

Mr. MACAULAY, Irvine—It may be well that the College Committee should be assured that it will have the cordial support of the Assembly, if in making the pecuniary arrangements with a Professor of such great ability and learning, and held in the highest esteem by all his brethren, they bear in mind the Scriptural statement as to devising liberal things. (Hear, hear.)

Dr. WILSON proposed a slight addition to the deliverance accepting the resignation of Professor Macgregor, namely, "and their earnest hope that the change of climate he contemplates may have the desired effect, and that a way may be opened up for his rendering great and important services in the work of the Lord."

This was agreed to, and the report adopted.

Mr. SMITH, Tarland, supported an overture in this connection from the Free Synod of Aberdeen, anent the supervision of students of divinity. Under the existing law a student who failed before one Presbytery could go to another, which knew nothing about his particular case, and in this way the Presbyterial supervision of students was a very perfunctory and formal sort of thing. He, therefore, proposed that by whatever Presbytery a student may be examined before entering the Divinity Hall, he should be under the supervision of the same Presbytery throughout his course, or should be regularly transferred by that Presbytery to another Presbytery for examination; and that no Presbytery should examine a student with a view to enter the Divinity Hall for any session unless he produced a regular transference from the Presbytery by which he was last examined; and that the clerks be instructed to draw up an overture to be sent down to Presbyteries with this view.

Professor BRUCE, Glasgow, seconded the motion, which was agreed to, and it was remitted to the clerks to draw up an overture on the subject to be transmitted to Presbyteries under the Barrier Act.

THE EXAMINATION BOARD.

Principal RAINY, in the absence of Dr. Whyte, the convener, gave in the report of this board. The report stated that the total number of students who passed the Entrance Board Examination was 72, that of these 30 passed at Edinburgh, 34 at Glasgow, and 8 at Aberdeen. As compared with the previous year there was an increase of 26. It was gratifying to find that, of the whole number, 33, or nearly one-half, were graduates, while 18 others had passed one or two of the University examinations for the degree in Arts. The total number of students who passed the

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educating and elevating influence. For instance, they were told the theati such, and if this was adduced as a reason for opening up the national museun picture galleries, why not open the theatre? Another reason adduced was was in the interests of working men, but he did not see how other workin should be employed on the Lord's day for educating their fellows by keepin museums and galleries. There were proposals made and attempted to be out for the purpose of giving lectures on the Sabbath on other subjects than which usually occupied the attention of people on that day. There was, for in the Sunday League Society, but they were not going to allow the conversion o pulpits into professor's chairs, or their churches into halls, where they were and listen to lectures upon science and literature, or even historical subject was afraid that sometimes persons had been making use of the pulpit for purp which the pulpit should never on the Lord's day be appropriated. (Hear, There were lectures of this specimen given even in Edinburgh, and which he sure were always for edification. There were lectures on the history of the C He could well understand lectures given on the history of the Church of C they confined themselves to certain aspects of that Church, but when it was the political aspect of the Church, and the Church in relation to other bodi especially when they found the history of the Church so misread and misrepre as it was in some of these lectures, he thought it was not for edification to be n the pulpit the stage from which these lectures should be delivered on the day. (Applause.) Mr. M'Kenzie proceeded to speak of the desirability o interested in railways putting a stop to the Sabbath desecration on the lines time had come, he thought, when the Assembly should issue a pastoral letter d the attention of their members to this important matter.

Dr. THOMSON, Paisley, moved "That the Assembly approve of the record their thanks to the committee, and especially to its convener; and their injunction of last year that all the ministers of the Church shall dire special attention of their congregations to the subject of the scriptural obse of the Lord's day at one of the diets of public worship on the second S of April; and, further, the Assembly enjoin the Presbyteries of the Chu hold a conference on the subject of Sabbath observance within their boun report the result of that conference to the convener of the committee Assembly further resolve to petition the House of Commons against the o of national museums and picture galleries on the Sabbath, and instruct committee to prepare a petition to that effect to be subscribed by the Mo in name of the Assembly, and transmitted to the Lord Advocate for prese to the House of Commons. The Assembly also considering the laxity of vie of practice in regard to the sanctification of the Lord's day, resolve to i pastoral address on the subject, to be read to the different congregations Church."

In supporting the motion, Dr. Thomson said—Having respect to the of business before the Assembly, I am glad that it is not necessary for me to you at any length in moving the adoption of this report, as I have been rec to do, and which I have great pleasure in doing. We are all agreed th Sabbath is not merely one of the oldest institutions in the world, but that divine institution, designed for man universally, and fitted to promote in degree his physical, moral, and spiritual welfare; and we all plead for it observance, not merely on the ground of expediency, but also on the far ground of divine obligation. It is very sad, therefore, that such strenuo persevering efforts have been made, especially during last year, and even desecrate God's holy day by the opening of museums and picture galleri thus opening a flood-gate which, if not checked, will sweep away, as with a this venerable and beneficial institution. It is matter of thankfulness, that this proposal was recently rejected by a majority of the House of Still, however, it has yet to come before the other House of Parliament; an very obvious that great pressure will need to be brought upon them by friends of the Sabbath in order to secure a righteous decision. Two motion been intimated by two of the members on opposite sides of the House; and the people, and especially the various Churches, make their voices heard, th disastrous results may be anticipated. We all know how active the Sunday

is to accomplish their design. They know well that if, with their plausible pretences, they can get the museums opened on Sabbath, they will get a wedge inserted that will accomplish a great deal more and ultimately overthrow the whole edifice. If the divine authority of the Sabbath is once given up or ignored, the evil will not stop with the opening of museums, but theatres will be opened, as in America and on the Continent, and public-houses will follow. To avert, therefore, the calamity of a Continental Sunday, it is obviously essential that we should act now on the resolution, *Obsta principiis.* (Applause.)

And it seems to me that we have no small encouragement at the present time to act unitedly and hopefully. For in the House of Commons the Sunday Closing Bill for Wales has been almost unanimously approved—the majority being 180 as against 17—because the people of Wales have almost unanimously declared in its favour, and have thus shown that they are ripe for a good legislative enactment. And we cannot but be thankful for the noble declaration of the Prime Minister when he said on that occasion that "where there is a distinctly formed Welsh opinion upon a given subject which affects Wales alone, and the acceptance of which does not involve any public danger or public prejudice to the rest of the country, I know no reason why we should not pay regard to that opinion." (Applause.) These were his words, and they obviously contain an invitation or challenge to the people to let their wishes be known to the Legislature, and an assurance that their demands will receive due consideration from Her Majesty's Government. It is to be regretted that the Prime Minister has shown a disposition to look not unfavourably on the iniquitous proposal to grant licences for the sale of drink in our railway trains—a proposal which appears to be not merely quite uncalled for, but which would imply a serious step backward.

But, no doubt, if the people remonstrate against it, as I trust they will, the Prime Minister, acting on his own declaration, would be the last to force this measure upon them against their declared convictions. And now that public-houses are happily closed in Scotland and Ireland on the Sabbath, and will soon be in Wales, let us hope that the public sentiment of England may be so thoroughly awakened and so earnestly declared as to secure to them also the unspeakable boon of a quiet and holy Sabbath. At all events, let us hope that instead of giving new facilities for the sale of drink in railway trains, those already given will be greatly diminished, and in due time entirely suppressed on the Lord's day. And, in order to this, let us also hope that the friends of the Sabbath in England will continue to agitate the question, and to rouse the public feeling and conscience so as to realise in all their borders the fulfilment of that wish which not Scotland alone, but Ireland and Wales, are declaring—"I would that thou wert altogether such as I am, except these bonds," with our peaceful Sabbaths, and their accompanying blessings and privileges. (Applause.)

Before closing, let me advert in a few words to one practical measure which seems to be of great importance. Besides petitioning Parliament, it appears to me very desirable that this Assembly should issue a pastoral address, on the obligation and advantages of the Sabbath rest, to our own people, and again instruct all our ministers to preach on the subject. For this there seems to me at present a great necessity and an urgent call, especially for the sake of our rising youth, many of whom, I fear, are gradually lapsing from the Sabbath-keeping of our forefathers. Many of us can recollect a time when Sabbath profanation in Scotland was comparatively rare, and when it was considered to be discreditable. But I fear this cannot be said now. Our rising youth, and especially our young men, are becoming impatient of Sabbath restraints, and are manifesting a laxity of sentiment and conduct in this respect which is truly lamentable. Into the causes of this I do not stop to inquire. Whether it be owing to the laxity of parental discipline, or to the failure of parents to make Sabbath privileges interesting and attractive to their children, I need not say. But it is undoubtedly a great and growing evil, which, if not timeously checked, will produce a sad degeneracy in the rising generation, (Applause.) In my own town, within the last few weeks, an association called "The Liberal Club," resolved to open their club room on Sabbath from four to nine o'clock. This resolution was strenuously opposed; but it was stated that of the 400 members of the Club, the majority, or 250, are in favour of it. A meeting was held last week to reconsider the matter, and while some spoke strongly against this opening, others

were in favour of it, and others still opposed it; not, however, because it would be a violation of God's law, but simply because, in deference to antiquated prejudices, they should not on this question break up the Liberal Club. But an anticipation was expressed to the effect that, in twenty years hence, those who stood up for the Sabbath would be universally "laughed at." Well, it is to be hoped that those youths are neither prophets nor prophets' sons. But it becomes us to mark the current of opinion in our young men, and do what we can to prevent it from becoming a desolating tide, and endeavour to convince them of the divine obligation of the Sabbath, and especially to convince them of the unspeakable privilege and the signal blessedness of remembering the Sabbath-day to keep it holy. It would be well if our young men imbibed the sentiment of the great Sir Matthew Hale, who said he had found by experience that by resting on God's day, according to the commandment, he had always a blessing on all the labour of his week; or, as it is expressed in his well-known biography, that

"A Sabbath well spent brings a week of content,
And strength for the toils of the morrow;
But a Sabbath profaned, whate'er may be gained,
Is the certain forerunner of sorrow."

(Applause.)

Mr. STUART GRAY, Kinfauns (elder), seconded the motion, and trusted that at a time when old landmarks were being removed and ties loosened, the Assembly would in no uncertain manner express their resolve to uphold the Sabbath, and hand down to a succeeding generation the inheritance we had received from our fathers.

Any one who had passed a few weeks of his autumn holidays on the continent, in France or Germany, could not but contrast the mode in which the Sabbath was observed, as a day of fêtes, public processions and rejoicings, with the peaceful quiet found in our Scottish villages and glens.

We regarded the Sabbath as a day of divine and universal obligation, as a day made for man, as a sign between God and His people.

We could not but notice that a blessing had rested on those nations and individuals who had honoured and observed the Sabbath.

Americans, and other foreigners, who visited this country might, from remarking how the Sabbath was kept in Scotland, be led to consider the purpose of the Sabbath. He hoped that all the members of the Assembly would take means in their power to petition and protest against the opening of museums and public institutions on the Sabbath.

Mr. GAULT, Glasgow, supported the motion, and observed that, whilst there was a large amount of Sabbath desecration in our country, at the same time there was much ground for gratitude to God, that on the whole the Sabbath was still so well kept. In Glasgow, any one crossing on the Sabbath morning the Broomielaw Bridge would witness a scene not to be paralleled in any city in the world of the same size—the cessation of traffic among the ships, so that with the exception of one or two Sunday steamers, perfect quietness reigned. It was to be regretted that in regard to the running of tramway cars on the Lord's-day, they had sustained, what he hoped, was only a temporary defeat, and that, as in Edinburgh, this form of Sabbath profanation would be checked. There were some who, on this question, professed to be advanced intellectualists and friends of the working classes, but the advocates of Sabbath sanctification embraced everything, inasmuch as they held that the Sabbath provided for all the wants of man—for bodily rest, for intellectual improvement, for moral advancement, and above all, for the spiritual and eternal welfare of mankind. In conclusion, he directed attention to the custom beginning to prevail of having the windows of shops exposed to view on the Sabbath, with a display of goods and pictures, and protested against lectures on the Sabbath evenings on topics which could with greater propriety be treated on ordinary days of the week. (Applause.)

Mr. GORDON, of Parkhill (elder), referred to the subject of railway traffic on the Sabbath, and stated that on one occasion he had spoken to Mr. Ferguson of Kinmundy, the chairman of a railway in his district, on this subject, and he under-

ɡuson to say that the directors had not much power in the matter, but 'ery much with the manager. A new manager had since been appointed, ı England, and he was afraid that things had not been better last 'ould suggest that, since the committee had failed in making any im- e directors of railway companies, they should now approach the people ls on the railways, and show them their duty in this matter. He had one valued official of the Highland Railway Company, on being spoken lucing railway traffic on the Sabbath, said if that were done it would his connection with the company, and the proposal was not carried ıse.) He only knew that by hearsay, and it might not be true; but ıt if they approached railway officials, and entreated them to be true .eir consciences, they would meet with greater success than they had . There was a great connection between the pulpit and Sabbath If ministers would in the afternoons do away with the readings of s, and take a passage of God's Word, and without a paper at all just ıarts into it, asking God's blessing upon it, much more good would be ɡreat many people kept away from grand sermons. Many a day he hurch from nothing else than sheer sense of duty, and for the sake of he felt that he would have had more profit and more enjoyment to his ı had read his Bible at home, and he had heard others bear the same

:R, Rothesay, said he hoped that the proposed pastoral address would ıttention to the forms of Sabbath desecration mentioned in the report, ı refer to the growing evil of the plying of steamboats on the Lord's- evils arising from that practice. The Sabbath rest is broken at our y the arrival of these steamers, and some of our church members and : exposed to the temptation of being hindered in their attendance on p by the visits of friends who arrive by these boats.

:RTSON, Pultneytown (elder), maintained that the running of mail trains ı origin of the evil of railway traffic on the Sabbath, and they would heir duty unless they approached the Government, and asked them to the mail trains on the Lord's-day. We could not make men religious rliament, but Acts of Parliament were necessary to protect working- kercise of Sabbath privileges. When they thought that 100,000 men in the United Kingdom on the Lord's-day in connection with railways, induce them to endeavour to take steps for their protection. He was that unless a stop was put to the mail trains, excursions and goods go on increasing. It was their duty to discourage in every possible matic violation of the Lord's-day. It was the duty of Christian men m posting letters on Saturday night, when they knew that they must Sabbath trains to their destination to be delivered on Monday morning. e painful position of knowing that there were esteemed men in the were in the habit of posting their letters on Saturday night. These heir letters, went to church, and observed the Sabbath themselves; but result of the work they had done on the Saturday? Were not the railway officials actually doing their work on the Sabbath? He thought, ıly, they had something to do in this matter. They ought to give to in the Free Church instructions that the work of the Church should , within Scotland, to the six working days of the week, in order that s of the Sabbath would not be interfered with. He had received, three ıundle of papers from the offices of the Free Church on the Monday on remonstrating with the officials on the subject, he was told that it ı fault of the publishers. Six months ago, however, the same thing n, and he immediately wrote, when he was told that this time it was ıe printers. (A laugh.) But surely the printers were the servants of And, strange to tell, he received a receipt from the Foreign Mission ated the Friday, which bore the Edinburgh postmark of Saturday and tmark of Monday, showing that it must have travelled on the Sabbath. hemselves go with cleaner hands to the Government if they kept clear posting letters on the Saturday. Mr. Robertson concluded by denounc- the word Sunday, and especially expressed disapproval of publications

being entitled Sunday magazines, the word Sunday carrying, in his opinion, an unholy influence, and not being a scriptural expression.

The word Sunday is unknown in our translation of the Bible, and never used by the Westminster divines in our subordinate standards. The Sabbath or Lord's-day is a divine institution, commemorative of the great work of creation and redemption, and we have no right to trample upon the institution, or to ignore its name.

Provost CAMPBELL, Greenock, pointed out that in Greenock certain parties had presented a memorial to the railways in favour of a Sabbath train between Glasgow and Greenock, but they had succeeded in getting the railway directors to refuse the prayer of the memorial by getting up a counter-memorial against such a train. In Greenock the tramways could not be run on Sabbath without the consent of the Corporation, who were proprietors of the rails. He did not see why Glasgow, if they had the rails, should not make it a condition of leasing them that the tramway carriages should not be run on the Sabbath. It was of the utmost importance that the employing of persons on the Sabbath for the mere pleasure or recreation of others should be prevented, or it would inevitably lead to its becoming a day of work instead of "holy rest." The Sabbath of the Lord was the "shield of the labourer," and he, above all other classes, was concerned in seeing that it was properly kept. (Applause.)

The motion was adopted.

DISRUPTION RECORDS.

Mr. THOMAS BROWN gave in the report of the Committee on Disruption Records. (Appendix No. XXIV.) In speaking to the report, Mr. Brown mentioned that out of the 340 clerical members in the house, only 26 were pre-Disruption ministers, though there were a larger number in the Church, and he urged those who were in a position to supply reminiscences of the Disruption to do so without delay.

Dr. WILSON moved—"That the Assembly approve of the report, record their thanks to the committee, and especially to the convener; and record their high gratification at the publication of part third of the 'Annals of the Disruption,' and hope that this, as well as the other parts, will find their way into all the families of the Free Church." He was not sure that the Free Church had fully realised the enormous amount of labour which had devolved upon Mr. Brown, the convener of the committee. The "Annals of the Church" could not have been better done. (Applause.) The third part of the "Annals of the Disruption" was fully as interesting as any of the other two, and he cherished a profound sense of gratitude to Mr. Brown, not only for doing this work, but for doing it so well as he had done. (Applause.)

Mr FRASER, Rosskeen, in seconding the motion, referred to the claim of martyrdom, put forward lately, with a wonderful amount of self-complaisance, as the experience of those who adhered to the Established Church in 1843. The best answer to that is the contents of the three parts of the "Disruption Annals." Much credit is due to Mr. Brown for the tact and literary merit which characterise the respective volumes. At no distant day these volumes will be regarded with the interest with which the religious people of Scotland perused Wodrow's account of the sufferings of our forefathers. Anxious that the rising generation should be acquainted with the principles and sufferings of the Disruption, I took the following method to have the "Annals" distributed among my congregation. I intimated from the pulpit that, with the view of having these parts circulated, I intended to send to the publisher for a parcel at the reduced rate, but that all who wished to procure copies should give in their names to me on or before the following Friday. The result was that about 100 gave in their names.

When the parcel came and was distributed, the cry was for more,—at least sixty more names were given in. Altogether, not less than 200 copies have been circulated in the congregation.

Mr JOHN H. THOMSON, of Hightae, said—I would not have ventured to have addressed you, but I have been asked, as a Reformed Presbyterian, now happily united with the Free Church, to support Dr. Wilson's motion, and to give my

testimony to the great service Mr. Brown has done, not only to the Free Church, but to all the Churches, by his "Annals" of the Disruption, especially by the third part just issued from the press. I have great faith in the power of narrative in setting forth the truth. There are many minds upon whom direct precept has little effect, but a narrative of the struggles for the truth touches them at once. It is almost impossible to read Mr. Brown's narrative of the rise of the Free Church, of how proprietors refused sites, and of what hardships ministers and people endured in consequence of these refusals, without having one's sympathies called forth in behalf of the principles for which the Free Church contended. The very calmness and colourlessness with which Mr. Brown writes, makes his narrative all the more effective in lodging itself in the memory. One of the merits of the "Annals" is its preservation of many names that have not yet received their due commendation. Much has been well done by Dr. Hanna, Mr. Norman Walker, and other writers, to preserve the memory of the great men who, under God, founded the Free Church. But I am not sure that full justice has yet been done to the rank and file of the Free Church army at the Disruption. In my student days I remember hearing it said by enemies of the Free Church, that Dr. Chalmers and Dr Cunningham and Dr. Candlish had to urge on their followers in the path that ended in the Disruption,—in other words, that it was only by hard driving on the part of Dr. Chalmers and his coadjutors that the Disruption took place. But the allegation is without foundation. I have the utmost respect for the illustrious men that headed the Disruption, but all that I know of the Free Church has persuaded me that their difficulty lay not in efforts to stir up their followers as rather in seeking to restrain their enthusiasm, and to keep within due bounds their eager desires for the possession of the freedom wherewith Christ has made His people free. The truth is, that the doctrine of the spiritual independence of the Church, and other cognate doctrines, lie deep in the nature of Scottish Christians, they are part of the heritage that they have received from their fathers. Mr. Brown, in his "Annals," unconsciously brings out this feature of our Scottish Christianity, and strikingly illustrates that the Disruption was the outcome of what was deep in the hearts of our Christian people. It is very desirable that no part of the story of the Disruption be lost, and especially that the humbler names that took part in its struggles be not forgotten. I hope that Dr. Wilson's appeal will be responded to, and that those fathers still spared to us, who have something to tell, will speedily forward their recollections to Mr. Brown. I often look with admiration and envy at the magnificent work, "La France Protestante," by the Brothers Haag, now in the course of publication in a new and enlarged edition by M. Bordiez, in which an effort is made to perpetuate the names of every one connected with the French Reformed Church during the centuries of her eventful history. Mr. Brown, in his "Annals," is really gathering up materials for some similar work that will yet do justice to the many names in our own Church history. It is true that he treats of only one chapter in our history, but it is a most important one that has been fruitful in blessed consequences, not only to the Free Church, but to all the branches of the Church of Christ. I rejoice that Mr. Brown, in his next part, is to tell of some of these consequences. I know something of the happy results that flowed from the Disruption to our small Reformed Presbyterian Church. It stirred us up, and put new life and energy into us, and gladdened our hearts by the fresh illustrations it gave us of the power of the truth to lead men to sacrifice everything that was dear to them in order to obey its requirements. I have the highest admiration for the cloud of witnesses in the seventh century, to the crown rights and the royal prerogatives of Christ Jesus our king; but I have an equal admiration for the cloud of witnesses in our own century for the same rights and prerogatives, and I trust that Mr. Brown will receive every encouragement to tell the Church all he can about them.

The motion was adopted.

SECOND COUNCIL OF THE PRESBYTERIAN ALLIANCE.

There was laid on the table the Record of the Proceedings of the Second Council of the Presbyterian Alliance, held at Allahabad in December 1880.

RECORDS OF COMMITTEES.

The Records of the Committee on Foreign Missions and of the Board of Examiners

were produced, and remitted to the committee already appointed for examining Records of Committees.

APPLICATION FOR INCREASED ALLOWANCE.

A memorial was presented on behalf of the Rev. Charles F. Corbet, formerly minister of Hopeman, for the augmentation of the means of his support to a sum between £50 and £60 at the least. Since the period of his retirement till the year 1877 only £33 had been received annually for his support, and in 1877 £35. Owing to the collapse of the City of Glasgow Bank, in which two of his brothers were involved, his friends were not in a position to augment his funds as before that event.

On the motion of Dr. WILSON, the memorial was remitted to the Sustentation Committee, with power to act in the matter as they might think proper.

DR. HUGH MARTIN.

A memorial from Free Greyfriars' congregation was presented, requesting the Assembly to make such arrangements as would relieve them of the maintenance of Dr. Hugh Martin, who was formerly their minister, but who, within two years after his induction (1858), became mentally incapacitated for the duties of his office. The memorial set forth that the efforts of the congregation were crippled by this subsidy having to be given, and that, moreover, with but few exceptions, the congregation had been completely changed since 1858. Further, Dr. Martin's family and friends were now advanced in life and well educated. His eldest son had obtained the Bruce Scholarship of £100 per annum, tenable for three years from 1880. He was also assistant to the Professor of Moral Philosophy, for which he receives £40 a year from the University, considerably augmented by the professor. The other members of his family are in a position to add something to the household income.

On the motion of Dr. THOMAS SMITH, it was agreed to remit the memorial to the Sustentation Fund, with power to the Commission to dispose of the matter.

PETITION FROM LASSODIE KIRK SESSION.

The Assembly took up next a petition from the kirk-session of Lassodie, praying the Assembly to disjoin the congregation from the Presbytery of Kinross and join it to that of Dunfermline.

Mr. CLARK, Lassodie, appeared in support of the petition.

Mr. GILLISON and Mr. STEPHEN appeared for the Presbytery, and opposed the petition.

Dr. THOMAS SMITH moved that the Assembly grant the prayer of the petition, and join the congregation of Lassodie to the Presbytery of Dunfermline, on the ground that geographically it belonged more to the district of Dunfermline than that of Kinross.

Dr. WILSON seconded the motion, which was unanimously adopted.

The Assembly adjourned at about a quarter to five o'clock.

EVENING SEDERUNT.

The Assembly resumed at seven o'clock—Rev. Dr. Laughton, Moderator.

NOTICE OF MOTION.

Dr. WHYTE, Edinburgh, who was received with loud applause, proceeded to the table and said—I wish to give notice that to-morrow morning, when the case of Professor Robertson Smith comes up, I shall move—

"The General Assembly, having regard to the overtures on this table anent the case of Professor Robertson Smith, and the volume recently published by him in explanation of his opinions, finds that, inasmuch as it is the right of every member and office-bearer of this Church against whom grave charges are brought, to be dealt with constitutionally, after full investigation—(hear, hear)—it can adopt no cause of procedure which prejudices that right, but, in view of the acknowledged gravity of the issues involved, and the importance of jealously maintaining the doctrine of the Church as to the authority and inspiration of the Word of God, resolves to appoint a committee to consider maturely the writings of Professor Robertson Smith published since last Assembly, with power, if they see cause, to prosecute him by libel before the Presbytery of Aberdeen, and in any case to report to next General Assembly." (Loud applause.)

Sir HENRY MONCREIFF said the Assembly had now before them the overtures which related to the action of the Commission and the memorials on the same subject. If the Assembly chose it might, *ex gratia*, allow any one who supported the overture to say something in the first place, and then the question arises were they to hear any one in support of the memorials that had come from outside parties. That was a question for the Assembly to judge of, and it was quite right that it should be decided at the outset. He took it for granted, if they were willing to hear any memorialists, they would hear some one person in support of what these memorials generally pointed to.

GLASGOW MEMORIALISTS ON THE CASE OF PROFESSOR ROBERTSON SMITH.

Mr. BENJAMIN BELL stated that the memorialists from Glasgow and the neighbourhood were desirous that one of their number should address a few words to the Assembly. Mr. Watt was fully aware of the value of the time of the House, and would occupy no more time than was absolutely necessary.

Mr. KELMAN, Leith, moved that Mr. Watt be heard.

Sir HENRY MONCREIFF seconded the motion.

Mr. WATT then addressed the Assembly from the bar. The memorial, he said, is signed by 299 office-bearers in and around Glasgow, loyal Free Churchmen, who took the step we thought it our duty to take, and have come here with rather an unusual complaint. For I cannot conceal from myself that the step we have taken, and the allegations we have deliberately made, are matters demanding the grave consideration of this Assembly, and should be neither lightly adopted nor hastily set aside. And at the outset I desire to say that while we are here impugning the action of the Commission, with all plainness of speech, standing up for what we believe to be the liberties of the Church, we fully allow the good faith and past services of those whom we deem it our duty to oppose, and whose actions we deplore. On the other hand, I ask the venerable Assembly, and particularly those members who differ from us, to believe that the three hundred office-bearers in Glasgow who have come here have felt it to be their duty to do so—not merely their duty, but with a strong conviction that what has transpired has been a direct violation of the constitution of our Church, and that if it is acquiesced in, or allowed to be deliberately adopted, not only will the liberty of Professor Smith be in danger, but also the liberty of every office-bearer in our Church. (Applause.)

Hitherto we have been led to believe, and our belief was justified by a reference to the laws and precedents of our Church, that no process against any minister could be originated in any court except the Presbytery to which he belonged, and that that court had alone primary jurisdiction. Further, we have been led by Sir Henry Moncreiff to understand that any action against a minister, or an office-bearer, can

only proceed by libel. And that when that libel has been fairly lodged and brought forward, there is a right of appeal to the Synod and Assembly, a right accorded not merely for the safety and security of the accused, but a right as valuable for the Church, which has to be sure that in times of difficulty, danger, and panic she is not led into any ill-advised proceedings. This being, as I have no doubt Sir Henry Moncreiff will admit, the practice and existing law of the Church, we, as office-bearers, are here to put this question, why, when the law and the ordinary and regular procedure are so plain, have the Commission in the particular instance before them required to go out of their way and invent, or at least adopt, another course, which, in our view, has led to a man without a trial being convicted and punished? (Hear, hear.) Sir, we may be told at once that there has been no trial, no new cause; and it has not been left to this Assembly for us to be told that there has not been any action of discipline at all. But being laymen, and not being endowed with the subtlety of an ecclesiastical mind—(a laugh)—we are unable to distinguish between the results that have been arrived at in this case, and discipline with ecclesiastical censure. Suspension from an office, that office being the dearest privilege a man may enjoy, involves to an ordinary mind not only discipline, but censure. No doubt, it is possible to remove a man from an office without such censure, but if you consider the circumstances in which this was done, and the ground upon which it proceeded, we think that it is an abuse of terms to say that censure and punishment have not followed, for the only ground that has been brought forward here is that the writings and views which are supposed to have been held were dangerous to the Church and not consistent with Scripture. It was in vain, therefore, to say that in the judgment that took place these writings were not by inference condemned, and the party punished for holding them. Then, as to the action of the Commission, and there being no process, it is difficult to understand what the parties really mean. But, if we are to advert to what they themselves put forward, we find Dr. Adam explaining what he at least thought. He, rushing into print, told the Glasgow laymen that they were perfectly wrong in what they thought; and he complained that they should have considered that there was anything wrong, or that there was cause for looking with amazement at a man being suspended without a trial. He said that was done in civil courts every day of our lives, and he pointed to the case of an ordinary criminal, who, although he may be afterwards found innocent, is, for the purpose of waiting his trial, ordered to be confined. And Dr. Adams, strange to say, considers that that case is analogous to the present. Why, does Dr. Adam not know—and I think he should have known, or he must have forgot—that there is no law in this or in any other civilised country which allows any person to be confined to await his trial or for any other purpose without first a proper charge being brought against him and the ordinary criminal process having been taken. Well, it is directly in the teeth of these facts that Dr. Adam has maintained his present position by reference to an ordinary court. I have no doubt that by this time Dr. Adam has repented his mistake, and I can only hope I can truly say of him, as Shakespeare says of another—"Consideration, like an angel, came and whip't the offending Adam out of him." (Loud laughter.)

But, sir, while these arguments apply even to the power of the Assembly, in present circumstances, adopting any such summary course, they apply with tenfold force when it is considered by whom the steps were taken. For, really, what was this Commission? It was not in any real sense a court at all; it was simply a committee of this Assembly, depending for its power and authority upon the express words of the Commission, and having no power in any case excepting those specially remitted to it. At the last Assembly many thought this case was satisfactorily closed; and it appeared to many of us that until something more than cognate views had been discovered it should never have been re-opened. We say then there was no direct remit to the committee to take up this particular case at all, and we ask as laymen by what authority, and by what precedent, they justify their extraordinary procedure in originating a new case. He deliberately challenged the Commission to point to any case where the Church agreed to proceed to the length, and by such procedure as they now proposed to do. I have no doubt that the answer will be that there is a general power "to advert" to any matter of public or Church importance, but surely the words "advert to a matter" cannot possibly be held to cover the range of a new case, to confer a new jurisdiction—(hear, hear)

—and doing what has been done here. Does it not mean, on the other hand, simply this, that their duty, if they thought it right to interfere, was to advert to the matter in the ordinary constitutional way by a reference to the College Committee, or the Presbytery of Aberdeen, to see that the accused was fairly tried, and the truth really expiscated?

I hold, therefore, there was no warrant for what has taken place; and, but firmly, we humbly and earnestly, as office-bearers of this Church, ask this Assembly to disapprove of what the Commission has done—proceedings which, in our view, are, on the face of them, incompetent and irregular, and also, I take the liberty of saying, manifestly unjust. (Applause.) For not only was the procedure incompetent, but even what they did was, in our opinion, against fair play and equity. I am not hear in behalf of these memorialists to say whether, and to what extent, they are prepared to stand by the views and writings of Professor Smith. That is not the point in hand; neither am I here to say or contend that it was not within the competency of this Commission, if they chose—and, indeed, probably it was their duty, if the majority thought there was ground for any real inquiry as to fama of sufficient extent—to appoint a committee to examine the writings, with the view of seeing what bearing they had on the Standards of our Church. But even in that view I would maintain that the committee should have been fairly represented—(hear, hear)—and what we say is, that it was not so; and, more than that, we maintain that what followed was a perfect disgrace to our Church. (Applause and hisses.) For, sir, not only did that committee not receive but they prevented Professor Smith explaining—the only one who could competently explain—the writings which they were examining; and they referred the preparation of their report to a sub-committee whose members were virtually hostile to the writings of Professor Smith. Further, this committee did nothing for two months, and suddenly prepared their report; and on the very day that Professor Smith was to meet his accusers—the very day that he was cited to appear before this extraordinary and novel tribunal—this report was put into his hand, and he was asked what he had to say in his defence. He was there to answer for his professional life. We know what followed. Almost without inquiry and almost without discussion, certainly with little discussion after a hearing given as a favour—ungraciously given—we had these writings condemned.

Setting aside, sir, all questions of law, competence, or form, we, as office-bearers of this Church of Christ—the very spirit of whose teaching is to do justice and love mercy—feel we cannot in conscience allow such proceedings to stand. They appear to us a violation of the common principles of equity. We challenge them as such—we do not say that our brethren deliberately did anything unfair, and we make no charge of cowardice. Outsiders, however, have not been slow to apply such epithets. We believe, and perfectly sincerely believe, that the motives which actuated these brethren were honest and straightforward. We can conceive and can make all allowances for it, that the love of peace—peace at any price—(hear, hear)—the fear of distracting controversy, the desire to get rid of a great controversy in the Church, and the natural antipathy and prejudice which rise when any charge of heresy is announced, may have led them past the plain line of duty, and led to the disaster we now deplore. And not only so; but the very feeling that actuated them, may possibly be actuating some now, and may lead to the same summary procedure, from these very motives. And hence it is, sir, that we feel it our duty just now, as office-bearers, to see to it, and to ask this venerably Assembly to give good heed that, after all, the cause of Christian truth is not being sacrificed to increasing clamour and panic, and that the very safeguards which our Church in her wisdom and in her calm moments have erected for the protection of our Church's privileges are not ruthlessly thrust aside. (Applause.)

At any rate, sir, we are here to ask for justice and a fair trial. Justice, no doubt, for one who at this present moment is under the ban of disapproval of many of his brethren; but we feel sure he will receive it none the less but all the more on that account. We are here also to ask that justice for him to-day that we may be sure of it ourselves to-morrow. (Hear, hear, and applause.) We are here to ask an adequate inquiry and examination into the writings complained of, that if they are wrong they may be proved to be so, and the refutation be complete. We don't ask that, if these views be really unsound and against our faith, that he should be let

alone; but, on the contrary, we are here to demand that his orthodoxy should be challenged and tried by the ordinary courts of the Church. (Applause.) At the present moment we feel, and we say, that a man may be convicted without a trial, —and we appeal to this venerable Assembly to redress what is a manifest wrong, and we are sure this appeal will not be in vain; for here surely, if anywhere, may we expect faith in our constitution, and the courage to abide by it—a constitution which in our view is quite sufficient to carry us through any such crisis as the present, if only we will faithfully and really use it. Show, at any rate, to the laymen by the answer this Assembly may give to us, and many of the office-bearers probably, that the truth is of paramount importance. Already, with all the recognised safeguards of the constitution, it is not too easy to get the ranks of the office-bearers filled up; and let it once be authoritatively understood that we are to hold that office, and to regulate our creed not according to the Standards of our Church, but according to the will, and subject to the mercy of, it may be, a temporary majority in a fluctuating Commission—(cheers)—and you may make that burden too much for us to bear, and may inaugurate an era which, sooner or later, in the opinion of many, must lead to disintegration and disaster. (Loud applause.)

PROFESSOR ROBERTSON SMITH'S CASE.

Sir HENRY WELLWOOD MONCREIFF, coming to the front of the platform, said that if the house was ready to proceed to the motion of which he had given notice, he was ready also. (Cries of "Go on.") Sir Henry continuing—It has been said truly they should not be overborne with clamour. I am here with the claim of the Commission that the truth be not overborne with clamour, while I claim justice for the Commission in opposition to what I would call the most outrageous misapprehension and consequent misrepresentation. But, Moderator, I am not going to say much in bringing forward the motion—(hear, hear)—I have laid on the table. In my own mind I am altogether at a loss to understand how any reasonable man, truly acquainted with the subject, could possibly take up the ground that has been taken. (Hear, hear.) It appears to me that we have nothing to explain—no apology to make. (Hear, hear.) It appears to me taking a step forward, it may be by the force of circumstances, and, when the matter is rightly considered, the propriety of the course can hardly be questioned. The following is my motion:—"That the General Assembly, having considered the overtures relative to the case of Professor Smith, in so far as they refer to the action of the Commission, in August and October, and the memorials on the same subject, find that there is no occasion for interfering with the action of the Commission, but that the report of its committee furnishes materials which call for earnest attention. Further, the Assembly instruct the clerks, in preparing the Act for appointing a new Commission, to frame it in the same terms in which a similar Act has been framed since 1844."

That is the substance of the motion. Now, some one will ask, Why not say approve of the proceedings of the Commission? I will tell you why. Not merely because, as you may suppose, that there might be some particulars in the report that some persons might object to, and nevertheless approve of the Commission's action on the whole. If that had not been the only reason, my motion would not have been expressed as it now is; but those who have studied the history of the Commission know that there is a peculiarity in the case that would make it wrong for us to admit that the Commission and its action can properly be before the Assembly for judgment in any other way than by a complaint, on the one hand, being made good that it had exceeded its powers, or by the revisal of its record, on the other, leading to a report by the revisers that there were things that appeared to be erroneously done. Therefore I hold that the question is, Has any good ground been shown for interfering with the action of the Commission, or for saying anything about it? And that does in point answer the overtures that are against the Commission. It implies that the Assembly does not recognise these overtures as having solid ground to rest upon when they call on the Assembly to disapprove of the action of the Commission. There are overtures in favour of the Commission as well as against it, and the number in favour are very considerably greater than those against it—(cries of "No, no")—which shows that we have a good case on the face of it with which to begin. But then we shall be told that the memorials are against the Commission.

Why are there no memorials in favour of the Commission? Just because it was not desirable to get them up. They could have been got up, but discouragement was given to the idea of doing so, because many of us did not approve of having the question about the power of the Commission and its procedure agitated more than we could help—(hear, hear)—because we wished attention to be fixed more on the substantial merits of the question that comes before you to-morrow than on the preliminary question. Well, then, the gist of my argument will be found in the answers to the reasons of dissent printed in the papers at page 181. These grounds of dissent were given in after the August Commission, being as follow:—"1. Because, under the resolution, the Commission assumes functions which do not clearly belong to it, in the absence of particular reference from the Assembly. 2. Because, in ignoring the College Committee, and the Presbytery of which Professor Smith is a member, the resolution implies the adoption of a course irregular in itself, and not fitted to lead to a satisfactory determination of the question at issue."

Now, our answer to these reasons is contained at page 199, being to the first as follows:—"The instruction to the Commission is to advert to the interests of the Church on every occasion, that the Church do not suffer or sustain any prejudice which they can prevent, as they will be answerable. The only restriction to which this general clause is subjected lies in the provision that it be not extended to particular affairs or processes before Synods or Presbyteries that are not of universal concern to, or influence upon, the whole Church. The terms of this restriction prove that even particular affairs or processes before Synods or Presbyteries that are of universal concern to, or influence upon, the whole Church, may be taken up by the Commission, if a sufficient emergency arise. It is clear, then, that even a case involving discipline might, with a sufficient emergency, be taken up by the Commission, though the question as to the manner of disposing of it would depend upon the character of that emergency." I think it is perfectly clear. The terms of the appointment were if it be necessary; if the emergency be sufficient. It all hangs on that I know. "If the emergency be sufficient, the Commission may even advert to processes of discipline before the inferior courts, if it deals with them in a constitutional way. Our answer to the second reason is this, if the Commission had dealt with the case before it as a matter of discipline, there might have been occasion for remitting it to the Presbytery of Aberdeen or the College Committee; but the Commission did not do so." We maintain that they did not deal with it as a matter of discipline, and therefore the argument about remitting it to the Presbytery of Aberdeen or the College Committee does not apply.

Then as to the proceedings in October. The reasons of dissent are these. The first is, Because a report of the kind adopted, got up at the instance of the Commission anent a matter not remitted to it, consisting of a preamble, which is virtually a major premise, with four minors, their cited proofs and a conclusion, applicable to writings as distinct from the author, is a new thing in our Free Church—a new mode of procedure, a departure from our ancient and constitutional practice; an inlet to other and more serious innovations; an interference with our Presbyterian Church courts; an infringement of the rights and privileges of our office-bearers, and prejudicial to the interests of truth and righteousness. That sounds very formidable, Moderator, but we did not like to treat it as a very formidable thing. So our answer is, "It is a right inherent in the courts of a Presbyterian Church to deal with the effect of published writings, where they see cause, apart from any question of discipline as to their authors." Now, I cannot help thinking that some of our friends have come to feel that there is perhaps some truth in this, because in the motion given notice of in opposition to mine the statement occurs, "The General Assembly, while recognising the right of the Commission to advert to the writings of Professor W. Robertson Smith, issued since last Assembly," they recognise the right of the Commission to do that. So I find does Dr. Blackie in his statement on the subject, both as given first and as now represented. They admit the right to look at the writings, and do not give in to this reason of dissent. They found altogether on the question of how we dealt with Professor Smith when we had the case before us. Now, in regard to our dealing with Professor Smith, or in regard rather to what we did not do with respect to Professor Smith, I find what seems to me a strange inconsistency. I find that before the Commission proceeded to consider the report of its own committee, a number of excellent friends signed the following pro-

test:—"In entering upon the discussion to-day, and especially in reference to any dealing with Professor Smith, we shall not be held as acknowledging the powers claimed by the August Commission in this case." They protested that they were not to be misunderstood as if they wanted to have any dealing with Professor Smith, implying the Commission had no right to deal with Professor Smith, and yet went on their strong grounds of objection to the procedure of the Commission, because the committee said, "No, we do not want to deal with Professor Smith; we want simply to look at what we think is the apparent effect of these writings, in order to call the attention of the Assembly to it. We did not wish to get into the question of their essential merits; therefore we did not want him to explain his meaning. We merely wished to point out what seems to be, on the outside view of them, the natural effect of them; and we do not wish to deal with Professor Smith, because in doing that we should admit that we had entered on a case of discipline." We were not prepared to make any such admission, however much it was pressed upon us; and here, in this protest, we see that our friends themselves knew perfectly well that our dealing with Professor Smith would imply our taking the case up as a case of discipline. (Applause.) But then we did not doubt that, and in the answers to the reasons of dissent from the judgment of the Commission we say, "The Commission did not reverse the sentence of last Assembly. They pronounced no censure upon Professor Smith, but they took a precautionary measure for the sake of protecting the character of the Church till the meeting of next Assembly."

Now, I have to ask with respect to this, Was that a new thing for any court of this Church to do? I wish again to call attention to what I have passed away from too quickly—to the nature and position of the Commission. In earlier times you will find that the Commission was then invested with great powers; but you will find that the grand object of having the Commission appointed with any powers at all was, that as the Assembly only met once a year, there should be the means of preventing people from taking advantage of the fact of their meeting only once a year to do what they pleased in the meantime. The Commission was appointed in order that it might be the means of arresting anything of that kind, and of keeping matters open for the Assembly. The Commission used to consist of a very limited number of people, and at that time it was usual for the Commission to appear as a party before the Assembly, and the Moderator, if a member of it, had to leave the chair. The Assembly found that there was discontent about the way the Commission was appointed, and so they fixed that there should always be a consultation of particular Synods in order to secure that there should be a due proportion of members from the different parts of the Church in the Commission; and so it went on appointing people from the different Synods to name the Commission; but gradually these persons found that the only way to give satisfaction was to name all the members of the Assembly on the Commission, and accordingly that was done about 1753 or 1754. At that time the character of the Commission changed, and from that time onwards the Commission consisted of all the members of Assembly, and was not treated in the same way as it had been done before that period. These are the considerations that led me to the particular form of motion I have laid before the house. But I see perfectly well, what Dr. Blackie has stated, that the question of our interfering at all with the writings of Professor Smith is not one that is going to divide us. I say on the other side it is admitted that we could get to the writings, and that the main question is, On what ground can we justify our instructing Professor Smith not to teach his class last session? Now, so far as the formal ground is concerned, I find it is necessary to make an acknowledgment. I find that men run away with the idea that we suspended Professor Smith—that is, that we pronounced a Church censure upon him—and Dr. Blackie improves it by saying that suspension, both in the civil and ecclesiastical courts, always means a censure. Now, I see I have partly led him into that mistake by a mistake of my own, which is rather an amusing one to myself. I had taken for granted that the Act of Assembly, which decided in the year 1852 that, whenever there was a libel served on the minister, he should cease from exercising all functions in the meantime; I have been taking for granted that the word "suspension" occurred in the Act. I thought Principal Candlish prepared the Act, but I find to my astonishment that the Act was prepared by myself in a committee of which I was convener. I find that the actual terms of the Act, so far from having the word "suspension," care-

fully avoid that word, just as much as Dr. Wilson did in 1877, and just as much as we did in the Commission. The words are these—"In every case in which a Presbytery has resolved to order a libel to be served upon a minister of the Church, he ceases, *ipso facto*, to exercise the functions of his office, both ministerial and judicial, until the libel has been finally disposed of." He ceases *ipso facto*. These words were purposely used to avoid the idea of Church censure, to show that it was not suspension.

Now, are we to be told that was a mere pretence, a mere subterfuge, and that we were really suspending the man? The question was put, "Will that affect his pecuniary position?" and the answer was, it would not, because it did not involve Church censure. It was a precautionary measure, on the ground that it was for edification that he should not exercise his functions in the meantime. No doubt we are told that it was after a libel has been served upon him. Now, in some points of view, an argument might have been founded upon that in relation to some portions of the case, but not in regard to this matter as to what the instruction not to teach implies. The instruction in Dr. Wilson's motion in 1877 was just in the same terms of this Act. It was instructing him not to teach in his class in the meantime as a precautionary measure. No doubt it was one thing for the Act to require that to be done after a libel was served, and to do something of the same kind before the libel was served. (Hear, hear.) I admit there was a difference there; but there is one argument there, and it is this, that the Assembly was just as much entitled to do that in the particular case as it was entitled, even with consent of Presbyteries, to require Presbyteries to do it in every case where the libel has been served. The truth is, that Act does not give the power in the first place to Presbyteries to do that. I believe any Presbytery may, in a case where there seems to be reason, instruct a minister to cease exercising his functions, even though there had been no such Act. That Act was not to allow the Presbytery to do that in any particular case, but to require them to do it in every case. So that the difference is not founded, and it cannot be founded, on as implying that the terms used by Dr. Wilson in 1877 was a mere euphemism to disguise what was done. The Commission did exactly the same thing, and the only question is, Is there any ground on which the Commission could do this without a libel having been served? I conclude by saying that the ground of its action is, that if the Commission is to serve any purpose at all for this Church, it is to keep questions open for this Church till the Assembly meets—(applause)—and it is still more the function of the Commission to do that when there is reason to think that the intention of the Assembly has been defeated. (Hear, hear.) I do not mean to say what the intentions of Professor Smith were. I do not impute to him anything like concealment from the Assembly of what was, in his point of view, important; but all I say is, that in point of fact there was a strong persuasion on the part of many that the Assembly would not have arrived at the conclusion to which they did arrive last year if they had known of what they know now. (Hear, hear.) And there is the certain fact that a certain number of persons who voted for that motion are now found themselves declaring that they thought themselves deceived, and that they would not have voted in that way if they had known what had now transpired. Well, the ground of the emergency was this—let the Assembly be put into the position in which it can judge rightly of this matter, in which it can show whether its mind, with the new light that has come, is really what it seemed to be last year, or whether it is not rather in the direction of those people who complain that they were deceived—— (Interruption.)

Professor ROBERTSON SMITH—I rise to order. As Sir Henry Moncreiff—(cries of "Order")—has said—(interruption.)

Sir HENRY MONCREIFF—Professor Smith is a member of the House; we may hear what he says.

Professor ROBERTSON SMITH—As Sir Henry Moncreiff has said, in the most courteous manner, that he desires to impute nothing of the nature of deceit, I may ask whether it would not be better, and more in accordance with the forms of the house, that he should not go so far as to say that there were other people that had been deceived—whether his purpose would not be adequately served by a word which could not be construed into deceit. (Applause.)

Sir HENRY MONCREIFF—I am almost tempted to say what I do not mean to say. I am almost tempted to speak of using an euphemistic expression, but I

will not do so, because I do not mean that those parties were deceived by Professor Smith knowingly. I only mean to say that they found that they had been led into a mistake by ideas that were not well founded. They found that they had been led into a mistake in voting by a conception of what was intended in Professor Smith's article. That they found was an erroneous one, and I say that was a sufficient emergency to justify the action of the Commission. It was a precautionary measure, just as in the other instance to which I have referred. In making this motion I have just to state that I have great reluctance in making it; but at the same time, as I was a member of the Commission, and so far took a part in the Commission, I could not shrink from the duty of showing why I thought that the course taken by it was quite right. (Applause.) Proceeding, after sitting down, Sir Henry stated—I am asked by a gentleman to make some reference to the end of my motion. I mean that we should dispose of this matter about the motion at once, and that we should not be liable afterwards to have brought in upon us some proposal about changing the terms of the instructions to the Commission, or giving any fresh instructions. I therefore propose that the Assembly instruct the clerks to prepare the instructions as formerly.

Professor THOMAS SMITH said—In rising to second the motion, I have to express my feeling of the great responsibility a member of the house takes in coming to a decision on this very grave question—one of almost unparalleled gravity and importance throughout the Church. Allow me just to make a remark as to a considerable amount of statements which have been made throughout the country in regard to the Commission. In the motion which is to be submitted in opposition to ours it is not brought forward, but in several of the memorials there are references to what the Commission was, which, I think, are not in accordance with what is right. At the bar a little while ago, in the eloquent speech we heard from Mr. Watt, he represented the Commission as a Committee of the General Assembly. Although in one sense it is, technically it is not so. If it was to be analogous at all it is as a committee of the whole house, and something more. The Commission does not turn just a number of the members of the courts of the Church, but it contains all the members of the Assembly, and an addition of one, a gentleman nominated by the Moderator. (Hear, hear.) Well, it has been represented in many places that the meetings of the Commission are held in a hole-and-corner fashion, while in reality it is as public a court as any of the courts of the Church, and its proceedings are publicly reported. At some times, it may be, when no important business is coming up, the attendance is not large, but when it is known that there is important business to be transacted, the meeting of the Commission is simply a meeting of Assembly. (Applause.)

Well, then, I have to consider whether it would be safe for the Church to exist from the beginning of June up till the middle of May, without having a court capable of originating any matter or taking up any matter requiring the cognisance of any superior court. I consider there must be a standing superior court to which the inferior courts must be responsible. I cannot conceive how the Church could be conducted from the rising of one Assembly to the sitting of the other if the supreme powers were in abeyance during that time. Therefore the Church has found it necessary to sanction a particular Assembly to meet at a particular time, or whenever, in its view, it is thought necessary. But it has appointed a safeguard, in that it should not be allowed to meet on its own right. This was done at the time the Assembly appointed the Commission, and authorised them and required them to do everything in regard to the interests of the Church, and to watch that the Church should not sustain or suffer any prejudice they could prevent. This they were not only permitted but bound to do. There are, however, restrictions of limits, or what I may call rather restrictive limitations. They are prevented from taking up certain cases that are pending before the inferior courts. It would not be competent for the Commission and the General Assembly to go to a kirk-session and take out of its hands any case of discipline pending there. I could scarcely conceive of an ordinary case of discipline pending before a court regarding which the Commission would be authorised in stepping in. But it is very noticeable that the restriction is so limited that the Commission might do even this, provided the case was one of great importance to the Church generally, and if there be any case in which the Commission was justified, at all events in interfering in what

might become a case, although it is not so yet, then I hold it was in regard to the public teaching of a professor of the Church. (Applause.) And in the actual case it should be observed that it would not have been so patent and so affecting the universal Church if it had been merely teaching in the Aberdeen College, but in reality it is teaching which is contained in one of the most widely spread and most deservedly popular of the publications of the day. This is a matter which affects the whole Church, not dependent on the lower courts, and one greater than which in the interests of the Church it is almost impossible to conceive. It was therefore entirely within the rights of the Commission to advert to it.

Now, Moderator, in point of fact, the Commission did not act *proprio motu* in this matter. They did not act themselves in this matter until they had been solicited by petitions and memorials from Presbyteries from all parts of the Church, telling them they were anxious in regard to the detriment of the Church in this matter, and the Commission felt it was a matter incumbent upon them to carry out the instructions the Assembly had given them, and advert to this matter. There was an end now of any fault-finding of the procedure of the Commission in the case, in so far as relates to the right and the duty of taking some action in the matter. There is nobody now who denies the Commission did right, and that they were absolutely required to enter into the case in the month of August. At all events, there is no proposal given notice of to this house, nor any motion that will animadvert upon the Commission's action in entering upon the consideration of the case in the month of August. Very well, then, the question is, What the Commission did in the month of August? In the first instance, it did what I think was the only thing it could do. It could not do much; it could not enter upon the examination of these writings at that time. It could only take a *prima facie* view of them, for it had been stated what was the influence they had produced in all quarters of the Church. The Commission could not pass them by, neither could the Commission look at them in a single day; but it said we will consider all these, and we will do what is perfectly competent for us, we will resolve to meet again—a rather unusual course, but not unexampled—we will agree to meet again in the month of October, and in the meantime we will appoint a committee to look at these writings, who will tell us in what relation they stand to the decision of the last General Assembly, and in what relation they stand towards the doctrines of the Church—the doctrines which the professors of the Church are commissioned to teach—and at that Commission in October we shall then be prepared to say what will be the position we are prepared to occupy regarding these writings. And the month of October came. Dr. Adam said there were difficulties to be surmounted on account of the meeting of the Pan-Presbyterian Council, and that accordingly a great deal of delay was occasioned. I am not concerned to vindicate every particular in the manner of acting; for that does not come before us in the papers on our table, and I was not a member of the committee; I was not a member of the Assembly or Commission. Sir Henry Moncreiff stated as a ground for his moving the resolution, that he accepted the responsibility of the action of the Commission in which he had taken part. I occupy, in some respects, a higher position—an outside position— and looking at it from that position, I feel most conscientiously impelled to stand forward as the defender of that decision. (Loud applause.)

The real point of difference is as to the actual finding of the Commission in regard to it. They were entitled by their instructions from the Assembly to take up the case, and it was competent to advert to the case according to the terms of the Commission's appointment. I may say there were precedents of their taking up cases of a far less important kind than this. I remember, for example, when I was not a member of the Assembly, a case was brought forward by the lamented Dr. Candlish, and he was supported in it by Dr. Buchanan and Dr. Gibson. It was a case that certainly did not, to any extent, involve the general interests of the Church, and there these brethren unanimously declared that the Commission must take up this case, because it might bring, and to a limited extent it brought, a certain amount of scandal on the character of the ministry of the Church. Then, regarding the meeting of the Commission in October, I have admired, I confess, the way in which they sedulously and scrupulously refrained from bringing any charge against Professor Smith. He left the court just with as little accusation against him as he entered. But the Commission did find this, that there were certain features of these writings which seemed to them to require Church action. In other words, it seemed to him

that there must have been some misunderstanding between Professor Smith and the last General Assembly in regard to what was the meaning and effect of the resolution of that Assembly.

Moderator, as I have said, I was not a member of that Assembly. If I had been a member of it I would not have voted for the motion that was carried. I would have voted against that motion, but most loyally did I for one, and most loyally, I believe, did those who were in the minority in that Assembly, acquiesce in the decision of the Assembly, although they did all that they could to prevent its being passed. (Applause.) They understood by that resolution of the Assembly—I think certainly those who opposed it, and I believe all those who supported it—understood this was to be the end of the vexed matter in regard to Professor Smith and his writings (Loud applause.) It was stated by the supporters of it that it was most desirable that this matter, which had been a matter of grief to us all, should come to an end, and we had their virtual promise—and I know they made that promise in perfect good faith—that in their belief this would bring an unhappy matter to a final end. (Applause.) The week of the Assembly had scarcely closed when there appeared writings from the same pen, the contents of which were known perfectly to Professor Smith when he received the admonition of the General Assembly. He did not see it his duty—I am not his judge—he did not see it his duty to intimate to the Assembly that the admonition of the Assembly must be understood as referring to the future. If that had been done it would have placed the Commission and all of us in a very different position. But we had the assurance from Professor Smith that in the future—the future according to all that he gave us to understand dating from that moment of his utterance—that in the future he would obtemper the admonition of the Assembly; and we had a right to expect—and I believe he thought all the time that he was acting in accordance with that which he had promised—we had a right to expect that we should not hear any more about these matters at all. Whereas these writings came before the Commission certainly very much in the same line as these writings which had been the subject of consideration before, and, in the admission of most persons, going somewhat farther in that line, although many people had said that it was the necessary terminus to which these former writings must reach. The Report of the Commission does not say one word in condemnation of the new writings. *Prima facie,* there appears to be something in these writings inconsistent with what we have the right and reason to expect to come from a professor of the Free Church. That is all that the report says. I am quite willing to admit that I do not think that all the foundations that they rest upon are equally strong. I am willing to admit that Professor Smith and his friends might make out a good case against one of the heads as to the criticism upon various literary styles of various portions of Scripture. (Hear, hear.) I think a very good defence might be made upon that; but when we come to enter ground—when we find him, for example, charging the writer of what we have all held to be an inspired book—when we find him saying that "It appears probable, however, that the chronicler has somewhat dislocated the order of events, especially by taking the official correspondence in chap. iv. to refer to the temple, whereas it really refers to the building of the city walls: this oversight might readily involve the ante-dating of the foundation ceremony described in iii. 8–13, which seems to be identical with that which Haggai speaks of, since the actors are the same, and the chief feature in the description which does not belong to the usual liturgical scenery of the chronicler, recalls Hag. ii. 3, Zech. iv. 7–10;" what does this mean but simply that the writer of that book did make a mistake altogether in regard to matter that only Professor Smith could put him right? Statements in that book are declared by him to be an utter mistake—mistake committed by an oversight—yet in the book which is professedly inspired, and which we have held all along is a portion of the inspired and infallible Word of God. The Commission does not say, this is wrong; it simply says that it seems that it is not in accordance with that which is most faithfully and most constantly believed amongst us. What does the Commission do? Sir Henry Moncreiff is much better able than I am to state the matter about the distinction between suspending and setting aside and so on, and I know quite well Sir Henry Moncreiff is perfectly able to bear the sneers that may come from the bar as to the ecclesiastical distinctions. (Applause.) Sir Henry Moncreiff has a legal enough mind, as well, we are happy to say, as an ecclesiastical and theological mind. I have had a great deal to do with military matters

s a military chaplain. The process that the Commission followed is most analogous, o my mind, to that of ordering an officer under arrest till he be tried. If that be so, e is not allowed to exercise any function of his office. But no charge is brought gainst him. He is as innocent a man as is in the army, for every man is innocent ntil the charge is proved. So is it now. Professor Smith is an innocent man for anything the Church has brought against him. The Commission said virtually, "You nd the General Assembly have probably misunderstood one another in regard to the ature of their finding. It is necessary that there should be an understanding come to. We do not think that the Presbytery of Aberdeen, in the meantime, has to do with this matter; we do not think that we, the Commission, could take up this matter, but we think we have a right to bring the matters into *status quo*. We therefore ask of you to let things remain as they are, to put yourself into the position in which you were before the deliverance of the Assembly was come to, and until the Assembly shall give a fresh deliverance on the subject—that Assembly which you are indeed subject to, and from which you may expect confidently most absolute justice, and not justice only, but justice tempered with mercy. You are to put yourself into the position of not increasing the mischief in doing any more, as that would bring discredit on the Church, as it seems these writings of yours have done—though we do not say they have done so—we put you in this position until it is possible the General Assembly may take up your case." Again and again it has been somewhat offensively said that members and office-bearers of the Church are in danger. It is very difficult to persuade me that men have been brought to believe this otherwise than by means which, in other circumstances, would seem to be transparently unsound. I cannot believe that there is any man who considers that he forfeits any advantage, or that any right is taken away from him. If there is any man who considers his rights and liberties, as a member and office-bearer of the Free Church, were in danger, because the highest court, in one sense, of the Church, because most numerous—that court has said this case requires full consideration, and we require you to stand aside, in order that it may be considered without prejudice—that man must have a most curiously sensitive mind. If you are to condemn the action of this Commission, I am sure there never was more harmless action perpetrated by any court. You say it would be difficult to recruit the eldership, provided we used such a law in regard to them. If that was a threat, then I scorn it. ("Oh, oh," and applause.) If it were a statement in regard to the character of the men who are likely to be elected to our eldership, then in their vindication—(hear, hear)—I say that no man has a right to bring such a charge against those who are office-bearers of our churches, and against the men who are capable of election to it. Our elders, God be thanked for them, they are a noble set of men. They do noble service; we are perhaps not sufficiently thankful for it, and they know that they are all friends—yea, we are all one. They know that justice will be done to them, as we know that justice will be done us in any case that rises against us. And to tell us that we are in any danger from the solemn deliberate proceedings of a court which holds its sittings in public—a court composed of men chosen from the very ministry and eldership who are said to be in danger—is to tell us that we are ignorant children; or is it to tell us that we are to be frightened by mere hobgoblins? (Applause.) I do not desire to say one word which would interfere with any cordial relations that may exist between myself and Professor Smith. (Applause.)

Mr. G. W. THOMSON, Glasgow, who was received with cheers, said—I am sure every one present feels as I feel myself, that I rise to make the motion standing in my name under very considerable disadvantages. The point which is before the House this evening is, in one at least of its aspects, a constitutional one; and it is not easy for me, who speak under all the disadvantages of inexperience, and whose words can have no more weight than they seem to deserve themselves, to follow on a question of this kind, one like Sir Henry Moncreiff, whose words come weighted with all the influence deservedly attaching to his long experience, his great services, and his high character. But, sir, I am in this position, that I cannot possibly agree with the view he has presented to you; and that being so, there is nothing left for a man in my position, who believes that a serious injury has been done to the Church, and that that injury is proposed to be made permanent, than to overcome his reluctance and to let his views be heard, always, of course, with all possible respect. (Applause.)

I should like, before proceeding to speak of the terms of my motion, to call

attention to another considerable disadvantage we on this side labour under. The house is engaged at present in sitting in judgment on the action of an inferior court, and we have here among us, as members of this tribunal, a very considerable number of those who were members of the court whose action is now under review. Here we have Sir H. Moncreiff and Dr. Wilson, with their deservedly great weight with every one of us; and here are Dr. Begg and Dr. Kennedy, who have very great weight indeed with some of us—(laughter)—we have these gentlemen sitting as constituent members of this court, and sitting in solemn judgment upon themselves. There is no doubt, I suppose, that they are within their strict legal rights in taking part in this debate and in the vote that is to follow, but I must say, that according to the higher law of justice, it appears to me that Sir Henry Moncreiff's speech ought to have been made from the bar. (Hear, hear.) If we had been passing under review the action of any one of the courts to which the government and discipline of the Church are ordinarily entrusted, the members of that court would not have been members of this court of review. But here we have the anomalous fact that these men of whose action we have ground to complain, are here to vote in their own cause, and to use all their great influence against us. (Applause.)

Now, sir, I should just like to say one other word of a preliminary kind, and it is this. It appears to me very necessary in a case of this kind that has excited, is exciting, and is likely still further to excite very keen feeling, that I should disclaim all intentions of making injurious personal imputations against members of the Commission. I said in the Presbytery of which I am a member, when we had this matter before us, and if Dr. Wilson will allow me I should like to have the pleasure of saying it here again, that he whose name has been very prominent in this connection, is one whom I have regarded ever since I knew him, now a good many years ago, not only with profound respect but with affection. I have these feelings in regard to him still; and when I am obliged to use such language as "injustice to an individual" and the like, I must not be understood as making personal imputations against him or other revered friends and fathers.

Coming now to my motion, it is not worded so strongly as perhaps some members of Assembly may have expected, and after what has been said from the bar, it will be obvious that it is not worded so strongly as the views of some of those who vote for it would, perhaps, have led them to prefer. But I and those whom I have consulted in framing this motion, have felt that it would not be well to ask the Assembly for more than was necessary to cover our position. If it were possible to get the Assembly to undo the wrong which in our judgment has been done to Professor Smith, we would have asked it to do that. But that, unfortunately, is impossible. All that is now possible is to prevent the Church suffering further injury in connection with this business; and my motion, if adopted, will secure that. Besides, we have great confidence in many of our brethren—may not I say in all of them—that they are willing to act in whatever way we can show them to be right; and we are not without hope that they may even be induced to pass judgment of condemnation on their own action, if on mature reflection, and in view of all that has happened since the meeting of Commission, they may be led to see that it would not be well for the Assembly to homogolate the Commission's action; and we wish to make it as easy as possible for them to do so.

My motion begins by recognising the right of the Commission to advert to such a matter as this which had emerged after last Assembly. For myself I do not see how the Commission in August could have avoided adverting in some way to the matter. They had overtures before them from the Presbytery of Edinburgh and other Presbyteries asking them to take action. But I should like to say, that while I think the Commission was perfectly entitled, in the circumstances, to take the matter up, I regard the action of these Presbyteries as very uncalled for and very unwise. The Commission based what it did upon the assertion that there was a widespread uneasiness and alarm throughout the Church; but that, sir, if it existed, as to some extent undoubtedly it did, was, if not created, at least fostered and increased by the action taken in these Presbyteries. Professor Smith's new article had hardly appeared when the Presbytery of Edinburgh was in the field and in full cry, and that before the Presbytery of Aberdeen had had an opportunity of indicating what they would do or if they would do anything. Why should the Presbytery of Edinburgh or any other Presbytery charge itself with caring for the orthodoxy or heterodoxy of the members of other Presbyteries. That was not the business of the

sbytery of Edinburgh. It might have become their business if the parties to
on it belonged failed to do their duty. The action they took, I regard as having
n, in the circumstances, very ill advised and altogether unwarrantable.
But now, sir, as to the action of the Commission. My motion says that that
ion was unnecessary. And this evening we have had the admission from Sir
ary Moncreiff that if it was not necessary that is a sufficient condemnation of it.
ere is no kind of justification for it if it was not necessary. The Commission is
; appointed to interfere with and set aside the ordinary law and the ordinary
rts of the Church: but it may take action in emergencies, when the ordinary
rts are powerless, and the ordinary methods cannot apply. Now, what is the
ged necessity for the Commission's action in this case? I took the trouble of
ting as much information on that subject as I could, because I saw that the
stification of the Commission's action must turn on that point. I looked very
refully to find what were the alleged grounds of necessity, and I found in everything
consulted—in the finding of the Commission itself, in Dr. Adam's pamphlet, in
Henry Moncreiff's letter to Dr. Kirkwood, in Dr. Wilson's letter to the news-
pers,—that the only ground seriously advanced as making the action of the Com-
sion necessary was a regard to the reputation of the Church. For instance, Sir
ary Moncreiff says, "It was not because the Commission was afraid of his teach-
; heresy during this session that they instructed him not to teach his classes. But
question having been raised as to the effect of his published statements in
relation, both at home and abroad, it was thought undesirable, with a view to the
racter of the Church, both at home and abroad, and the satisfaction of her
mbers, that he should represent her in her Hall at Aberdeen until the General
embly had looked at the article on 'Hebrew Language and Literature.'" That
e say, Sir Henry Moncreiff here justifies the Commission's action in practically
pending this office-bearer on the ground that that extreme proceeding was
essary with a view to protect the character of the Church. In like manner Dr.
son says, "The Commission have merely issued a declaration exonerating the
e Church from being held as implicated in writings fitted to produce a most
rious effect." And the instruction not to teach he represents as a necessary
illary from that. "To have allowed him to go on teaching his classes while
y declared his writings to be of such a tendency, would have been to cast discredit
a their own sincerity." This, however, I do not see; but Dr. Wilson's allegation,
Sir Henry Moncreiff's, is that this unusual course of action was justified by its
g necessary to preserve the reputation of the Church. Well, sir, for my part, I
not believe that the reputation of the Church was in any very serious danger.
at was virtually the very same question had been before the Church for some
s previously, and the attitude of the Free Church in regard to it was perfectly
l understood; and I do not see that there was any loud call on the Commission
ake the reputation of the Church under their protection in this special way. I
not think that the Church would have suffered very much in reputation even
ugh nothing whatever had been done. But supposing it to be admitted that
e action was necessary, would nothing less have sufficed than the extreme action
Commission took? Would it not have been enough to preserve the reputation
he Church if the Commission had emitted a declaration to the effect that they
demned the action of Professor Smith in writing and publishing this article in
circumstances, that they were not to be held responsible for such views, and
no countenance to them, and so forth? Would that not have been enough? I
k it would. But if the Commission thought otherwise, if they held for some
on or other that Professor Smith must not be allowed to teach during the
ing session, it is clear that they might have secured that in any one of several
stitutional ways. They might have remitted the matter to the College Com-
tee; or, if they distrusted the College Committee, because that body had formerly
ded that Professor Smith's views did not furnish material for a libel, they might
referred it to the Presbytery of Aberdeen; and if they could not trust that
sbytery, if they could find nobody to trust but themselves, they might have
inted some of their own number to frame a libel with instructions to prosecute
essor Smith before the proper courts of the Church. (Laughter.) Moderator, I
nothing laughable in the proposal. Surely that is the ordinary, regular, legal
of proceeding in such cases. It is utterly out of the question to say that the

Commission was shut up to the necessity of arbitrarily instructing Professor Smith not to teach in order to preserve the reputation of the Church.

But Sir Henry Moncreiff in the speech we have just heard has shifted his ground, unless I have misunderstood him, and has alleged another ground of necessity for the unprecedented action the Commission took. He has not told us to-night that it was necessary with a view to conserving the reputation of the Church, but he has told us that it was necessary to suspend this man in order to keep the matter open till this Assembly. He justifies this very strong procedure—and I am surprised at the easy way in which men speak of instructing an office-bearer to cease from discharging the duties of his office, as if that were an insignificant step to take—he justifies this procedure by saying that it was necessary in order to keep the matter open. To keep what matter open? The case of Professor Smith that was decided at last Assembly? That case was closed, and you could not keep it open. If further proceedings were necessary, the only thing that could be legitimately done was to institute a new case. The old case was settled and done with, and no action of the Commission could keep it open. I think I have shown, Moderator, that no necessity has been made out for the action of the Commission, and if it was not necessary, that I repeat sufficiently condemns it.

The next thing my motion says about this action is that it was unwise. It is characterised as specially unwise in the divided state of the Church. I do not think I need to prove that, because the facts that have transpired since the Commission met are of themselves quite sufficient to prove it. Was that action wise which has led to such meetings as we have seen, where intelligent men, who have no other interest in the Free Church except that they love it, have met in order to protest against your proceedings? (Applause.) Was that action wise which the Commission might have known, and must have known, would grieve and distress and offend multitudes of the very best and most intelligent of our people? (Applause.) Was that a wise action which has led to the state of things revealed in these overtures on the table of the Assembly? I read these overtures somewhat differently from Sir Henry Moncreiff. He has told us that the majority of them are in support of the action of the Commission. I do not read them so. Some of these overtures make no direct reference to the Commission. Of the thirty that do, one leaves it doubtful whether the Commission's action is approved or condemned; and of the remaining twenty-nine—to make no reference to the memorials that condemn the Commission—there are thirteen in favour of that action and sixteen against it. Well, I ask, was that a wise course of action that has led to the state of feeling and wide-spread controversy and debate indicated in these overtures? No, sir, it was not wise; and I am pretty strongly of opinion that if we could go back again to the Commission of October, that action would not now be taken.

I will only mention another reason out of many that leads me to consider the action of the Commission unwise. The dearest contention of this Free Church is, that these Church courts of ours, in all matters concerning the government and discipline of the Church, are to be free from outside control. And it has always been alleged against that contention that that state of things did not guarantee to the office-bearers of the Church that when accusations were brought against them they would secure justice. It has always been said, that in ecclesiastical and theological matters ecclesiastical persons were too much under the influence of strong feeling to be impartial; and that our Church courts, popularly constituted and led, were not fitted to be entrusted with the administration of justice. That has always been alleged; and it would be a small matter to this Church if her enemies alone were found saying that in these late proceedings we have been supplying the world with proof that these allegations were correct. But it is not a small matter, as some of us know to our cost, to find that in the minds of our own people the same thought has taken a deep hold. It would be improper for me to say all I know and feel on this subject, but there is evidence on the table of the house of the existence of the feeling I allude to. For example, in that memorial signed by three hundred of our office-bearers in Glasgow, the concluding paragraph is as follows:—"That by straining the constitution of the Church, as has been done in this case, the position of every office-bearer has been threatened and rendered precarious, the time-honoured forms of our Presbyterian government have been brought into discredit; while"—and this is the point to which I would call particular attention—"while

sound has been given for the reproach that a Church free from State control is unable to conduct her affairs in a grave crisis with due regard to the principles of justice." (Applause.) Now, sir, the most painful thing in connection with these proceedings that some of us have met with is evidence of a wide-spread feeling to that effect; and, however painful, I should be unfaithful to my sense of duty if I did not allude to it here. I have no sympathy with that feeling. I have done, and will always continue to do, all I can to get it suppressed. I have no sympathy with it, because the principle of spiritual independence is, in my judgment, right and scriptural, although this Church, or other Churches, should be found unfit and unworthy to work it. I will go further and say, that however deplorable in my judgment present events among us are, I should very much rather have the state of things we have here than another state of things—(hear, hear)—which has sometimes been seen where Churches, under the fear of having their judgments and decisions passed under review elsewhere, have been led to abdicate discipline in matters of doctrine altogether. (Applause.) Fathers and brethren do not know what some of us know about this. You do not know the mischief that has been done by the action that has been taken in this case; and it is because we fear for the future of our Church, and for principles that are dear and precious to us, that we have been beseeching God, and would almost condescend to implore this house not to give its sanction to these unhappy proceedings.

My motion further says that the procedure of the Commission was "contrary to the spirit of the instructions under which it acted." Other speakers will have something to say as to this, and I will not enlarge. But let me call attention to one clause in these instructions which has not been so often quoted as some others. "In all their actings," it is said, "they are to proceed according to the acts and constitution of this Church, and to do nothing contrary thereto, or to the prejudice of the same." Acting under such an instruction as that, ought not the Commission to have had very special regard to the usual practice, and to the precedents of this Church? But the Commission of last Assembly introduced modes of procedure for which there is no precedent—for instance, separating a man from his writings, and dealing with the writings apart from the writer. That is a "notion" that has come from the other side of the Atlantic, and there are many American notions that are very good notions indeed. But if the Americans use this kind of procedure in the way the Commission did, then I for one don't want to have anything to do with it. For what did the Commission do? They separated the man from his writings, and they passed a censure upon his writings. It is very easy to censure writings if you are bent upon it; they cannot speak back to you as a man can do. But having censured the writings, then they turned round and inflicted penalties upon the man. That is a kind of thing which is not only without precedent, but is contrary to all precedent. They have introduced a new precedent. There is no precedent in this Church, and I will not accept precedents from the Churches in America, or from any other Church in the Presbyterian confederation. We have our own precedents which have been sufficient for us in the past, and I hope they will be found sufficient in time to come. (Applause.)

I may say also with reference to this clause in my motion, that while a decision of last Assembly need not perhaps bind this Assembly, it ought to have had the very greatest weight with the Commission, because the Commission was the creature and servant of last Assembly. And what happened? Last Assembly had this case before it—in all essentials the very same case that came before the Commission—and the Assembly came to a finding upon it. The Assembly decided that it would not make these views matter of libel any further; it decided in full view of these doctrines of his that it would send Professor Smith back to his chair; and the Commission virtually reversed the decision of the Assembly whose creature it was, and we maintain that it had no right to do that. It acted contrary to the spirit of the instructions it had received.

And now, sir, I have done. This action, I say in closing, is a dangerous precedent. It is full of danger. It is not merely that if you condone and approve what the Commission has done, you will give a perilous increase to the power of the Commission, because a future Assembly may frame a new act by way of limiting that power; but it is a dangerous precedent in this respect, that if you condone it, you sanction and stamp with your approval a high-handed method of dealing with

cases of alleged error or heresy that is full of danger to the truth itself. Why, sir, I believe that the times are quite as trying and as dangerous as we hear brethren on all sides telling us they are. The times are trying, and it may not be very long before you have an opportunity of putting to fresh use the new ecclesiastical weapons you are forging. And is this Church prepared when new questions arise to have men clamouring to have them settled by summary and high-handed action, and trying to get them settled in that way? Sir, I am persuaded of this, that if the Church sanctions and approves this headlong, summary mode of proceeding in cases of alleged doctrinal error, you leave the Free Church without a future. (Loud cheers and counter cheers.) I am very far from saying that the only possible future for the Church lies in the direction of accepting Professor Smith's views. With all my respect for Professor Smith's abilities and learning, I have no liking for some of his views. (Hear, hear.) I hope that some of his conclusions as to the structure and composition of the Old Testament Scriptures are erroneous, and I think they are erroneous. (Hear, hear.) But I say this, that the Free Church has no future if she is not prepared to *look* at such views as these—(hear, hear, and loud applause), —if she is not prepared to look at them with earnestness and patience. Why should men be so impatient? There are no grounds for panic. There is no cause to be afraid for the truth as it is in Jesus. Men ought to have some trust in God, and some faith in His truth. The truth is not a plant of such weak fibre that it must needs wither when the first breath of error passes over it. The truth is strong, and it will not perish, though the ablest men should be found united in opposing it. (Applause.) And I would implore this Assembly to disapprove of these unprecedented, unwise, high-handed proceedings, and to go back to the old methods that sufficed for centuries to guard the truth, and to satisfy the Presbyterian Churches of Scotland. (Loud and prolonged applause.)

The following is the motion submitted by Mr. Thomson:—"The General Assembly, while recognising the right of the Commission to advert to the writings of Professor W. Robertson Smith issued since last Assembly, regards its procedure in his case at the meeting of 27th October as unnecessary; as in the divided state of the Church unwise, as contrary to the spirit of the instructions under which it acted, and as a dangerous precedent, and therefore cannot approve of said procedure, and finds accordingly."

Dr. BLACKIE, Glasgow (elder)—I rise to second the motion which has been made by Mr. Thomson. In doing so, I propose to say a few words on that clause of the motion which asserts that the procedure of the Commission was "contrary to the spirit of the instructions under which it acted; and a dangerous precedent."

Under what instructions did the Commission act? The case not having been referred to it by the General Assembly, the instructions under which it acted are comprised in two clauses of the Act appointing the Commission. They are as follows:—1. "And the Assembly fully empower the said Commission . . . to advert to the interests of the Church on every occasion, that the Church do not suffer or sustain any prejudice which they can prevent. 2. In all their actings they are to proceed according to the Acts and constitution of the Church, and do nothing contrary thereto, or to the prejudice of the same."

Evidently if we can ascertain the signification of the words *advert* and *can prevent*, we shall have succeeded in coming to an understanding of the meaning of the first clause. Advert, *ad vertere*, to turn towards, to look at attentively, to consider carefully, and as evidence of the careful consideration given to express their opinion and make it known to the Church. This I take to be a full and ample explanation of the word *advert* in the clause in which it appears. It confers on the Commission full powers of consideration; nay, enjoins it, and by the absence of restrictive clauses allows great latitude in the mode in which it may elect to carry on that consideration. I presume we are all agreed that the Commission exercised the powers thus conferred upon it in their fullest extent. Well would it have been for the peace of the Church had they done no more; for, in that case, the present discussion would not have arisen. Doubtless, by proceeding further the Commission imagined they would prevent the opinions of Professor Smith from being spread abroad in the Church; but, behold, their decision has been the most potent means of making these opinions known from the one end of the land to the other, and of conferring upon them a prestige such as they would not readily have otherwise acquired.

But what did the Commission do? They instructed Professor Smith not to teach his students during the winter, and thereby suspended him from discharging the functions of the office to which he had been appointed by the General Assembly. Was such a power conferred on the Commission by the words *can prevent?* Will it be pretended even that these words confer upon the Commission the power to suspend our office-bearers in any circumstances? I trow not. The power of suspension exercised by the Commission was an ultraneous act, not having a vestige of authority derived from its constitution. After such a decision no one can wonder at the remarkable corollary to it enunciated by Dr. Kennedy in his own church on the 10th of November last—a corollary with which I presume every member of this Assembly to be familiar, and which he feels to be hang up before him as a rod reserved for the chastisement of all who deviate from the sentiments and opinions of the late majority of the Commission. Under such a *régime* the position of no office-bearer will be safe. In future it will only be necessary for some member of the Metropolitan Presbytery, who conceives that to him has been committed the duty of seeing to the safety of the Church, to make a motion respecting the opinions of a brother office-bearer, and carry with him, as seems to be an easy matter, a majority in the court. The wisdom of the Church, being by common consent concentrated in that Presbytery, other Presbyteries would soon follow suit, such as those of Ben Wyvis, Scrabster, and Loch Coruisk. Thus the ball is set in motion, until it is landed on the floor of the Commission. That court, warmed by its success in Professor Smith's case, and fortified by the majority they expect to gain to-night, will make short work with the affair, and at once suspend the offender *more suo.*

Let us look now for a few seconds at the second clause of the instructions, "In all their actings they are to proceed according to the Acts and constitution of the Church, and do nothing contrary thereto, or to the prejudice of the same." We all know that for an elder the court of first instance in our Church is the kirk-session, and for a minister it is the Presbytery. Our constitution has not provided any other courts of first instance. Well, the case of Professor Smith was either before the General Assembly or it was not. If it was before the Assembly it could not come under the cognisance of the Commission, unless by being directly referred to it by the Assembly. If it was not before the Assembly it was a new case, with which the Commission had no right to intromit, inasmuch as it is not a court of first instance. Had the Commission stopped short with considering Professor Smith's writings, and expressing an opinion respecting them, they would have acted within the line of their power, but in proceeding to *deal with Professor Smith personally,* and in *suspending* him from his *professional functions,* they invaded the right of the Presbytery, and contravened the very precise instructions laid down for their guidance in the words of the Act already quoted. I have no hesitation, therefore, in seconding Mr. Thomson's motion in the fullest extent of its meaning.

Dr. BEGG rose amidst loud applause, and said—I have heard it said with truth that the real question before the house is a constitutional question. Mere questions of opinion are legitimate in such a case, but the foundation of this debate must be, What power has the Commission, and did it exceed its power in coming to the conclusion which is now complained of? We have heard from the bar and from Mr. Thomson very strong statements to the effect that this was a tyrannical procedure, contrary to the constitution of the Church, an importation from America, and various other descriptions of an analogous kind. But the amendment very much evades this issue. Now, I am prepared to maintain that instead of being an importation from America, the constitution of the Commission of our Assembly involves not only all that it did in October last, but a great deal more—that, instead of exceeding its powers, it acted greatly within its powers. But, in the first place, the matter from necessary circumstances was not fully debated in October, and immediately after an ignorant outcry was raised whilst it is quite clear from the overtures that are upon the table that representations of a very strong kind have been made as to the unconstitutional nature of the proceedings of the Commission; and the right thing would have been to have tabled the substance of these overtures for discussion in this Assembly. For example, the Free Synod of Galloway say that the proceedings of the Commission have "caused great concern in the minds of many in the Church as prejudicial to justice, and open to objection on constitutional grounds," and they ask the Assembly to declare that these proceedings shall "form no precedent for

any future Commission of Assembly." The Presbytery of Aberlour say that "the effect of the action of the Commission is to supersede the ordinary Presbyterian government of this Church, to violate her constitutional order, and is subversive of the rights and liberties of her office-bearers." The Presbytery of Ellon say that "the effect of the Commission's action has been to produce widespread scandal against Presbyterian Church government, and grave fears in the case of many who are under the protection of such government." And, wonderful to say, our two Presbyteries of Madras and Calcutta have been bringing our delinquencies before the heathen. (Laughter.) I hope that they are doing equal justice to the heathen in other respects. The Free Presbytery of Calcutta ask the Assembly "to take this matter into its consideration, with the view of preserving the character of this Church for fairness in all her dealings with her office-bearers, and for orderliness of procedure in all her courts." The Free Presbytery of Madras say that the effect of the Commission's action "is to suspend and supersede the ordinary Presbyterian government of this Church by kirk-sessions, Presbyteries, provincial Synods, and General Assemblies, and that the proceedings of the Commission are regarded by many office-bearers and members of the Free Church of Scotland, both at home and abroad, as in themselves unwarrantable and injurious to their rights and liberties."

Well, that is surely a very formidable indictment to have come from the north and south of Scotland, and from these two important Presidencies of India; and I say it is right that we, in addition to what has been so well stated by Sir Henry Moncreiff, should look into this matter, and see on what footing the rights and liberties of the Commission and the co-ordinate rights of the office-bearers and people rest. It is an important fact that the Church of Scotland, after the Revolution, very soon found the necessity of having a Commission, and that as early as 1712 they issued special instructions to that Commission. In 1717 they framed a special directory for the guidance of the Commission, and that directory was repeated year by year for about 130 years. The Act of 1718 was to the effect "that the General Assembly renews the instructions given by the Assembly in 1717 to the Commission, and appoints the same to stand in full force, as instructions to the Commissioners then appointed, and to be observed by them in all points, as if the same were specially therein inserted." This continued almost uniformly for 130 years, and is surely fitted to give a clear idea of the powers and duties of the Commission. If you come down to the very last year when we were connected with the Established Church, you will find that same Act repeated. In 1842 the Assembly "renews the instructions given by the Assembly in the year 1717 to the Commission, and appoints the same to stand in full force as instructions to the Commissioners before named, and to be observed by them in all points as if the same were specially herein inserted," and that they are to "inquire into the publishing and spreading of books and pamphlets tending towards the promoting of opinions, of whatever kind, inconsistent with our Confession of Faith; and that the recommenders of such pamphlets are to be called before the said Commission to answer for the same." (Applause.) Now on looking back at that same Act of 1717, you will find a very curious thing as if it had been especially made for the present emergency. It says—"The Commission are empowered to take special care to keep and maintain the unity of the Church, upon all emergents, especially among the ministers hereof, and to suppress error and schism in this Church, and to prosecute the authors and spreaders of books and pamphlets tending thereto; and to take notice how any who have been censured by preceding Assemblies or Commissions of the same have carried, and to proceed to further censure as the Commission may see fit." (Applause.)

It seems to me that that strongly meets the case we have in hand. We do not require with Mr. Thomson to go to America or anywhere else; because we find, in our own constitution of 150 years' standing, the undoubted authority and right of the Commission not only to do all that has been done, but more. Now, it is a question why, when we started the Free Church, we did not continue that Act and those details, but contented ourselves with a general statement, which certainly includes this and other things besides. We certainly did not intend that our Commission should have less power than before. Some have supposed that it was because we never imagined that we would need to bring the Commission into play as previous to the Disruption, forgetting what the old woman in defending the Established

Church is reported to have said to a Free Church woman, "When your lum has reekit as lang as oor lum, it will need soopin' tae." (Laughter.) I believe that was not the real reason. I believe that the real reason was that we regarded what was left and what is now a portion of the permanent instructions that have been adverted to to-night, viz., that "they advert to the interests of the Church on every occasion, that the Church do not suffer or sustain any prejudice which they can prevent, as they will be answerable," as quite sufficient and as comprehensive of everything. But if any one is contentious, and says that that is not the meaning, then I say we are entitled to go back to the constitution of the Church before we left in 1842, for information in this as in other matters. If men are to speak on the constitution of the Church, I say we are entitled to go back and to prove, as I think I have proved, that in the present constitution of the Commission all the power was given that was necessary in connection with the disposal of the matter before us in October. (Hear, hear.) And I would say more than this, I would say that if the Free Church had no such power it would be entirely indefensible as a Presbyterian system. Why, for example, suppose I was to utter or print any heretical statement. (Laughter.) The supposition, of course, is very extreme. (Renewed laughter.) But let us suppose such a thing for illustration, and that the case arose in June immediately after the rising of the Assembly. Well, does any one mean to say that if my Presbytery were unfaithful enough not to deal with me, I could go on for eleven months until next General Assembly defying it? (Hear, hear.) Does any one say that if that was the constitution of our Church you could defend the Presbyterian system as against that of Prelacy, or Independency, both of which can act at once? Instead of what we have done being un-Presbyterian, it would have been thoroughly un-Presbyterian if we had not been able even to take a precautionary measure, or even one more stringent. Therefore I hold it is a portion of our grand Presbyterianism that its judicial power never slumbers, that it can be brought into play at any time to meet emergencies that may arise. The argument on the other side I consider is not for the liberty of the people, but rather for the slavery of the people, because it places the whole of the Free Church at the mercy of any individual who might choose to violate our principles and defy our constitution. Well, that seems to me enough on the constitutional question. I do not believe any man can stand his ground on the constitutional question, and I think our friends do wisely in virtually slipping that out of the motion. (Laughter.) It is said of a Scotchman that he was invading his neighbour's garden, and wishing to taste the quality of his fruit, when the owner of the garden arrived in a great hurry, and with a gun in his hand, and said to the aggressor, "What are you doing here?" He replied—this canny Scotchman—(laughter)—"I am just gaun back again." (Renewed laughter.) Now, our friends having convulsed the whole country about the unconstitutional proceedings in October, and even convulsed our Indian Empire—(laughter)—quietly say they do not deny the Commission had a right to advert to the proceedings in Professor Smith's case. I say this is giving up the whole question, the whole vital issue. (Applause.) Then it is said our proceedings are unnecessary, but how are they proved to be? When the Presbytery of Aberdeen had not taken up the question, and had sent on the letter from Professor Smith to Dr. Spence, and the College Committee had declined to take up the subject, how was it unnecessary for the Commission, considering the number of overtures on the table in August, and having the notorious facts of the case before them—how was it possible for them to avoid taking up the subject? It was further said that besides being unnecessary it was unwise, because after it took place a great deal of stir arose. But how could we anticipate such an unfounded and unprecedented stir, and even if we could was that to prevent us from doing our duty? There are two things which were to be observed, viz., from the circumstances in which the October Commission met it was not possible to enter into a full defence of the case, because next day was the Fast-day in Edinburgh, and there were other reasons why it was undesirable to prolong the discussion, and, therefore, we were at a great disadvantage in connection with our defence on that occasion, and immediately after commenced an outcry. I have the greatest possible respect for our worthy elders, and my impression is that they have been misled, and seriously misled. But I do not hold we are bound to consider consequences which were unknown to us, even if we were bound to consider them, and how therefore can this be regarded as a mark of unwisdom? Well, Mr.

Thomson said, "What are you afraid of? could you not let the thing alone, and it would have brought no discredit upon the Church, as the danger was very much imaginary." But it was not imaginary.

Mr. THOMSON—I think Dr. Begg undesignedly misrepresents me. I did not say imaginary. I said—"What are you afraid of that you take this high-handed order of procedure, when you have an established order of procedure in the Church?" (Hear, hear.)

Dr. BEGG—Well, that is a matter of opinion. I say we had no other mode of dealing with the subject. ("Oh, oh.") He and others said go to the College Committee, go to the Presbytery of Aberdeen!

Mr. THOMSON—I suggested you should take the matter into your own hands, and frame a libel.

Dr. BEGG—You are forestalling the remedy. The question of libel will come up by and by. (Hear, hear, and laughter.) I say, and it is quite clear, the Commission had a duty, and did not go beyond its duty, because I agree entirely with Sir Henry Moncreiff that there was no discipline in any sense of the word, although I think there might have been but simply a precautionary measure in instructing Professor Smith not to teach his class until the Assembly had an opportunity of dealing with the question. There was no alternative but to do precisely what was done. Well, our friends are quite suddenly enamoured of a libel, and it is a remarkable fact that there were persons who voted against me at last Assembly, against the probation of a libel, voted for the libel being withdrawn, are now beginning to clamour for a libel again. (Laughter.) I think the Church is wisely guided up to this point of approving, at all events not disapproving, of the proceeding of the Commission, and it seems to me that we are entirely in the right. For my part I would have disposed of this case very long ago. (Laughter, and hear, hear.) I had something to do with a similar matter in the days of Robert Haldane and Dr. Andrew Thomson, who, I believe, were instrumental in staving off this question in Scotland for thirty years; but, at all events, we have come to the point now, and I hope this General Assembly will be firm and decided. (Hear, hear.) We are acting in a most vital and important matter. (Hear, hear.) Anything like disapproving of the proceedings of the Commission would, I believe, be most fatal in itself and in its results—(hear, hear)—and I hope nothing of that kind will be listened to. Of course our friends will do what they can to accomplish that object; but, at the same time, it seems to me that the attempt to supersede the proceedings of the Commission on the ground of want of power, or on the ground of want of wisdom, is just about as foolish a thing as could possibly be proposed. (Hear, hear.) A Commission never acted more thoroughly within its power, and I believe never did a thing more in accordance with its duty, and for the best interests of the Church to which we belong. (Applause.)

Mr. LAURIE, Tulliallan, said—I rise to support the motion submitted by Mr. Thomson; and before I speak to the motion, I desire to say that it is with the highest respect and reverence for our esteemed senior clerk. You, Moderator, very fairly suggested in your opening remarks that it would be well if, in our discussion of any of those exciting topics that might come before the Assembly, we should guard our words; and I am too sensible of the gravity of the occasion and the position in which the Church is placed, not to exercise all the caution of which I am capable in saying what I have to express in connection with this subject. We have been told, and told rightly, by Dr. Begg, that the real question is a constitutional question; and that being so, much that has been said by himself—and I say it with the utmost respect, expressing my sympathy with him because of the cold which prevented him from giving more of what was most interesting—I say much of what he said had no reference whatever to the constitutional question; he was rather directing attention to the questions that are to come before the Assembly at a subsequent date. Then, Moderator, while I deal with the question as a constitutional question, it must be kept in view that Dr. Begg has dealt with it historically, but Dr. Begg's reference is to Acts which are superseded by the Act under which the Commission now meets. I must be allowed to say that I have more confidence in, and more pleasure in hearing, Dr. Begg's stories than in his exposition of constitutional law. The main reason why I must ask this Assembly to vote for Mr. Thomson's motion is because, in the words of Sir Henry Moncreiff, "I believe a great violation has

been done to our constitutional procedure." It has been practically assumed that the Commission is invested with the same power as the General Assembly. ("No.") That has been assumed. ("No.") Dr. Thomas Smith has said so; that it was the supreme court of the Church, and the highest court, because it had one member more than was in the General Assembly.

Dr. THOMAS SMITH—I don't wish to interrupt Mr. Laurie, but he is misrepresenting me. I stated that while it was the largest court in the Church, it could act only under limitations, which don't apply to the Assembly. (Hear, hear.)

Mr. LAURIE—I am obliged to Dr. Smith for his explanation; it will assist me in what I have to say on the constitutional question. We have no charge to make against the members of the Commission for defending their action. This is quite natural; and here let me remark, it has been proved to this house in previous General Assemblies, and it is constitutionally determined that the members of the Commission are not at the bar. That has been settled; and while it may seem possibly contrary to justice, it has been the practice for many years in this Church. While it is most natural for the members of the Commission to defend their action, this is no proof that the action was warrantable; and there is no more reason that we should be influenced by the defence which is offered than we should have been by the impenitence of the judges in 1843. The language of Cockburn applied to his fellow-judges has some reference to the circumstances of the Commission. He says—"The mere purity of the judges it would be ludicrous to doubt. They all delivered what each after due inquiry honestly believed to be the law; but passion sometimes invades the bench, and when it does this, it obstructs the truth as effectually as partiality can." Now, Moderator, no one in this Church will impute to those who directed the procedure of the Commission that they were influenced either by bias or partiality, but it is impossible to avoid saying, and no one is wronged when it is said, that the action of the Commission was undertaken and carried through under the influence of unreasonable panic. Now, as to the constitutional question. It may be divided into two branches. First, as to the constitution of the Commission; and then, second, What are its functions? Now, the Commission, as I have said, is not the Assembly; and those members of the Assembly who seem to suggest that the authority invested in the Assembly, to some considerable extent, passes to the Commission, have to face this question. What, Moderator, is the meaning of that solemn act under the influence of which we are all solemnised when, at the close of the Assembly, the Moderator dissolves it in the name of our Great Head? Is it assumed that the power we are vested with here passes from us then, and reappears when we meet in the Commission? For, if that be the contention, then the Commission of the General Assembly has the authority of the General Assembly, without the process having been gone through towards the constitution of the court in that form. (Hear, hear.) Now, Moderator, in support of what I say, I mean to quote a very high authority. I shall quote a precedent which, I am sure, the clerks of this Assembly will admit to be of overpowering force.

It will be in the recollection of the house that at the meeting of the Commission in 1867, a motion was carried which Dr. Begg has not yet forgotten, and I am sure Sir Henry Moncreiff has not forgotten, censuring a committee of the General Assembly in reference to the decision which that committee gave as to an Act passed by the previous Assembly; namely, Dr. Rainy's motion on union, When that motion was carried, Sir Henry, most rightly I think, protested against the action, and his dissent is recorded in a minute of the Commission submitted to the General Assembly, against the judgment complained of. In what he has now said, Sir Henry has adverted to the clause in the Act appointing the Commission which, in his view, defines its power. He thus stated that the limitation is expressed in the following clause: "Provided always that this general clause be not extended to particular affairs or processes, before Synods or Presbyteries, that are not of universal concern to or influence upon the whole Church; and that the action of the Commission was within these limits." Now this was not always Sir Henry's opinion, for in 1867 he founded his objection to the action of which he complained on the following clause: "And the said Commission are hereby strictly prohibited and discharged to meddle in any other matters than what are counselled and referred to them as above mentioned." This clause, he said, must have some meaning, and its plain interpretation was, that the Commission was discharged to meddle in matters not otherwise pro-

vided for. And the force of this appears from the reasons which Sir Henry prepared and published at the time, and which are still preserved in the register of dissents. I shall read the motion—"It was moved and seconded that the attention of the Commission having been called to the fact that Dr. Rainy's motion anent union was carried by the majority of last Assembly, and appears amongst the principal Acts of Assembly, the Commission resolve that inasmuch as last Assembly declared that motion to be the Act of the Assembly, and did not give any authority to any party to do so, and inasmuch as doing this is prejudicial to the Church in present circumstances, the Commission record their disapprobation of what has thus been done, and declares that Dr. Rainy's motion on union is not entitled to rank amongst the Acts of last Assembly." Sir Henry Moncreiff dissented in his own name, and all who adhered to him—1. Because the judgment involves an incompetency which will require it to be expunged from the record by the authority of the next General Assembly; and—2. Because it is in opposition to the immemorial practice of this Church; and for other reasons to be afterwards given in. And now I come to the other reasons, to which I hope the members of the Assembly will give their most careful attention. They are as follows:—(1.) Because the Commission of the Assembly is not a court having a fixed and independent place in the constitution of the Church, but is created each year by a special Act of Assembly, so that as power and functions must not be interpreted by any vague or general conceptions, but can be ascertained only by an exact regard to the precise terms of that special Act, and because, consequently, it will not do to assume that the Commission professes the same jurisdiction that belongs to the General Assembly. (2.) Because by the terms of the special Act of last General Assembly appointing the present Commission they are strictly prohibited, discharged to meddle in any other matters than what are committed and referred to them as above-mentioned, and because the subject of Professor Smith's writings, nor any question relating to him, is not included in the matters mentioned as having been committed to them. (3.) Because the only clause of the aforesaid Act which has the least appearance of favouring the pretension made by the judgment complained of is in these terms:—"And to advert to the interests of the Church on every occasion that the Church do not suffer or sustain any prejudice which they can prevent, as they will be answerable," and because this cause evidently contemplates the occasion of some event unforeseen by the Assembly, and not provided for by the Assembly in any other way, except by the instructions to the Commission, and because the clause cannot be reasonably interpreted as conferring any power to meddle with a matter which has been distinctly entrusted to the College Committee and the Presbytery of Aberdeen. (4.) But he should not go further. ("Oh," and laughter.) I think I have read sufficient to convince those who have regard to the opinion of Sir Henry Moncreiff. They are directly applicable to the matter before the House. (Cries of "Time," to which Mr. Laurie said he had only spoken ten minutes.) I have only to say, Moderator, that what I would direct attention to is this, Where is there a precedent stronger than the precedent quoted? and where are there reasons more applicable than those submitted to warrant our contention, that the Commission in the action they choose to take in connection with the case of Professor Smith, violated the law and practice of the Church? (Applause.)

Mr. BALFOUR, W.S. (elder), Edinburgh, said—Moderator, I was amused at Mr. Thomson's anxiety to secure an impartial tribunal to adjudicate on the action of the Commission, and to attain which he proposed that the members of last Commission should be removed from the house to the bar. ("No, no.")

Mr. THOMSON—No, sir; I have distinctly stated that the members of the Commission were in their full legal right in taking part in this discussion.

Mr. BALFOUR—Exactly. I quite understand that Mr. Thomson acknowledges their legal right to be in the house, but he thinks it would be fairer if they were not; and he suggested that Sir Henry Moncreiff's speech should have been made from the bar. But in that case ought not Mr. Thomson's speech also to have been delivered at the bar, for is it not the rule that when a case has been before an inferior court that court is not allowed to be a part of the Assembly that sits in review upon it? And Mr. Thomson can tell us whether this case was ever before his Presbytery or not. (Laughter.) But, sir, it would be very difficult to have any tribunal at all to decide this case if we were to eliminate from the Assembly all the members who had previously, in some way or other, taken part in it. Sir, I complain of Mr.

Thomson's motion as one that does not satisfy the case from his own point of view. (Hear, hear.) It does not cover the overtures. It does not cover the memorials. It does not cover the speeches made either at the bar or by previous speakers in the house. The burden of all these is that the Commission have raised a great constitutional question. The speeches insist that it was unconstitutional of them to take up the question at all, but the motion does not. It does not deny the Commission's right to advert to the writings of Professor Smith. In express terms it acknowledges it, and by so doing it concedes the whole question of constitutional right—(hear, hear) —and it restricts itself to a condemnation of the findings of the Commission as being unwise. But the pivot on which the whole condemnation of the Commission during last winter turns was that the Commission had taken up the case judicially and without a process had passed a sentence. If they had thought so, why was not this expressed in the motion? If the Commission had done that, it was clearly unconstitutional, and the motion should have challenged their action on that ground, but it did not. This having been abandoned, all those accusations of arbitrary and tyrannical proceedings fell to the ground. When one recollected how the air had resounded with them all last winter—what vivid pictures were drawn of the danger that every office-bearer was exposed to; and when one heard the alarming warnings from the bar this evening that the consequences, especially to the elders, was so serious that it would be very difficult to find any one hereafter willing to accept office, one could hardly help smiling and wondering if gentlemen were not laughing in their sleeves while they sounded out these awful prophecies. ("Oh, oh," hear, hear, and hisses.) What is the real practical danger? I tried as an elder to ask myself. Suppose an elder should be instructed by some November Commission not to exercise his functions till next Assembly, what would the result be? With some elders it would probably only be that they would be prevented from standing at the plate during the winter months. (A laugh and hisses.) Possibly it might prevent an elder from sitting in the Presbytery for a few months, but for one I happen to be a member of a Session so large, and whose elections are so managed, that I never again expect to be a member of Presbytery during the natural term of my life. But it is not easy to imagine a case among the eldership analogous to that of a professor. Perhaps the nearest is that of my friend Mr. Simpson, who holds an appointment from the Assembly. Well, if the Commission were to instruct him not to sit in his chair at this table till the Assembly met, would it be a great hardship? ("Oh, oh.") He would still be entitled to draw his salary and carry on all his other business—(hisses)—and this is the only one exceptional case. But the motion, although it does not raise the constitutional question, proposes that the Assembly should find that the actings of the Commission had been unwise and unnecessary. Now, sir, I am free to admit that this contention is perfectly reasonable. If you can persuade the house to accept your premises, it ought not to be difficult to compel them to adopt your conclusions. What are these premises? That the new article which appeared after the rising of the Assembly contained nothing fitted to disturb the Church or to alter the position of the question when it had been already decided on by the Assembly. Farther, that the overtures which loaded the table of the Commission were merely the fruit of an unreasonable panic, and were unworthy of the notice of the Church; that the letter of Professor Smith claiming a certain interpretation of the finding of the Assembly, which had been transmitted by his Presbytery, did not require to be answered; and also that the report which in October the Commission received from their committee giving reasons for believing that the doctrines and views contained in the new article were not less dangerous than the preceding ones, was also to be disregarded. If the Assembly will accept these premises, then gentlemen may fairly ask us to say that the proceedings of the Commission were unwise and unnecessary. But, on the other hand, if you refuse these premises, and look at the case as I think the great majority of us do, the conclusion will be very different. (Hear, hear.) Mr. Thomson was courteous enough to say that his motion was such that those who differed from him might easily accept it. I should like to reciprocate his politeness, and show him how natural it would be for him and his friends to adopt our motion. (Laughter.) If they will only accept our premises, our conclusion, even to them, will be most natural. What were these premises? The first new element that was thrown into the discussion was the publication of the article on Hebrew Literature after the rising of the Assembly. This element was not fur-

nished by the minority of that Assembly. This is beyond contradiction, and it is very important to keep it in mind. This new phase of the case was entirely and absolutely produced by Professor Smith himself. Then what impression did this article make upon the Church? It filled a large portion of it with renewed anxiety, and this was manifested by the Commission being besieged with overtures from Presbyteries, including one from the Metropolitan Presbytery, urging it to interfere; and the second new element was a letter addressed to the Presbytery of Aberdeen by Professor Smith claiming the right of giving a certain interpretation to the decision of the General Assembly, and this was transmitted to the Commission for their consideration. In such circumstances, and with these important documents in their hands, the Commission had to determine what course the interests of the Church required them to take. There were three possible courses. 1. They might have disregarded all the documents; found that they were the result of unfounded panic, and that Professor Smith's interpretation of the Assembly's deliverance was quite warrantable. Or, 2. They might have gone to the other extreme—pronounced a strong opinion in condemnation of Professor Smith, and instructed the College Committee or Presbytery of Aberdeen to serve him with a libel, thus *ipso facto* suspending him, and also involving the Church in all the troubles, anxieties, and heats of a new libel. Or, 3. They might have adopted that course which they did adopt —to express no opinion, to take no hasty action, to do nothing that would increase excitement, but remit all the papers on their table to a committee, drawn from all parts of the house, to consider and report to a *pro re nata* meeting of the Commission to be held in the end of October. This, as we all know, was the action which the Commission took, and surely no impartial man will say that it was hasty or unfair, that up to this point it was either unwise or unnecessary. Well, time went on; the Commission met in October, probably the largest meeting of Commission ever known. The committee reported in terms that justified the anxiety of the Church; and see what the action of the Commission was then. It refused to treat the case judicially, or to pronounce any censure on Professor Smith, or to recommend that any steps should be taken against him, although many thought that this would have been quite justifiable; but they merely resolved that it was due to the Church that the next General Assembly should have an opportunity of reconsidering the case with the new elements that had been thrown into it, and they determined to suspend the effect of the judgment of last Assembly in the meantime. The whole practical result of such finding was not to affect Professor Smith's status as a professor, nor his seat in the Presbytery, nor his rights as a minister, nor the emoluments of his office, but merely that he should not resume for another session teaching some fifteen or sixteen students, from whom he had been separated for two or three years already. That was all. I ask, was it harsh? Was it tyrannical? Was it unwise or unnecessary? (Hear, hear.) If I might appeal to what has followed since the Commission, I could find justification for what had been done by the whole actings of Professor Smith, and the way in which he has dealt with the feelings of the Church. (Hear, hear, and applause.) But I forbear. I have not the slightest fear of the result of the opinion of the General Assembly being expressed on this matter to-night, and we go forward with the utmost confidence to the vote, and in the strong persuasion that in a few months the country will be quite satisfied that the Church has acted wisely. (Applause.)

Mr. HENDERSON, Crieff—I am very sorry that we stand here to-night under a peculiar disadvantage in discussing what must seem to most a technical question of constitution-at-law, in view of far greater matters that are pressing on the hearts and consciences of the members of the house. And we are put rather in a false position, I hold, by having to lift this into an importance which I do not think belongs to it, for I agree with Dr. Adam in his pamphlet in saying that, whether the Commission had the right or no, even supposing it did quite wrong, that is a much smaller matter than the question which is really now occupying the whole mind of the Church. And let me say, in passing, I will not attempt to answer all Dr. Begg said, especially when he wandered from the subject before us; but he spoke, as if throwing out a taunt, of some being very much enamoured of a libel now. It is, however, one thing to get a libel formed on a particular pattern, and quite another thing to stand up in the interests of justice, the rights of an accused man, and the cause of truth, and say, if you are going further to investigate this

it by libel. (Applause.) It is not worthy of Dr. Begg to try to raise a
e expense of others. (Applause.) It will be granted—I do not suppose
ted at anyrate—the Commission is not a fixed court of the Church. Sir
ncreiff tells us, in his manual, that it is not. As regards the clauses
egg referred to, I answer Dr. Begg's quotations by asking, Why are these
Commission's powers now? Dr. Begg very quietly assumes, as he tells
e general sentence which is the subject of discussion includes them all.
is his proof of it? It is very easy to say a general clause like this
others, but I think it very easy to show that this is not possible, because
e quotations Dr. Begg made had reference to the powers of the Commis-
when the Church was in connection with the State; and many of these
referred to were very closely connected with the duties that devolved on
in its relation to the State, and that was the reason they were dropped
(Cries of "No.") I assert a fact, and I ask historic proof to the contrary
who say "No." And since we refer to all the Acts and decisions on the
ne read an old overture on the question that was sent down to Presby-
the Assembly of 1705:—"All such commissioners are to be diligent and
keep within bounds of their commissions, though sometimes on extra-
occasions—(hear, hear)—they have given advice, or done some act of
-(hear, hear)—for the present good of the Church, and which could admit
y—(hear, hear)—which an ensuing Assembly has approved—(hear, hear)
ughter)—herein Commissions should take care, and be sure—(hear, hear)
e in *materia necessaria*, and that their resolution be clearly the known mind
arch." (Loud cheers.) It is one thing to plead a case of necessity, and
this case necessity. No doubt, *Salus populi suprema lex*. With a united
hind it a Commission might venture to do many things; but here, after
one Assembly had been all but equally divided—ay, and in the very face
inority of the Commission itself—it could hardly plead that it was giving
e clearly known mind of the Church. The real question was, whether an
ary emergency had arisen—an emergency which required the intervention
mmission to prevent damage to the Church. It was required for the vin-
the Commission that it be proved that there was such emergency. That
ergency there was clear necessity for the course taken; and that there
y necessity for the Commission taking that action through failure of any
titutional provision for the case; or, what came to the same thing, through
n of the constitutional provision for it. And, further, the lawful action
mission in such a case was simply preventive—to prevent prejudice to the
The Commission had no power for legislation or discipline.
ents failed to vindicate the last Commission, not that precedents were of
l, or could be looked for, as the plea was the occurrence of an extraordinary
. The case of the suspension of the Strathbogie ministers had been quoted,
against the Commission. Not only because the matter had been referred
mission by the Assembly, but because that Commission carefully made it
it was under necessity to do what it did to protect the Church. If the
e ministers would even at the last moment have promised to do nothing
rse they were pursuing till the next Assembly, the Commission would
uspended them. But here the Commission had Professor Smith's letter
undertaking to publish no more articles, and with that before it no like
existed. Mr. Henderson proceeded to say the Commission went on to
Professor Smith not to teach. He owned himself very much at a loss
tand what that meant. They were told it was not done in the way of
; it was not suspension. What was it but an ecclesiastical arrest of him
harging his duty, and that, moreover, in connection with a finding that his
ere fitted to impress the reader with the conviction that he contradicted
ssion? The committee put it into the forefront of their report that God
uthor of the Bible, and then they gave an elaborate statement of Pro-
ith's utterances in the article on "Hebrew Language and Literature,"
y judged inconsistent with this, and the Commission approved that re-
deliberately found that Professor Smith's writings were fitted to produce
ssion that God was not the author of the Bible. Was that not practically
d the instruction not to teach founded on it practically suspension? (Ap-

plause.) They might say it was not, but he could not understand the distinction. Continuing, he said I do not wish to make ridicule of the matter, but it puts me in mind of an old lady—(laughter)—a friend of mine in the south of England. Passing through the streets of Clifton, she saw at a shop door a barrel containing salt herrings. Entering the shop, she asked for some salt herrings. "Oh," said the shopkeeper, "we don't keep them." "But you do," was the response And coming to the door of the shop the lady pointed to the barrel and said, "There they are, man." "Oh!" cried the man, "these are not salt herrings, they are 'pickled Loch Fynes.'" (Great laughter.) As far as I am concerned, you may call it "salting" or "pickling" of Professor Smith's case, but it is the same. (Applause.) You instructed him not to teach after finding in so many words that his writings were fitted to convey to the reader the impression that he was a man who contradicted the Confession of Faith. You were not afraid he was going to teach heresy, you say. Where then was the necessity to prevent his teaching? But not only had the Commission silenced Professor Smith, it had issued a report for which there was no necessity whatever—a report that could only be a difficulty and entanglement if this case went further. He believed the time not far off, if it had not already come, when the Church would wish that the Commission had not given the report of its committee even a general approval. It is most significant to hear Professor Thomas Smith already saying as much of one part of it. It was not possible to plead necessity either for the report or its most hasty approval. He (Mr. Henderson) desired they should go carefully and fearlessly into the discussion of a question so deeply affecting the faith of many in the Word of God; but as for the Commission, there was neither necessity for its acting in the matter at all, and still less was there a clearly known mind of the Church in favour of the action which it took.

Mr. SMITH, Sanquhar, said—I am sure we all dislike the opening of this new Smith case. After the determination of last Assembly, even those who were dissatisfied with the decision come to, I know, cherished the hope that that decision would be the end of this most distressing case—that we should hear no more of Professor Smith and his speculations for many a year to come. But, sir, let me recall to the memory of this house how it was this painful discussion sprang upon us again. It was through Professor Smith's own action—(hear, hear, and applause)—through the publication of a paper of a more offensive kind than those he previously published, and that immediately after the rise of an Assembly at which he had meekly accepted the Assembly's admonition. (Applause.) Sir, we are Christian men, and I trust we are honourable men. (Laughter.) But I must say that if I had been in the position of Professor Smith—(ironical laughter)—and had at this bar accepted the Moderator's admonition, and if a fortnight after I had published another paper of a more offensive nature than that for which I had received and submitted to the Assembly's admonition, I, for my part, should not have known what to think of myself. (Great laughter.) And then, sir, it has been said that the Commission has been high-handed in taking up this matter again—that it has been unconstitutional, and has acted *ultra vires*, and so on—by worthy men for whom I have great respect, such as our Bells and our Blackies. I am grieved we should be divided from such men, who are an honour to the Free Church, and of whom we are always proud. But, sir, let it be remembered that it was the Assembly that settled Professor Smith's case before, and that it was not for the College Committee to take it up again after the previous decision of the house, or for the Presbytery of Aberdeen for the same reason. But when Professor Smith himself a fortnight afterwards raised the question, and after the Assembly had given a previous decision, then I say with Principal Rainy that was a defiance of the Assembly—("Question," and Hear, hear)—and it then became the Commission, as the representative of the Assembly, to vindicate the Assembly's honour, and to step in and say this action must be put an end to. (Applause.) I feel that if our Bells and our Blackies and other elders had looked at this view of the case, they would not have been misled as they have been misled, and would not talk of the action of the Commission as unconstitutional, as unwise, and as unnecessary. (Hear, hear.) Sir, the conduct of the Commission was not unconstitutional, and I wish Mr. Thomson and Mr. Henderson would not be so wise in their own conceits——(Hisses and interruption.)

Mr. J. C. CONNEL (elder), Thurso—I hold this gentleman must apologise for that remark. (Hear, hear, and interruption.)

of emergency? Upon that subject, so far as it had a general bearing, he had no desire to speak. He felt it his duty, so far as opportunity was given to him—and members knew that but little opportunity was given him—to lay his view of the constitutional question before the Commission. He did so in part by a letter addressed to the clerk, which was referred to in the papers, although not itself found there. Under some circumstances he might have thought it necessary to repeat part of that letter. But it must be felt that in a constitutional question it was always highly desirable that the question should be expiscated, not by those who had a strong and direct personal interest in it, but by other parties who could view it altogether from the other side. Therefore, it was with the greatest satisfaction that he felt the constitutional question had been exhaustively treated by persons who had no personal interest, and whose strong interest, as manifested in this debate, was not the interest of men themselves involved, but the pure and unbiassed interests, not even of party men, but of lovers of justice. (Applause.) On the other hand, the question had for them undoubtedly a personal bearing, and here, again, he wished to distinguish. He was not to deny that it seemed to him a very grievous thing that the Commission should have decided in his case what it did decide, and that it should have withdrawn him from his work of teaching in the Aberdeen College last winter. He was unable, as a Christian man and office-bearer in the Christian Church, to participate in the levity with which one speaker, an elder, entered upon this point. He had seldom been more ashamed and humbled in the Assembly than when it was suggested as a conceivable thing that any one who had conferred upon him the responsibility of a minister of Christ, in a solemn and prayerful spirit, would feel that no hurt was done to his position, provided he received his salary—(applause).——

Mr. JAMES BALFOUR (who rose amid cries of "Order")—If Professor Smith alludes to me, it is quite away from anything I did say. (Oh, oh.)

Professor SMITH left the matter to the house—(hear, hear)—and passed on to say that so strongly did he feel on this subject, he did not wish to come before the house to say one word upon the controversy in that relation. But there was a personal relation which was not yet exhausted. He believed it was not very regular to speak or allude in any way to motions not yet before the house, but he hoped he had the indulgence of the house when he said that a somewhat exceptional meaning was indicated by Dr. Rainy in tabling his motion for to-morrow. Notice was given of an exceptional course that was to be proposed—(murmurs of "Order" from the left.) If he passed beyond order, the Moderator would call him to order; he simply alluded to the fact that the motion was not only tabled but a word allowed in explanation, to the effect that certain things should be brought before the house. He was therefore entitled to assume that in this exceptional case there was some connection between the different steps of the way in which it was about to be carried out. It was impossible for any man not to see that the two things, and indeed the third thing, for there was a third thing pointed out, formed a concatenated chain which, if put before the house as a whole, would produce a very different impression from that which it could possibly have when presented piecemeal. (Applause.) The action of the Commission really had, from first to last, pointed in a certain direction. It had been argued that day that the Presbytery of Aberdeen and the College Committee were unfaithful. (No, no.) It had been so by implication; because it had been affirmed that the Commission was forced to take this thing up because the other bodies would not do so. He did not stand there to vindicate either the Presbytery of Aberdeen or the College Committee; but this he was entitled to plead that the line of action of the Commission, running as it did past the ordinary Courts, was possibly one which might drift the house, before it knew, into a position which, when they came to the merits, would seriously compromise his defence. The constitutional question which had arisen in regard to the action of the Commission might, by very little explanation, be made to apply to every case where men claimed a judicial and regular trial. The Commission did touch his status; and the Commission admitted it was touched, when, by calling him to appear for his own interest, they granted that those interests might be affected. (Cheers.) Any action now, on the part of the house, which might run in the direction of supporting and bearing out that action of the Commission, which homologated the doctrine that it was possible for any Court, or anybody, in a Church which professed to have a constitution, to touch a man's status before he had been ever at the bar,

if you choose—are questionable, but that so many of them do give the appearance of haste and unfairness. Nor will it do, Moderator, to speak of some of these things as mere matters of detail; the worst of it is the great number of arrangements or details, all looking in the same direction, and which refuse to be explained away. Need we be surprised at the expressions of honest indignation which have been called forth? If deliverance is to come to us in our present perplexities, it will not be in the way of defending a course of action which is indefensible.

Then as to the *ultra vires* question. It was surely *ultra vires* of the Commission to do what it really did in October—to set aside or supersede the Presbytery of Aberdeen, while that court was not legally incapacitated for the discharge of duty. Had the Commission power, in these circumstances, to deprive us, as a Presbytery, of *our* powers? Our contention is that the Commission possessed no such power, and that in setting our Presbytery aside and attempting to do *our* work, its action was *ultra vires*. But it may be said—it has been said—the matter would not wait; the interests of the students must not suffer by Professor Smith's teaching; means ought to be adopted to prevent him teaching. Well, granting that this end was honestly desired, we all know that it could have been effectually reached in the regular constitutional way. Any one who chose to begin a process in the Presbytery of Aberdeen against Professor Smith could have thereby prevented him teaching his classes. And, notwithstanding all that had come and gone, we were quite prepared as a Presbytery to deal with this matter. Then who does not know that there are among us respected brethren who uniformly voted straight for the relevancy of our old libel in all its parts—for the relevancy of all sorts of things, good, bad, and indifferent, which had found a place in the said libel? On the assumption that Professor Smith's new articles are extremely heretical and dangerous, then all the more need for strict adherence to our well-defined rules of procedure in beginning a new trial. We were, and are, prepared to do our duty in connection with this business—to do our own work, but we are not quite prepared to abdicate our presbyterial functions. Moderator, the matter under consideration is very serious, and the Assembly, in the interest of fair dealing, should refuse to sanction the proceedings of the Commission. (Applause, and renewed cries of "Vote.")

Mr. GAULT, Glasgow, who was greeted with loud cries of "Vote, vote," amidst which for some time he could not be heard, said—He claimed, for a brief period, a hearing, inasmuch as three gentlemen from Glasgow had spoken on the opposite side, and he represented the largest Presbytery in the Church, one which had rejected the overture which condemned the action of the Commission. Had it been thought judicious, it would have been a comparatively easy matter to have had a memorial opposed to the one now presented, and to have had it more numerously signed, but it was considered better not to take this course. It had been argued that there was no precedent for the action of the Commission; but what was the reason of this? Because we never had been placed in similar circumstances. Crises arose which demanded prompt and vigorous action. In the sister island, the executive was vested with extraordinary powers by the Parliament, for the protection of life and property, and he thoroughly approved of these measures. So, in our Church, he maintained that the Commission acted not only within its constitutional right, but would have been warranted to proceed even further, and secure the purity of teaching, not only in the professor's chair, but in the pulpit. He did not consider the sentence of the Commission so light as some regarded it, but he was thoroughly persuaded that the conclusion arrived at was one imperatively demanded, not merely for the vindication of the credit of the Free Church, but for the vindication of its orthodoxy, and to manifest its repudiation of the principles inculcated in the writings of Professor Smith.

Professor ROBERTSON SMITH, who was received with loud applause, said it was with extreme reluctance that he rose on this occasion to trouble the house with one or two words. He did not intend to make a speech, but rather to put in a caveat. But he must ask the indulgence of the house to explain his position, and to ask also that the house might do nothing by which that position might be unduly compromised. The question before them was, in many points of view, essentially a constitutional one. By far the largest interest of the question, and that on which most weight had been laid in all the weightiest speeches, was just this constitutional one—what was the Church's proper and orderly way of dealing with a certain class

ey? Upon that subject, so far as it had a general bearing, he had no eak. He felt it his duty, so far as opportunity was given to him—and new that but little opportunity was given him—to lay his view of the al question before the Commission. He did so in part by a letter the clerk, which was referred to in the papers, although not itself found ler some circumstances he might have thought it necessary to repeat letter. But it must be felt that in a constitutional question it was always able that the question should be expiscated, not by those who had a direct personal interest in it, but by other parties who could view it rom the other side. Therefore, it was with the greatest satisfaction that onstitutional question had been exhaustively treated by persons who had interest, and whose strong interest, as manifested in this debate, was rest of men themselves involved, but the pure and unbiassed interests, party men, but of lovers of justice. (Applause.) On the other hand, the d for them undoubtedly a personal bearing, and here, again, he wished to

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The constitutional question which had arisen in regard to the action nission might, by very little explanation, be made to apply to every case claimed a judicial and regular trial. The Commission did touch his the Commission admitted it was touched, when, by calling him to appear interest, they granted that those interests might be affected. (Cheers.) now, on the part of the house, which might run in the direction of sup- bearing out that action of the Commission, which homologated the doc- was possible for any Court, or anybody, in a Church which professed to itution, to touch a man's status before he had been ever at the bar,

before he ever had had regular notice, before even he had been heard on the whole body of the case—any judgment of that sort might possibly exercise weight in influencing men's minds in respect of points not being discussed; and for that reason he asked leave to protest that nothing that might now be done should in any way harm the entire fairness and freedom of the discussion which they were to proceed with to-morrow (Tuesday.) Sir Henry Moncreiff, speaking with his usual moderation, had undoubtedly endeavoured to argue the case, as far as possible, on abstract grounds. But even he said it was almost impossible to state his argument without saying what he did not wish to say. Other members were not so scrupulous, and it was evident that votes would be given, not upon formal grounds, but upon the contention, actually made at that table, that some of his views were *prima facie*, heretical, or that his action was contumacious. These were just the two points on which he was to be tried on the merits. But the fact that it had been found impossible that night to justify the action of the Commission without speakers arguing as matters of fact things that till now were mere matters of *fama*, afforded a successful proof that there was something radically wrong in the whole line of defence of Sir Henry Moncreiff. In order to demolish Sir Henry's arguments, which had been three times slain already—(laughter and applause)—as well as to remove the prejudices that evidently existed in the minds of some, it would be necessary for him to enter into the whole grounds and cover the whole merits of the case. That was impossible for him now, but he hoped he should have an opportunity of doing so to-morrow to the satisfaction of the house. (Applause.) From the bottom of his heart he repudiated any such attitude towards last Assembly or any such contumacy as had been charged against him, and he gave them his word, as an honourable man, that his spirit of loyalty to the Church was still untouched. He asked that this case might be voted upon, no man allowing himself to doubt that he still meant, in all good faith, that submission and that desire for peace which he expressed at last Assembly. (Loud applause.)

Sir HENRY MONCREIFF, in reply, said—Professor Smith is very much mistaken if he supposes that the motion now before the house has any connection with what may be proposed to-morrow. It has no connection—(hear)—except in Professor Smith's own mind, for I had resolved to make this motion before to-morrow's was thought of. A great deal has been said about fair play and justice. It has been nothing to the purpose. We all admit that Professor Smith ought to have fair play. Some of us think he has had abundance of fair play—(hear, hear, and applause)—and more than fair play—(hear, hear)—but I don't think that on that account we are not to treat him with all possible kindness. All that I say is, that refusing to interfere with the action of the Commission can have no effect whatever on any discussion that may take place to-morrow.

The Assembly then divided, it being now half-past eleven. There was considerable excitement among the audience, but the result was soon evident, the voters for Mr. Thomson's motion being exhausted long before those voting for Sir Henry Moncreiff's. About midnight the Clerk announced the following as the result:—

For Sir Henry Moncreiff's motion, ...	439
For Mr. Thomson's motion, ...	218
Majority for Sir Henry's, ...	221

Sir Henry Moncreiff asked if there were any dissents, but none were entered.

The Assembly then adjourned at twenty minutes past twelve o'clock, to meet again next morning at eleven o'clock.

TUESDAY, MAY 24.

The Assembly resumed to-day at eleven o'clock—Rev. Dr. Laughton, Moderator. Devotional exercises were begun punctually at eleven o'clock.

THE CASE OF PROFESSOR ROBERTSON SMITH.

Dr. WILSON, the Clerk, said the Assembly was now prepared to take up the report of the committee transmitted by the Commission at the October meeting, with relative minutes and papers, and relative overtures and memorials.

Principal RAINY, who was received with applause, then rose to move the motion of which he had given notice:—

"The General Assembly having had their attention called by the judgment of the Commission in October, and by overtures from Presbyteries, to certain writings of Professor Smith, and in particular to an article, 'Hebrew Language and Literature,' in the 'Encyclopædia Britannica;'

"And considering that said article was prepared for publication by Professor Smith after he had accepted service of libel on account of previous statements made by him on cognate matters;

"And considering that said article was not before last Assembly when they pronounced judgment on said libel, because it did not appear until after the Assembly had risen, and the Professor, in accepting admonition as to the unguarded and incomplete character of previous utterances, gave no indication of its being in existence;

"And having in view also a letter from Professor Smith to the Free Presbytery of Aberdeen, in which he explains and defends his conduct in relation to that article—Find:

"1. That the construction of last Assembly's judgment in Professor Smith's case, on which, in his letter, he claims that the right was conceded to him to promulgate his views in the manner he has done, is unwarrantable; the Assembly therefore repudiate that construction, and adopt the statement on this subject contained in the report submitted to the Commission in October.

"2. That the article, 'Hebrew Language and Literature,' is fitted to give at least as great offence, and cause as serious anxiety, as that for which he was formerly dealt with.

"3. That it contains statements which are fitted to throw grave doubt on the historical truth and divine inspiration of several books of Scripture.

"4. That both the tone of the article in itself, and the fact that such an article was prepared and published in the circumstances, and after all the previous proceedings in his case, evince on the part of Professor Smith a singular insensibility to his responsibilities as a theological professor, and a singular and culpable lack of sympathy with the reasonable anxieties of the Church as to the bearing of critical speculations on the integrity and authority of Scripture.

"5. That all this has deepened the conviction already entertained by a large section of the Church that Professor Smith, whatever his gifts and attainments, which the Assembly have no disposition to undervalue, ought no longer to be entrusted with the training of students for the ministry.

"Therefore, the General Assembly, having the responsible duty to discharge of overseeing the teaching in the Divinity Halls, while they are sensible of the importance of guarding the due liberty of professors, and encouraging learned and candid research, feel themselves constrained to declare that they no longer consider it safe or advantageous for the Church that Professor Smith should continue to teach in one of her colleges.

"The Assembly resolve to resume this matter on Thursday forenoon, with the view of giving effect to this judgment, and with the view of finally disposing of the remaining elements of the case."

Principal RAINY said—In addressing myself to the motion, I wish to say, in the first place, that whatever sentiments of pain one has in connection with this matter, they cannot be expressed but must be suppressed; and various other feelings could not be appropriately expressed now. We must give one another such credit for such feelings as we can, and I must proceed at once to the discussion of the

motion which I have taken the responsibility of laying before the house. This motion describes a situation which has been prepared for this Assembly by what has preceded. It appreciates that situation, and it states the conclusion which is offered for the acceptance of the house as to what our duty may be thereupon. Now, in speaking to this, I must refer a little to the past—I mean to what preceded the publication of the article, "Hebrew Language and Literature," for certain purposes very important; but still last Assembly made a final end of what concerned these previous matters, but those previous proceedings were a portion of the history of Professor Smith and of ourselves, and entailed, and still entails, a responsibility both upon him and upon us. They are referred to in my motion both in what is said on the bearing of these previous proceedings on the article published by Professor Smith, and also in what is said of the adoption of the Commission's view of the decision of last General Assembly in connection with these previous proceedings. But I shall try, in the very short time I mean to devote to this, to say nothing on these previous matters of which complaint can be made. This matter began with the publication of the article "Bible." Now, in the first place, the proceedings which have taken place brought out that in that article Professor Smith put forth views which it is not unfair to characterise as advanced. I might describe them otherwise. There were views on important points which we had not been accustomed to find supported by men who held our views of the Old Testament; and there were other views canvassed as fair alternatives without apparent disapprobation, of which I think it is fair to say that, as far as we knew, they had not been maintained except by men whom we had good reason to regard as Rationalists, although, of course, Professor Smith, in canvassing those views without apparent disapprobation, must be held to have judged that they could be separated from the Rationalistic, and could be made consistent with sounder views. Some of those views were regarded as very important by a great portion of Professor Smith's friends. One matter that was important in this article "Bible" was that, among other points which could not be regarded as of so much weight in themselves, Professor Smith took a method which also struck most of us as novel—I mean this, that whereas there had been, I do not say an authoritative consent, but a practical consent, as to the view of such matters that was, on the whole, safe and congruous to our ways of looking at Scripture, and the connection of argument on that subject—on many of these points Professor Smith saw cause to vary from that. I do not say that this was to be regarded as of itself a ground of objection. But at the same time I wish to say this, that matters of that kind which in themselves, severally and separately, may not be suitable to be taken in hand for censure, might conceivably—and that is all I say as they bear on inquiry—they might conceivably indicate a mode of dealing with evidence, and reaching conclusions that might awaken anxiety in the Church, and call forth concern in connection with the principles on which this chair was taught. I mean to say this, that it will not do merely to say of such minor points, one by one, that this, that, and the other is not of itself fit to be libelled as against the Confession of Faith. It may be quite true and very important when you come to speak or think of a libel, and yet there may be in it cause of legitimate anxiety, and there might be an accumulation of tendency on such points that might present a very grave problem indeed to the Church. (Hear, hear.) Another matter that I think I am not unfair in saying was characteristic of this article, and of the whole case, was the decision and the confidence with which the views adopted were put forth. Now, Moderator, in regard to that matter, I have been admonished by a friend who, I daresay, is present in the house, through the pages of the *New York Independent*, that decision and confidence are great virtues, and that some of us would be none the better of having more of them. (Applause.) I willingly subject myself, as I suppose we all do, to the admonition of the brethren on such topics. I willingly acknowledge that decision, or, if you choose, dogmatism, may be the result sometimes not of rashness and venturesomeness, but of strength and courage and clearness; just as, on the other hand, I will take leave to say, that tendencies that are the opposite may be the result not of timidity or of unclearness, but of a resolution not to be sure of things which God has not given you the means of being sure about, which I regard as a respectable tendency of mind. (Laughter and applause.) However that may be, what I wish to say is this, that these qualities of decision and confidence, whatever else may be thought of them, made the problem all the more a

testing one—an inevitable one for the Church. As long as views are entertained only in the problematical or provisional way, as alternatives that deserve consideration, and have a degree of probability, but are not yet positively adopted—and some of the views were so put in Professor Smith's first article—so long you may describe them as passive; but as soon as they are adopted and put forth with decision as ascertained truths, then they become active. They require a man's whole thinking to be conformed to them; they begin to operate all round themselves; they rouse the question as to what they require in connection with them for the man himself, and for the Church too. (Applause.) One thing more—the method of putting forth these views. Now, that was characterised by last Assembly as inaccurate and incomplete. I understand it in this way, that in following out what Professor Smith regarded as the operation of ordinary causes working on the composition and structure of Scripture in the judgment of last Assembly he was not sufficiently careful to take note—or at least to make manifest to other minds how they should take note—that the peculiarity of Scripture is believed, is guarded, is secured in connection with these views. However, what was wanting in that point in the article "Bible," Professor Smith undertook to supply in the answer to the libel, the defence, and the second defence in answer to the amended libel, and with the effect of satisfying some of the brethren, and not satisfying others. The case went to libel in deference to Professor Smith's insisting on a libel—a step which I have always regretted, though I acquiesced in it at the time—as having prejudiced in various ways the right dealing with the case. When that libel was going through, some of us who hold, and have publicly stated that we hold, some of Professor Smith's views to be dangerous and unsettling, were not able to see that the libel was a relevant libel on some of the counts that were of importance. We did not think that the relevancy of the libel was clear enough to warrant the Church in finding it relevant, and we were strongly impressed with the importance of not committing ourselves to shut up for the whole Church, and for all its office-bearers, alternatives that could conceivably be held in connection with sound faith. Still we had to work through the libel; and finally, last year the case ended, as we know, but, of course, with a feeling of anxiety, and with a great division of opinion, one-half of the Assembly being prepared to terminate the Professor's connection with his chair, and the other half believing the case should end—or rather more, perhaps, on the division, whatever it might be, as to the whole house believing that it was sufficient to restore the Professor with an admonition. In regard to that decision, I have only to say this, that, of course, it was absolutely authoritative as putting an end to the libel and to all proceedings on that line with reference to Professor Smith's previous publications. That, of course, was true, otherwise the circumstances of the decision were not such as to give it a very great weight of authority, simply from the division of opinion and the circumstances of the vote. Now, Moderator, I am sorry to have occupied so much time with this review; but it seemed to me to be necessary. (Applause.) And now we come to the appearance of the article, "Hebrew Language and Literature," of which Professor Smith has told us that he had prepared it for publication before last Assembly—in the end of the year previous. He had intended and expected that it would be ready, and he thought it was likely to be published before the meeting of Assembly. I think I am correct in saying that he made that statement. Here, then, we have Professor Smith approaching the public again on this question which had made so much stir in his Church. He approaches them from the same organ as before, and in circumstances that were sure to lead men to fasten upon his statement with special inquisitiveness. And what do we find? We find substantially the same convictions and views restated—restated with not less trenchant force and decision, as ascertained results of science—we find as much freedom in exhibiting the action of the human forces which, according to Professor Smith's view, were active in moulding the Bible in its present shape, of course, as he believes in the guidance of Divine Providence and not without the working of the Spirit of inspiration, and we find—I am in the judgment of the Assembly whether that is true—we find as much want of care as in the previous article to vindicate faith in the Divine peculiarity, or to show how that is to be maintained on these terms. There have been statements, and very authoritative statements, as to irreverence and other things. For my part, I shall pass these by. I wish to introduce no element of pain, and nothing of which there can be a fair and reasonable

doubt. I wish to explain what I mean with reference to what I regard as the character of this article, as it has been reported on and brought before us from the Commission. Professor Smith has stated that he thought it his duty to restate his convictions which it was already known to the Church he held. He knew that such views had been judically treated as relevant in the libel, on at least one count. Considering these views to be dangerous and unsettling, the Church, imperilled not a little by the divisions in some of its interests, was in process of dealing with the case, in process of trying to find its way to a solution along the lines of the process which Professor Smith had claimed at its hands, and in these circumstances Professor Smith thought it suitable to adopt this method and manner of restating his convictions to the general public, without awaiting the result of the process, in which his position was perfectly understood, and in which the question was whether the Church, on the one hand, and he, on the other, could come to an understanding. But, Moderator, in addition to that which, I must remark, is very extraordinary, even if Professor Smith was to restate his convictions to the public, and even if he was persuaded that these convictions, however they might strike a number of minds, were reconcilable with every interest which a Christian and believing man is concerned to sustain, there is more to be said :—he having stumbled his brethren, even if his brethren, in his opinion, were behind the age in being stumbled—that was, at all events, a proof that large sections of the Christian public would be stumbled, it was surely proof that for many minds the means of maintaining the faith on the critical conditions that he supplied would not be ready at hand. Surely it is not wonderful that that should be the case. The harmony between these advanced views and faith had not been expounded in this country. I do not know of any of our Bible dictionaries in which, in the writings of men regarded as orthodox in this country, it had been put before the public mind as yet how faith in the divine authority and inspiration of the Scripture was to be maintained in connection with the critical view which, no doubt suggested to many—ignorantly as Professor Smith thinks—that much about the Bible, in its gravest aspects, was the result of causes fortuitous and accidental.

Now, surely in these circumstances there was very grave reason for Professor Smith being most considerate in the manner in which he was to treat this subject in the fresh statement. We were told that in the first article Professor Smith had not been aware of the state of mind with which he had to deal. We were told that, unaware of it, he had selected a form of publication and a channel in which it was not open—and he had not then thought of the necessity of providing that it should be open to him to treat the matter on these altered terms. And when this is the case, he chose the same medium and the same style of treatment both as to his convictions and as to the manner of their statement. We have the article launched upon the world, and launched upon the Church. Now, it is not for me to set myself up as a judge and censor, but I must say that I do regard this as the most extraordinary thing in the circumstances, and with reference to the conditions I have stated, that it is possible to conceive. Moderator, I do not think that Professor Smith, and those with whom, perhaps, the preservation of Professor Smith's services to the Church is so much in the foreground—and I do not wonder at it—that they cannot look much at other things, but I do not think that they have realised the disappointment and vexation—the legitimate disappointment and vexation—(hear, hear)—the sheer sinking of the heart with which that article was received. (Hear, hear.) It has been spoken of as an opportunity grasped at—as an opportunity some men may have grasped at it—but surely, in the case of many of us, it was one of those bitter disappointments that are not soon forgotten. (Hear, hear.) This, then, was the revelation of the state and attitude of mind in which Professor Smith was towards the difficulties of thought, or towards those questions, and towards the Church and the Church's anxieties in particular, that were so amply manifested, and, as I should say, so forcibly represented through these years to Professor Smith. But, Moderator, I have one thing more to say with regard to this article. It was a restatement of Professor Smith's convictions, or included a restatement of them, so far as the purposes of that article seemed to him to require it. But it appears to me, on the evidence of some of the quotations that are supplied in the report, that in this article, when we look into it, we are forced to see fresh questions arising.

And really, Moderator, that was one of the causes that induced me at the outset

to consider very earnestly whether one might not make a desperate attempt to get the Church to look at the article as not written, and shut its eyes resolutely and get past it. But if you are to look at the article it appears to me that you see in that article fresh questions arising. You see in it increased strength and trenchancy of statement in regard to matters which I am willing to treat as minor matters; so in regard to some of the books of the canon, which may be held to admit of some debate as to the precise view to be taken of them, and the precise way in which questions about them are to be dealt with. But what appeared to me—and it was the thing that struck me most in the article, although it was by no means the outstanding feature of it—what appeared to me to be the really serious business about it as compared with the previous one, was that it appeared to me from that article, when we were forced to look at it, it would come out necessarily from it that we were in for all the questions connected with the date of the Levitical legislation. It was not prominent in that article, but I decidedly formed the impression that this change had taken place. In the previous article the question about the date of the Levitical legislation was problematically stated——

Professor SMITH—Within certain limits.

Principal RAINY—Within certain limits, that is to say, Professor Smith clearly said that not all Levitical laws were given by Moses, and he held that some of them were or might be very late indeed. Still as to the theory that it was as late as the Exile—as to the characteristic features of it, as to the conception that prevailed in it, as to the conception of divine worship contained in it—that was stated problematically only. He did not commit himself to it; he did not ask others to commit themselves to it; and, so far as the counts in the libel related to that matter, I dismissed it from my mind, because I did not consider what Professor Smith said on that subject was sufficient to call upon us to deal with the matter in a serious way. But it appeared to me that in this article there were evidence that Professor Smith's mind had gravitated towards or landed in the conclusion that that alternative was to be embraced—that, in the sense I have stated, the Levitical legislation must be accepted as late, and then those questions were fairly rising—in the first place, what effect upon theology—what effect upon your conception of the dealings of God with man this reversal of the order of things as heretofore understood has? What is the effect of bringing down the Levitical legislation so late? But very specially what is the effect on your views of the historicity of the books that contained that legislation—(hear, hear)—not merely in so far as regards the phrase, "The Lord spake unto Moses," important as that is, but as regards the representations pervading the Levitical Elohistic document, if we are to distinguish that document, the representations pervading that document as to what went on in the wilderness, and as to the connection of what went on in the wilderness with the principles of the Levitical legislation? (Hear, hear.)

Now, I regard that question as a far more serious and arduous difficulty to deal with than the question of Deuteronomy. I could get through that question of Deuteronomy, however dangerous and unsettling I might think the method adopted might be, but I regard this question as to the date of the Levitical legislation as a more serious question. But what I am asking the Assembly to consider is this. I am imputing nothing to Professor Smith. I speak as not knowing what the opinions of Professor Smith might be at the writing of that article; but I say it was clear enough that these questions were rising and coming forward; that we had come to face questions of gravity; and that in these circumstances we had fresh difficulties and fresh anxieties to face—new prospects rising, and the prospect of working through them. Now, this is the state of things in which we find ourselves at the end of five years. It appears to me that this itself—this complication of the convictions stated, of the manner of stating them—of the persistency and the aggravations—I am not speaking of moral aggravations, or aggravations of culpa, but the increased intensity and perplexity of the problem raised for us—these are the circumstances that really raise the question of continuing to entrust the training of students to Professor Smith. (Applause.)

Now, Moderator, it appears to me that, in the case of a professor, the Church has a direct responsibility by her appointment, by the kind of work directly before the whole Church she entrusts to him, by the responsibility in the public eye for his position and his proceedings; and however true it may be that any question of

doctrine, as it arises in a professor, is strictly sifted by libel, if you are to deal with the ministerial character—with the fitness of the man to continue to be an office-bearer or a member of the Church, or to occupy on that ground the position of a professor—while that is true, what you have here, I repeat, is a very complicated state of things. There are opinions about which there may be differences as to the view to be taken by them, simply on the question how far and within what limit opinions of that kind are consistent with our views of what is due to Holy Scripture. But, besides that, there is the whole problem raised for us by the manner of dealing with these questions that I have touched upon, and by our experience of the way in which questions of this kind, and the perplexities attending them, are multiplying on our hand.

Now, Moderator, one very strong impression has been produced on my mind in this action, and it is of great importance to our settling the question as to what is consistent with the position of our office-bearers generally. I am convinced that a large measure of the difficulties and entanglements, and more than that, the pressure on the conscience and the exasperation that has been connected with this matter, has been connected with it just through the question being raised in the form of maintaining or not maintaining a professor as our representative in dealing with students. The evidence of that lies in the history of the proceedings which I have briefly gone through. Then I feel that this state of things greatly endangers the maintenance of a reasonable liberty in the Church. I have been asked, What is it you mean? According to your motion Professor Smith is declared to be no longer entrusted with the training of the students for the ministry. Do you suppose that will bring the questions to an end, and suppress the diversities and tendency of the judgment on important matters in this Church? No, Moderator, I do not suppose it. I believe there are diversities of judgment, and questions to be raised that are far from being free from difficulty. I know, too, that many men, who will vote against my motion to-day, and who perhaps on certain questions have been led to deal with them with some speciality, are men as loyal to Christ, and who with the desire of all their hearts do serve Christ and do Christ's work, as any man in this Church. (Applause.) And I will say to some of those who will vote for my motion to-day, that in all subsequent dealings and proceedings you will act according to your conviction of truth and duty; but unless you take it that men who differ from you in this Church—there are unsatisfactory men in all churches, we know it well—but unless you take it that many of those who differ from you are as loyal and devoted to the faith and service of Christ, as genuine and as hearty believers who have given themselves to Christ in faith and love as you are, if you do not entertain and cherish that conviction, you mistake the position in which God has placed you, you mistake the problem God has given you to solve. But just because I feel that, all the more I feel there is danger in the Church, under the influence of a legitimate feeling, I will call it, that she had no reason to expect, and she has not a right to be called upon placidly to accept and to continue to tolerate, shall I say, the course that has been pursued in this case, as described in the motion, by one in the special position that the responsibilities of a professor, all the more on that account the Church is in danger of being driven to deal rashly and in a trenchant manner with the wider and much more important questions to which I have referred. And, on the other hand, I hold that the Church is not in circumstances to decide to do what we are so often called upon to do, to look fairly and calmly at these questions on their merits, and decide our final and conclusive position upon them, until we get disentangled somehow from this element, which, to my mind, fatally complicates the whole position. Then, I must say I do hold that teaching like this, and an attitude like this, if the Church is simply to tolerate and to take no action, will be inevitably misunderstood, will lead to the Church being misconstrued, will give an impulse in a direction of loose and large views about Scripture which this Church ought not to consent to have connected with her name.

We are sometimes called upon, Moderator, to say, we are sometimes called upon to acknowledge, that what is traditional merely, ought to be open. Traditions may be good or bad. We may hold traditions to be good, but mere traditional views we cannot impose upon other people, either ministers or professors. We may regret if they do not hold some of the traditions which we may think capable of being proved and good; but at all events, it will never do to force them. Well, to a large extent,

ertainly, I respond to that, and there are many points on which some friends in this house would make a strong stand, but on which I would not make a stand just for that reason. But, then, I clearly see, if you are to take that attitude in this case, then you take it on the ground that you commit yourself to the view that he points which are brought into the question by Professor Smith are traditional nly. Now, supposing that you are not prepared to come to a conclusion about all f them, some of them you may be prepared to come to a conclusion about. I ertainly think that it is a serious matter to be called upon in connection with one ccupying the conspicuous position of a professor to declare, as in that case you do, all the world that you are prepared to hold all these matters to be mere questions ent traditional views, for some of them seem to go much deeper. Because really is this question that comes, whether what is proposed is an interpretation of cripture narrative, or a critical reconstruction which is substituted for the Scripture narrative. If so, is that a mere question about traditional views? I use that estration for the purpose of showing the weight and the anxiety of the responsilities which are pressing on the mind of men in this connection. Now, I see that Dr. Whyte's motion the alternative is proposed of a libel—a possible libel—if a mmittee shall find that there is material for the libel. Now, Moderator, I will ly repeat my objection to that. One of my objections is, that it seems to me to ix the two questions together, the two questions to which I refer. My argument that circumstances arise at times in which it is important to hold them apart—hat is consistent with the position of office-bearers, and what is questionable, not erely in the opinions of a professor, but in his manner of dealing with opinions, d dealing with minds about them, and that persisting through years, and reiterated the manner which has been touched upon—too questionable to make it reasonle or right that he should continue to occupy the position in the Church to which have referred.

Well, Moderator, the objection arises that you must reach the case by libel, or e cannot reach it all. I have tried to show you shortly, for the sake of sparing me—I have confined myself to very general statements, and have not given the arpness of detail to many of my representations—I have tried to show you there e grave complications in this case, which a libel cannot dispose of, that they oved persistent, that they have become complicated, that they have threatened rious consequences. But what I maintain is, that there is a reserve of power in e Assembly to remedy the state of matters in which the ends of the office are not rved and grave evils are arising. There is a reserve of power in the Assembly to medy that state of matters by altering or ending the arrangements which have en made. (Hear, hear.) But, certainly, it is not a thing to be done hastily. It not as if this was proposed at first, when we had the difficulties of Professor mith's case brought up, or early in the case. It has not been done with needless olence, but I hold it is of importance to remember that there is a reserve power in e Assembly to care for the interests of the flock when ordinary means and arrangeents cannot meet the case. But I wish to be more specific than this, and to speak pecially of a case which is my own case—the case of professors. It is plausible say a professor is like a minister, but there are differences. The minister is subect to many influences. He is pressed upon all sides by the life of the Church, by e necessities of his position. On the other hand, the professor is fulfilling a trust r which he is primarily and directly responsible to the whole Church and to the sembly. Ministers are so many that it would be an unsafe thing for the Church be ready to interpose in their case in this manner, because you could not secure fficient attention to the case to make sure that the mind of the Church would be ncentrated upon it. While the professors are few enough, occupying a position portant enough, and have enough to secure that in any case concerning them ey will be very seriously and long considered to remove that objection. And now hold that to be in the nature of colleges and professorships that there should e such powers in reserve. I acknowledge, as much as you like, that it should be ercised sparingly and exceptionally, but I hold it to be in the nature of colleges d professorships that such powers should be in reserve. No doubt, it will e said that this Church has never exercised such a power in connection with rofessors.

Well, the house remembers that before the Disruption professors of divinity, in

virtue of the general arrangement of the Church, were members of the great historical corporations—the universities. They were not appointed by the Church, and their responsibility to the Church was by no means of the direct and sole kind that obtains in the case of our professors. There was in the universities in the olden times a great want of visitorial oversight; but at all events, the visitorial power was not in the Church—it was in the Crown. It was the Crown that was the visitor of the universities, and whatever that power ought to be, or whatever its limits, or however it should have been exercised, it was not for the Church to exercise it; and, therefore, all that the Church could do was either to forbid her students to attend a professor, or to get at him by striking the foundation from the professor by a libel that attacked his ministerial character. Now, Moderator, the visitation of colleges is, and must be, wholly in the Assembly, which cannot put away its responsibility; and it must be exercised mainly, not as the Crown would do on grounds that pertain to the general community, but on grounds that are theological and spiritual. But, Moderator, I must say that, altogether apart from this special case, and before it arose, it was a matter to me of some concern, the sort of silent assumption that seemed to be in the minds of men that a professor—and I felt it none the less that I was a professor myself—that a professor could only be reached by libel—I felt that assumption to be full of danger. That idea appeared to me to be an evil, and an evil that would grow, because at one time you had the element of control derived from money from the College collection; but, thanks to the beneficence of many Christian people, we are becoming endowed; and, altogether apart from this case, and from the present professors, I speak of it as a conviction in my mind—and it arose from the fact that my father was a professor in the University of Glasgow, and I often had to speak with him about professorships, and the right way of arranging about them. It appeared to me to be a dangerous thing that the idea should be accepted that professors should be impregnable to the Church unless the Church was prepared to attack them by libel. (Applause.) No doubt that power may be abused. (Hear, hear, and applause.)

It may be said that it is better to abjure any such power, because it may be abused. It may, Moderator, but if it is abused that abuse will speedily cure itself. It is a power that will never be exercised without difficulty. The worst thing about it will be that it will not be exercised when it should be exercised, and in cases which are very far from what I would name on the same day, with any case like the case of a man whom I respect so much as I do Professor Smith. That is quite true. Nevertheless, what I say is simply this, that if it is capable of being abused, or if you are afraid it is going to be abused to-day, you will find that very rapidly a remedy will be applied. The world will judge; the Church will judge; the future will judge; and future Assemblies will judge with plenty of power, after this excitement has calmed down, whether you have made a wise and reasonable use of this power, or whether you have done something that requires to be redressed. I must say that I regard this matter as of great importance, and out of a hundred instances I will give you one, and I choose it because nobody will suspect it of having an invidious bearing on Professor Smith. There is nothing in Professor Smith's case to suggest that what I am now going to say is going to strike at him. The interpretations of texts is free in this Church. We are not tied to hold that this or that interpretation of particular texts is not a misinterpretation. A man may be a professor, and yet in the interpretation of Scripture, interpret so that every single text that supports the catholic doctrine of the Atonement, and every single text—or every one but one or two—that supported the catholic doctrine of the Trinity—all those texts on which, to the most of men's minds, those doctrines must be supported—are made no longer to support them; and yet the professor, from the peculiarity of his mind, all the time professing that he holds those doctrines on some other grounds. How could you reach that man by libel? because on every separate text he could plead that he had a right to interpret as he had done. Is this an imaginary case? It is the case of Grotius, who had written for the gospel doctrine of the atonement, and professed to be a believer in the Trinity, but in the end of his life, as it appeared from his interpretations, seemed to interpret away wellnigh every text that went to support these doctrines. You could not have a more brilliant man than Grotius, and I would be very sorry to say that Grotius was not a believing man with all the errors that must be ascribed to him. Still, I ask you again, how are you to reach

the case of that man by a libel? I need not take up the time of the Assembly further, but what I wish to say is this, that you will find many cases in which there is a sort of cumulative application of principles which separately you cannot condemn as heretical; but which, yet in the manner in which they are applied, may raise questions of grave importance for the Church.

Therefore, I hold a general power of this kind rests with the Church; but the question returns, Do you think it fit to use this power in this case? Yes, Moderator, fathers and brethren, think well of that. I do not wish to conceal the gravity of it. It is a very grave burden to my own mind. A man who, with his known scholarly accomplishments, and God forbid that I should suggest a doubt of what, with my whole soul, I believe, who, with his believing heart, has a power to impress himself on the public mind the most signal of the whole staff of our professors, but, more than that, a man who tells that he desires no other and no better thing than to serve you, and to serve Christ in his professorship. (Applause.) And those who sit around this house do not know so well as many in this house all that is implied in the thoughts and feelings that go with that desire. Yes, fathers and brethren, think well what you do. It is a great sacrifice not to Professor Smith merely. It is a great sacrifice to us. If you doubt your power, do not use it. (Hear, hear.) If you doubt whether there is a case for the exercise of your power, do not use it; but if you believe that the case has arisen, has become such a case—a complication threatening grave and serious issues that it is no longer fit that even this professor should be maintained in the office which he occupies—and if you believe this is the right way to care for your souls and to place the Church in the best position, thus deliberately and calmly facing with strength and patience all those questions so plainly in the air, and so inevitably questions that remain to be considered—then, if you think that, you must act, and you must take the responsibility and the unpopularity of your action. (Loud applause.)

Mr. JOHN MUIR, Glasgow (elder), seconded the motion. He regretted the disparaging way in which he had heard the Highland ministers of the Church recently spoken of in Glasgow. (Hear, hear.) Were there, he asked, any ministers at the time of the Disruption of whom the Church was more proud than the Highland ministers? (Hear, hear, and applause.) At that time, were there any elders that the Church was so proud of as the Highland elders? (Oh, oh, and applause.) He had heard indications that if a decision was come to by the Assembly in a direction adverse to Professor Smith, it would have a sensible effect on the subscriptions to the Sustentation Fund; but he could not think this was meant in earnest.

Dr. WHYTE, St. George's, Edinburgh, in rising to submit the following motion, of which he gave notice the preceding evening, was received with cheers:—"That the General Assembly, having regard to the overtures on its table anent the case of Professor W. Robertson Smith, and the volume recently published by him in explanation of his opinions, finds that inasmuch as it is the right of every member and office-bearer of this Church, against whom grave charges are brought, to be dealt with constitutionally, after full investigation, it can adopt no course of procedure which prejudices that right. But in view of the acknowledged gravity of the issues involved, and the importance of jealously maintaining the doctrine of the Church as to the authority and inspiration of the Word of God, resolves to appoint a committee to consider maturely the writings of Professor W. R. Smith, published since last Assembly, with power, if they see cause, to prosecute him by libel before the Presbytery of Aberdeen, and in any case to report to next Assembly." Dr. Whyte, proceeding, said—Nothing but a constraint of conscience I could not overcome would have been able to place me in the position I now occupy. Had it been possible, I would have shrunk from the performance of this duty, but I have not found it possible to do so. It is from no doubt of the righteousness, legality, or sound policy of my motion that I feel the pain of my position in moving it, but entirely from my want of experience in this perilous kind of work, and from want of ability for it, and still more from the profound apprehension of that distressing breach of peace and love that too commonly follows on such controversies as this. It is, I trust, from these considerations, and from nothing ignoble or unworthy, that I shrink from a prominent position in this great providential trial to which this house and every member of it is this day to be put. (Hear, hear.) But, sir, all thoughts of our own private convenience and comfort, and all calculations as to the result in our position

and relationships, and all apprehensions whatsoever of what may come to one's self out of his performance of duty, all this must be put aside, scrupulously and totally put aside, except so far as all these things may operate in securing the utmost wisdom and self-restraint, purity of motive, and simplicity of aim in all we say and do. And surely if we all enter on this great question in this mind we may hope that the hurt to ourselves and to our cause through our inexperience, incompetence, and imperfection, will be mitigated, if not wholly avoided. (Applause.)

There is, sir, a large floating unformulated body of opinion in every Church—a large floating body of opinion and sentiment that guides its conduct, shapes its policy, and moulds its religious life, even more than the rule of faith itself, even more than the creeds and formulas on which it ultimately and at bottom rests. This nebulous body of floating opinions and sentiments fluctuates and changes from age to age, and from one period of one man's life to another. These currents of sentiments arise in one age, rule and guide the Church for a generation, and they dissolve, scatter, and are lost, or pass over into other combinations of opinion and sentiment in another generation. They are distinct from the Church's creed, sometimes they are quite apart from it, if not opposed to it, but for the time they overlay and obscure it, take its place, and rule the Church's life and thought in room of it. Now, it is with this floating, unformulated, undefined, unauthorised body of ideas and sentiments that practical Churchmanship finds its greatest difficulty in dealing. Church leaders are put to the test not so much in developing a doctrine or articulating a creed, as in shaping and guiding this floating mass of opinion that hangs around the mind and heart of the Church. And it is in dealing with this state of things that the capacity, the integrity, the boldness, the wisdom, and the true statesmanship of a Church leader are best tested and most lastingly approved. (Applause.) Now, sir, it is just with such a floating body of traditions and sentiments about the rule of faith itself that we are now compelled to deal. And we must deal with it in ourselves and in others with the utmost reverence, solicitude, and caution, on the one hand, and with all attainable intelligence and thoroughness on the other. Speaking broadly, we have on the one side in this great controversy the conservative caution and sensitive reverence of the Church, and, on the other, the keen, restless, insatiable spirit of modern critical inquiry—inquiry, that is, into the sundry times and divers manners in which God spake in times past unto the fathers by the prophets. Not that all the caution and reverence is on the one side, or that all the science, and scholarship, and sympathy with such things is all on the other. These graces and qualities of mind are far more common on both sides than either will readily believe of the other. But, on the whole, it may be said that it is the temporary hostility and collision of these two forces that has brought us to the pass at which we now find ourselves. ("Oh," and applause.) Principal Rainy's motion articulates this caution, the solicitude, the anxiety—may I not fairly say the timidity, the mistrust, and the panic that is so natural to the one state of mind—I speak not of the Principal's own mind, but of his motion, and of the mind of many of his followers—whereas the other motion claims that the devout sentiment and solicitude that is in the Church shall not persecute out of it the faithful and diligent student, or be a barrier in his way in seeking out the whole truth attainable concerning the past ways of God with His Church, and the work of the Spirit of God in the production, preservation, and transmission of the Word of God. (Applause.)

This, then, is what this mistrustful, ungenerous, and somewhat panic-stricken motion of Principal Rainy asks you to do. It counts upon the timidity, the alarm, the excited traditionary sentiment of this house, and it asks the house to articulate its anxieties into an instrument of incision against a representative of our modern scholarship and research, and declare that it is "no longer safe or advantageous that he should teach in one of her colleges." (Hear, hear.) "No longer safe." I think, sir, I have met with something very like that before in the history of this always mismanaged case. Yes; this is an old foe with a new face. (Laughter.) This is the old and well-worn phrase of the College Committee, which has been productive of so much mischief. Why did the Principal not put in the former phrase with which we are all so familiar? Why did he not say that Professor Smith's teaching was "dangerous and unsettling"? The wording of the accusation is changed, but the substance of the charge remains. But I will not need to change the wording of my former answer. When I was asked to put my name to the College Committee's

report, charging Professor Smith's writings with being "dangerous and unsettling," I said, In which sense am I asked to say that? They have not been unsettling, but the opposite, to me. (Cheers in students' gallery.) And I said to the Principal that I did not think he would say that they had been "unsettling" to him. And, if so, was it not better that those who were "settled," on some less secure foundation than he and I stood on, the sooner that all our friends in the College Committee and out of it were settled with us the better? Now, I say the same this morning to this charge of Professor Smith's work being unsafe. Am I to say it has been unsafe for me? I cannot, for it would not be true. My acquaintance with Professor Smith both as a friend and as a writer has been not only "safe," but most reassuring to my personal faith, and most advantageous to my professional equipment.

And I would be astonished to hear that any injury or disadvantage has come to the Principal from the writings of Professor Smith. Sir, the thing is impossible No one would believe it. The thing is ridiculous. But why, then, does the Principal pass a motion out of his hands saying that his colleague's work is unsafe for the Church? He must mean us to read his motion in some other than its natural sense. He cannot mean us to construe it as an expression of his experience, but "unsafe" in some other sense than that. I can well believe, nay, one sees every day, that Professor Smith's work has been "unsafe" for many of Principal Rainy's followers to meddle with. (Hear, hear, and laughter.) Their leader's motion describes their case most plainly and literally, I will not say cynically. ("Oh.") It has been most "unsafe and disadvantageous" for many of them that they ever heard of Professor Smith's writings. But, then, that is just what some of us tried to say at the first shipwreck of this case in the College Committee. We besought the committee to issue an authoritative and reassuring statement to the people testifying them that Professor Smith's peculiar work led him into regions that the body of our devout but unlearned people would not feel it safe to follow him into, and assuring them that whatever differences of opinion there were among our competent men about the questions raised in Professor Smith's writings, yet that long before the questions touched faith or life all our theologians were at one, and assuring them that Professor Smith occupies a distinguished place both for critical scholarship and for professorial orthodoxy. That was the counsel of some of us. But other counsels prevailed. Our people were told by the highest authority that Professor Smith's writings were "dangerous and unsettling"—that is to say, all our people who could read his writings were invited to read them with this stigma attached to them; and those who could not intelligently read them—to which class nine-tenths of our people belong—they were authorised to hold his name in suspicion if not in horror as that of a "dangerous and unsettling" teacher. That report, and reports bred out of it, and therefore made like unto it, have been doing their mischievous work for years, and Principal Rainy's promised majority to-day is largely the result of that temporising, unwise, and unsettling report of the College Committee. (Applause.)

As to Professor Smith's work in his chair being "disadvantageous" to the Church, I will only ask, in these days of unsettlement and doubt, when all our halls from time to time have to lament the loss of some of their ablest students, I say, in reply to that I will only ask, Has the Church lost any of her students through Professor Smith's "unsafe" and "unsettling" teaching? or, retaining them—are the students of Aberdeen, who have most deeply taken on Professor Smith's influence, turning out incompetent, heterodox, or unevangelical? Are they not rather conspicuous in their generation for scholarship, loyalty, and an earnest spirit? Surely, fathers and brethren will not disdain to hear such things said about the influence of one of their brethren! Surely, if such things can be said, and cannot be disproved—surely a generous hope might yet be entertained that some way, short of an indecent and unlawful violence, might be found of dealing with such a servant. (Applause.) Listen to your own sons as they come forward to give their testimony with well-deserved and characteristic generosity to their teacher:—"When any important doctrine came under notice, he carefully traced its development through all the Scriptures, and pointed out its connection with and influence on other doctrines. On such occasions we were often treated to what most of us valued very highly—a short excursus on the dogmatic expression of the doctrine. This

usually happened in the case of those doctrines that are known as Calvinistic. At such times we could not but mark with admiration how free he was of the scholastic method, and how fresh and living the doctrines became in his hands as he showed us not merely the necessity of their place in the system of theology, but also how they took hold of the Christian consciousness and heart. Some of us can testify that these doctrinal expositions were the means of removing false impressions, and overcoming scepticism, and giving us such an insight into the truth and value of the Calvinistic doctrines that what we had once been dissatisfied with and doubtful of, while we knew them only in the strictly dogmatic form, became loved truths and channels of spiritual health to us when expounded by him. In all his Aberdeen teaching there appeared not a vestige of ground for the suspicion that he was in the slightest degree out of harmony with the Calvinism of the Confession of Faith. Appearances were all the other way. It was commonly remarked among us that on these points he was unusually conservative. Some of us would have been only too glad to have had some countenance for a little scepticism from such a professor, but he taught us that the truth was more wholesome. He expounded the doctrines of grace *con amore*, and with the unhesitating assurance of one who, having no doubts whatever about them, had given them the place of honour in his heart. He so expounded them, alike on their divine and on their human side, that the sovereignty of God was upheld to the uttermost, and the doctrines shown to be true to the name given them, and full of graciousness to man." (Applause.) So much as to the "disadvantage" of Professor Smith's teaching in one of your colleges. Among other extraordinary and misleading statements in this motion, I must call the attention of the house to one of the most extraordinary and most misleading, that statement, namely, in which the Professor is charged with a "singular insensibility to his responsibilities as a theological Professor." Why, sir, it is the very opposite of that that is the simple and literal truth. I have often charged Professor Smith to his face with the opposite fault—an absolutely morbid sensibility to what he considers his responsibilities in your chair. Sir, had my learned and labour-loving friend had less sensibility to his responsibilities, we had not been in this trouble; but, then, neither would we have had the noble opportunity we have this day of taking a foremost place among the free, learned, and evangelical Churches of modern Christendom.

It has long been a complaint against Scotland and the Free Church, that though she has preaching and pastoral work at a higher level perhaps than any other of the Churches of the Reformation, yet that her theological science, her fresh and active scholarship, are nowhere. I am not able to estimate at its proper value the work Professor Smith has done, nor can I predict what he may do in the time to come; but this I can and must say, that, with most scrupulous loyalty to your confessional position and evangelical sentiment, he has won for himself a hearing wherever Biblical learning is pursued throughout the Church of Christ. How, then, in the name of truth and decency, can you accuse such a man before the eyes of the world of "singular insensibility to his responsibilities as a theological professor," when at home his fidelity to duty and truth is as well known as his name is becoming famous abroad for his fresh and original treatment of hitherto unsolved problems in Biblical science? There may be differences of opinion as to the best way of discharging professorial responsibilities, but surely Professor Smith has shown sensibility enough in connection with his professorial opportunities. When I read that extraordinary charge, the saying of a wily old diplomatist came to my mind—"If you wish to injure a man you should say what is probable as well as what is true." The next charge this motion brings against Professor Smith has much more show—much more superficial show of truth and accuracy about it. He is charged next with a "culpable lack of sympathy with the reasonable anxieties of the Church."

I am not here to defend or apologise for all things that may have helped to make Professor Smith obnoxious to some of his brethren. He has the vices, no doubt—we all have—he has the vices that accompany his intellectual and moral virtues. He has the temper that is always ready to be generated in a temperament like his. He has not always had a bridle in his mouth when his opponents were before him. All that is no doubt true, but let him who has always shown sympathy with the anxieties of his foes cast the first stone at the inculpated professor. I can-

, nor will I keep the clothes of them who do! (Applause.) Professor y possibly have thought that what this motion coolly calls "the reason- ities of the Church" were, in the first place, not the anxieties of the , all, but were the anxieties of a more or less large section of the Church; ay have also thought that those anxieties were in many cases most ı and unreasonable. Now, if these were his opinions and positions, I must : am compelled to agree with him. (Applause.) These, then, are fair ı of the reasonings by which you are led up to the motion that pledges ı who votes for it to-night to turn out Professor Smith on Thursday with- l. And let all men consider well how far their vote reaches. If you vote notion you do what you can to establish a precedent for turning out of professor or minister, however orthodox in doctrine and blameless in life, ound that he is "insensible to what his neighbours think his responsi- or shows "lack of sympathy" with them. If this unprecedented motion reason unfortunately carried, it will not be long before it is looked back on rse and repudiation. It will stand in the history of the Church a bitter s to how able and earnest men may be plunged into perplexities, and ay into unrighteous and irrecoverable courses through their very anxiety ord of God. (Applause.)

r the motion I lay on your table it speaks for itself. And I will only add ds in putting it into your hands. I claim your intelligent and just support these reasons:—First, Because it makes for peace, in that it confines itself ı necessary to maintain constitutional liberty without adding anything that the effect of foreclosing legitimate action on the part of fathers and brethren ligently and conscientiously object to Professor Smith's doctrine. Secondly, this motion directs special attention to Professor Smith's fullest and tterances, and thus makes it possible for future discussion to be funda- nal, and complete. Third, Because this motion provides for committing sion of this whole matter into the hands of the most learned, most trusted, t men in the Church, in the prayer and hope that, by the Divine blessing, l peaceful issue may be found out of our present perplexity.

nclusion, sir, I repeat my most solemn belief that the motion it is my privilege to lay on your table this morning opens up to you the only safe, , and lasting settlement of this great question. You cannot arrest the t of mind in Christendom of which these inculpated writings are an out- had this movement of the theological mind been confined to Professor Smith adful of German or Germanised scholars like himself, you might have t or arrested its progress in your Church. But the movement is not of ey are rather of it. They are its children, and they cannot but be its Fathers and brethren, the world of mind does not stand still. And the al mind will stand still at its peril. No man who knows, or cares to know, of my personal sympathies and intellectual and religious leanings will e of disloyalty to the Calvinistic, Puritan, and Presbyterian polity, or neglect ble body of literature we inherit from our fathers. But I find no disparity, ality in carrying much of the best of our past with me in going out to meet the new theological methods. Of all bodies of men on the earth the Church should be the most catholic-minded, the most hopeful, the most courage- most generous, sure that every movement of the human mind is ordered ruled for her ultimate establishment, extension, and enriching. The Church of all institutions on the earth should be bold to bear all things, believe , hope all things, endure all things. And her divine wisdom is shown in trial like this when she has to meet foes as they seem to her, and seek as lovingly as may be to reduce them to friends. And bear with me while I nether you, fathers and brethren, have the courage of your faith or no, that to be seen—but your son and servant under you has that courage to a fault. e.)

sir, does Professor Smith stand to-day accused before this house? What rror or fault been? It has been this: He thought he saw the opportunity, aps too eagerly and adventurously seized it, of outflanking your great he unbelieving, disintegrating, and unremorseful criticism of the great schools. He went out in your service, if not at your behest, and he seeks

to return to serve you still. He is fitted by gifts, by learning, by sagacity, by descent, and by personal piety, to serve you as few men in any generation possibly can, and you are sitting here deliberating how you can most speedily cast him over your walls to the scorn and rejoicing of the besieging enemy. Surely, surely, the Free Church of Scotland will not brand herself as such a hard-hearted, short-sighted, panic-stricken mother to her loyal, if adventurous son. I will continue to hope for better things. And I pray that grace and wisdom may be given to you and to your suspected son, so that to him and to you may yet be fulfilled the prophetic promise, "That he and his brethren may long live to carry in captives among you, so that strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vine dressers." (Cheers.)

Professor M'KENDRICK, Glasgow, in rising to second the motion, said—Moderator, this is the first occasion on which I have had the honour of being a member of this house, and it would be more agreeable to me to be a silent spectator of its interesting proceedings, and quietly to give my vote on disputed questions, than to take the prominent office of seconding the motion made by Dr. Whyte. But the duty has fallen to my lot, and as it is one in which my warmest sympathies are engaged, I feel that to decline to perform it would be an act of unfaithfulness to the Church, and to what I believe to be the interests of truth and of freedom.

The position I have felt bound to take in this controversy has led me to differ from not a few friends in the Church, in whose judgment I have not unfrequently trusted, and for whom I have the highest respect and esteem. I give them credit for desiring the highest good of the Church, although they may differ from me as to the way of attaining it, and I believe they will do me equal justice. In such discussions as we are now engaged in, when feeling runs high, because on both sides men know that great and important interests are at stake, we are apt to mistrust each other, to look at each other's actions through a distorting medium, sometimes to judge harshly, or to be swayed by prejudice or suppressed passion. It is difficult at such times to keep the head steady and the emotions under control, so as to arrive at a fair and calm decision which will afterwards meet with the approval of conscience. In seconding this motion, the terms of which are so clear as to need almost no interpretation, I shall endeavour to lay before the house the aspect of the question as it appears to me. I am a layman, not skilled in the special questions brought under discussion in Professor Smith's writings; but I take a deep interest in the welfare of my Church, and the advancement of thought and learning. I find the Church agitated by certain writings of one of its professors. These writings relate to questions on which there is great difference of opinion amongst those best capable of judging—namely, those scholars who have devoted their lives to the study of Hebrew and cognate languages, and who are attempting to elucidate the exact history of the books of the Old Testament. But in the course of this case these writings have come under the review of the Church, and undoubtedly they have caused great differences of opinion amongst us. Some consider that they contain statements which, if true, they cannot harmonise with any theory of the inspiration of the Scriptures; others are glad, because they clear up difficulties they have often encountered in studying the Bible, whilst a large number do not pretend to understand them, but they have a vague feeling of alarm because they imagine that somehow the old foundations have been shaken.

In these circumstances, and stripping the case of all the incidental elements—some unhappily of a personal character, which have been added to it from time to time—we find ourselves face to face with two courses of procedure. Undoubtedly there is difference of opinion in the Church; there is earnest inquiry after the truth, and a feeling of unrest, and many men's minds are perplexed and troubled. It is well to recognise these facts. It is no use trying to conceal them from ourselves; it is wiser and more becoming thoughtful men to look at them steadily, and see what is to be done. As I have said, two courses are proposed. One of these is to get rid of the raiser of these questions in the Church by a summary course of action, and the other is to look at the question judicially, to find out the truth, as far as possible, about them; and if it appear that Professor Smith's views cannot be harmonised with the Standards of the Church, to proceed against him according to constitutional forms. Dr. Rainy's motion undoubtedly points to the first mode of action—summary procedure; whilst the one I support belongs to the second.

Now, the questions I think to be settled by every member of Assembly, in rmining how he will vote at this momentous crisis in the history of our Church —(1) Which action will be most likely to further the interests of truth; and (2), ch action will be most likely to restore peace and harmony to the Church. plause.) No doubt, the first of these considerations involves the second, for interests of truth and of the Church must, after all, coincide; but for the sake nvenience I think it is well to keep the two points distinct. It surely does not ire much consideration to determine whether a course of summary procedure, or of calm inquiry, is the most likely to attain the ends in view—the interests of h and the true peace of the Church—ends on which both sides agree. The se of summary procedure may seem to many to be the best, because it is the kest and easiest. They may imagine that if they get rid of the disturber things soon settle and become peaceful. This is cutting the knot with a hatchet ead of trying to unravel it. (Hear, hear.) Those who advocate such a policy et that the questions have been raised, and that they demand consideration from thoughtful men. Even although Professor Smith left us at once, the effect of rork will not soon disappear. The ferment has got into men's minds, and it will t there for good or for evil for many a day. We need not think we can destroy a a moment. We need not imagine that attempted suppression will succeed. se opinions will take root and fructify in spite of all our efforts. They are not to met by suppression, but by investigation and by argument. Surely, then, it ld be far better to examine them carefully—to inquire whether Professor Smith's ements are true or erroneous, and to bring them to the test of learning and of on. If this were attempted I think we would be acting like sensible men. s it not strike you as the course most consistent with common sense, and with principles that regulate your conduct in daily life?

But I will be met by the objection that the Church is a body of men and women, ing certain common opinions and beliefs; that it appoints its professors to teach future ministers those opinions and beliefs, and no other; and that when they h other opinions and beliefs they lose the confidence of the Church, and have no it to hold their offices. Now, sir, I repudiate, for myself, such a conception of a rch; I cannot regard the Free Church of Scotland, or, indeed, any other Christian rch, as being founded on a basis so narrow. (Applause.) She is part of the t universal Church, a custodier and exponent, in part, of the highest truths aled by God to men; not existing merely for social or political purposes, but rged with the high duty of looking after the spiritual development of her people the advancement of truth. She is no joint-stock company, limited, to certain ctors, clerical or lay, subject to the control of shareholders; but she is composed Christians, knit together by certain general beliefs, and she has to perform, I d most firmly, as part of her duty, the gradual development of Christian doctrine the advancement of theological learning. (Applause.) If the Free Church re merely an association of Christians, with no capability of growth and advance-nt, I confess that I would not have the interest in her that I really have. But I ard the Church as one of the greatest agencies for the advancement of human ught, and an instrument for obtaining a deeper insight into things unseen, but rnal. Theology, in all its departments, I hold is a science, incomplete and tial at present; but, like every other science, slowly and steadily advancing, ing us clearer views of the relations of God and man, of our future destiny, and our highest duty. Hand in hand with philosophy and science, but the elder ter of both, she will lead men onward into clearer light.

With such views, Moderator, you will readily understand that I have no sympathy h any repressive policy towards the professors of our Church. They are the men cially chosen from amongst us to fulfil certain duties on account of their pre-inent learning and abilities. One is set apart to teach Hebrew, another Church tory, a third theology, and so on; but in addition to the mere routine of teaching, ry are expected to be men of thought and of investigation. I am accustomed to gard a professor's duty as twofold; he is both a teacher and an investigator. This the view held in all universities, and I may say more especially in our Scotch iversities. A man would be a poor professor, in the high sense, if he did not add mething to the science he professes to teach. This is the key-note to his work. his is what gives life and freshness to his prelections, and prevents him from be-

coming a kind of intellectual machine capable only of giving out impressions made by external influences. He must work as well as teach. In his laboratory, or in his study, or by the bedside, he must get the momentum of new ideas to urge him onwards, and to carry his statements home to the minds of his pupils. Now, why should it not be so with theological professors? I feel sure it is so, it must be so, with those who are most successful. I declare without hesitation that the man who doles out old ideas at second-hand, with none of the freshness of new thought, is not a teacher in the truest sense. (Hear, hear.) How can *he* influence young and vigorous minds, thirsting for the truth? Youth is remarkably sensitive; there are quick instincts in early manhood; and they soon distinguish between the lectures of men of musty, antiquated, and second-hand lore, and those of men fresh from the fountains of knowledge, with new ideas, and with the warm enthusiasm of recent acquisition.

If we wish to see the students of our colleges have the highest kind of teaching we must not muzzle our professors. It seems to me to be actually an immoral thing to place a man in the position of a Professor telling him that he may investigate as much as he chooses, but, if he happen to discover something inconsistent with what has been generally accepted, he must say or write nothing about that. No doubt, there is great room here for discretion. It would be wrong for theological professors to be constantly disturbing the minds of the members of the Church by new views, although, I suppose, there must be differences of opinion amongst even the most orthodox professors which never come to the ear of the Church, but which lie buried in theological magazines and reviews; but I hold that if a professor, in the course of his work, find occasion to change his opinions on matters connected with his special province, and says or writes that he has done so, the Church should most carefully take heed to what he says, set her best men to find out, if they can, whether his views be right or wrong, and act accordingly. (Applause.) At all events, great licence in opinion should be allowed to the man who, on the whole, is best fitted by his learning and culture to ascertain the truth.

Now, I wish it to be distinctly understood that I do not suppose investigations on the part of scholars will lead to any material alteration in our views on the fundamental doctrines of the Christian religion. These have come down practically unaltered and undiluted, and they will be transmitted to generations yet unborn; but, as knowledge advances, opinions will change on some matters, such as the history of the formation of the canon of Scripture and the critical interpretation of texts. It is impossible to conceive it to be otherwise. In these days, for example, the science of comparative philology is rapidly advancing. Men are getting further insight into the structure and relationships of languages; they are acquiring more and more the art of deciphering ancient manuscripts and monuments; and it is impossible to conceive that these advances in knowledge will not bring more light on many obscure questions connected with the text and narratives of Scripture. For this reason I again say, that we ought to allow considerable latitude to our teachers. If we do not, the consequence will be, our professors will want life and fire, and our future ministers will not be sufficiently equipped for some of the important duties they have to discharge in an educated community.

Moderator, I listened with great delight to the noble and generous words you uttered in your opening address regarding the relations of science to religion. You justly pointed out that true science can have no antagonism with religion. For a time the facts and opinions of the two departments of human knowledge may seem at variance, but the time always arrives when they are found to harmonise by a process of mutual adjustment. So I believe will it be with the science of biblical criticism as it is with the physical and biological sciences. For a time our notions are upset; the scientific statement seems irreconcilable with the ordinary belief; but here also time, further inquiry, deeper thought will bring out the truth. Should not this at least teach us some tolerance? should it not inculcate patience, in the sure belief that what is true in two departments of human knowledge will by and by be found to be in harmony?

In what I have said, Moderator, you must have observed that I have argued for freedom and greater liberty of action for our professors without much reference to Professor Smith himself. With regard to him I have little to say except to ask this venerable Assembly to put a generous construction on his conduct. I must say, a

more generous construction than what is indicated in the motion of Principal Rainy. He is here to defend himself, and he does not need my aid; but I am bound to say this, that disarming myself of all the partiality I might have for him as my friend, I think his conduct is capable of being generously interpreted—at all events, that it has not been such as to warrant the severe measure of a vote of loss of confidence. Can this great Assembly not be collectively generous, as I believe each member would be had a matter involving a similar amount of indiscretion occurred in private life? Even supposing Professor Smith has acted imprudently on several occasions, is it like Christian men to be so merciless? Fair play, of which we heard last night, is a great thing; but there is something grander—there is the "quality of mercy;" and there is the charity that "is not easily provoked, thinketh no evil." (Applause.) I would therefore beg of you to pause before you pass a vote of censure on him; imagine yourselves in his position, if you can, and ask yourselves solemnly whether or not you cannot take a generous view of his actions.

There is one other aspect of this question which I would press on the Assembly before I sit down. It is one I alluded to in a speech at the meeting of the Glasgow Elders, but it is an aspect so serious, to my mind, that I feel bound to speak of it again. In these days, sir, there is a conflict going on between those who believe in the truths of the Christian religion, and those who hold that the statements of science are antagonistic to these truths. Believe it or not, as you please, I must tell you that such is the case, and, I expect, we are near a time when the battle will be both keen and sharp. Now, the Church will have to take her part in this struggle, but her sons and daughters must be equipped for the fray. The enemy is not an ignorant one; he is keen and subtle, and it will need the help of the best heads amongst us to see clearly what is to be done. Now, in connection with this, I appeal to this Assembly whether the Free Church can lightly throw away the services of such a man as Professor Robertson Smith? (Applause.) You may say he has not shown an aptitude for defence, and that his work may be called destructive, and not constructive; but I retort, Have you given him time? I believe he regards his labours in the field of biblical criticism as essentially having a constructive or conservative tendency. (Applause.) He wishes to clear up difficulties, and to set the historical account of the formation of the canon of the Old Testament on what he believes to be a proper footing. He may be wrong—(hear, hear)—probably he is wrong in many of the views he has put forward; but he is trying to add his share to the solution of many difficult questions. Had he not been harassed with the case raised against him—had he not been forced to spend some of the best years of his life in fighting in Church courts; had he been left to pursue the even tenour of his way in Aberdeen, doing his proper work in the library and the class-room, the results he has to show might have been different. At all events I am bound to tell you this, that this man you may be asked to cast from you has an influence in scientific and literary circles—(applause)—that perhaps no other member of our Church possesses—(loud applause)—that he has qualities eminently fitting him for rendering important services to the Church in bringing home the conviction of divine truth to men of culture—(applause)—that by his learning and many-sidedness he is eminently fitted for the work of defending Christian truth against the assaults of sceptical writers; and that, as he said himself yesterday, he is still a loyal and devoted son of the Church. (Applause.)

But I will be met with the statement that many excellent Christian people are sorely perplexed and troubled by Professor Smith's views, and that the Church ought to protect such weak and timid ones. To this I heartily assent; but I think it should be done by a careful examination of these views, and an authoritative statement regarding them from our Assembly. Might not this be done in the form of a pastoral letter, written in plain and simple language, so that all might comprehend what bearing these views had on our confessional doctrines and on our current opinions regarding the Bible? I think this would do far more good than any attempt to magnify the importance of these views, and then to try to suppress them by any high-handed measure. Such a mode of dealing with the subject would be what I would expect a great Church to adopt, and I am sure it would be a noble testimony to the world. On the other hand, I would most respectfully say to the ministers of this Assembly that a good deal of the excitement caused by these views has arisen because they have taken many people unawares. Ministers have seldom

brought them face to face with such matters as the formation of the canon of Holy Scripture. They may say such a course is not for edification, but surely all real knowledge of matters relating to the history of the Word of God is for edification. Now, it happens that when some minds are brought face to face with such questions, for the consideration of which they have had no preparation, they are alarmed, and imagine that the foundations are shaken. If this be true, all else is gone. I believe that one result of all this controversy will be that ministers will find it necessary to look into these things, and to some extent educate their people; at least they are bound to ascertain as far as they can what is the truth in the matter, so as to be able to give satisfactory answers to those who may be in doubt and difficulty.

Moderator, I support the motion of Dr. Whyte with all my heart, because I believe the course indicated in it to be just, wise, and constitutional, and likely to lead to the highest welfare of the Church, and to protect the just liberties of our professors—(applause)—while I must, with great regret, decline to follow the lead of Dr. Rainy, which, in my opinion, cannot only not lead to any good result, but will inevitably land us in greater difficulties than we have to encounter at present. (Applause.)

Mr. MACDONALD, Applecross, said—Country ministers in general, and Highland ministers and men in particular, are frequently represented as persecutors of Professor Smith, and as parties who are ill qualified to act as judges in such a case as this. The Glasgow office-bearers, to whose unwarrantable remarks reference has been made, spoke under the irritation of a disappointment, and probably said many things they did not mean to say. Our best course now is to forgive and forget all. Coming to Principal Rainy's motion, "Our attention is called to certain writings of Professor Smith. These writings are fitted to give great offence and cause serious anxiety." This is disputed by our friends. They do not dispute that we took offence, or that our anxiety for the honour of God's Word was awakened, but they deny that there was cause for offence, and that our anxiety was reasonable. They assert that we are actuated by prejudice, and not guided by principle. We hold it is not so, and I think I can establish my position in few words. We did not come to our convictions without facing our difficulties, and grappling with them in right earnest. I am free to confess that I went further with my destructive work than Professor Smith professes to have gone. I doubted the divine authority of the Old Testament in my day. I reduced my Bible to the words directly spoken by the Lord Himself when on earth in our flesh. My soul could not rest on anything else for a time. How I rested there I do not explain. Say I did it by inner light, or anything you please. But I found by God's grace that one statement taken hold of by faith would bring me to heaven as sure as the whole united chain of revelation. I was not satisfied, however, till I got my Bible reconstructed, and so I did step by step till the words of each portion of it became as reliable to me as those at which I stood in the days of my infirmity. Do not suppose, then, that we are prejudiced against Professor Smith, or that we cannot sympathise with him in his difficulties. We are not intolerant of men who differ from us. We admit that our Standards give wide scope, yea, all the scope and liberty wise critics can desire. Our contention is not about human authorship, or editorship, or translations, or dates. It does not matter much to me, for example, whether the whole of Deuteronomy was written by Moses or not. What I care to determine is that the writer was guided in his work by the unerring Spirit of God, so that what he wrote is reliable truth, and that the book, as an inspired document, is what it professes to be. I am quite open to suppose that there were traditions and written documents handed down from the days of Moses which had no divine authority till the days of Ezra. I am free to suppose that such traditions and documents might be used as the basis of an addition to the canon in God's good time. One of God's prophets, raised for the purpose, might, under divine guidance, commit as much to writing as was necessary, and then his words to me would be God's words as sure as those written by Moses. We need not be told that our Bible had not its present shape from the beginning. Such a statement as that would not alarm us. We do not say that the division of its books into chapters and verses is of divine authority. We do not say that the vowel points or Masoretic accents are works of inspiration, though we find them helpful. We do not say that translations are inspired. They are quoted by inspired writers, and even by the Lord Himself; but we do not regard them as works of inspiration, correctly speaking, except so far as they are endorsed by inspired

writers. On all these matters our standards give full liberty of investigation and free scope for criticism. The Bible, so far as it is the work of man, can be treated as such. But when critics touch the divine element with a view to improve it, our Standards say, Halt; you are now on holy ground. On this point Professor Smith fell into a mistake, and a very natural mistake it is for a man of his turn of mind. In his haste and confidence to take the ground from the feet of the avowed enemies of truth, he was led to cross the line of demarcation between the divine and human element quite unconsciously. And the Church gave every indication of readiness to deal charitably with him if he had followed up his explanations and expressions of regret by prudent conduct. But unfortunately he persists in assuming that inspired writers used freedoms, and were liable to commit mistakes like ordinary men. This is what roused the indignation of the people of God, and stirred up the life of members of the Commission to act as they did. We admit that each of the inspired writers used his own style and maintained his own individuality. They were not mere machines, but they were not permitted to convey error to us in the name of God's truth, or to say that God or Moses said what he had never said. If it were not so, their writings could not be infallibly true. They were of no more divine authority than the work of Josephus. Now, sir, the question of the Canon is already settled; our Standards leave no room for discussion on the point. Professor Smith thinks by adhering to this and not adopting his theory we imperil a central interest of our faith, and that it is dangerous to suppose that former ages had a more reliable Bible than we possess. But I am quite prepared to join issue with him on this point. I would certainly rather say that we have a less reliable Bible than those who got the first edition of it than give utterance to such sentiments as his language conveys. Less reliable, in conception merely, inasmuch as there is a possibility of corrupting the original text by human weakness or device. I say a possibility simply, inasmuch as you cannot disprove it *a priori*, though it is highly improbable and inconsistent with the best evidence and with our opinion of God's promise to His Church. One of the first principles of our religious belief is, that we believe God to be absolutely truthful, omniscient, and omnipotent. It is impossible for Him to lie. Now, when I meet with a difficulty in God's Word, which reflects simply on the correctness of copyists, or translators, or commentators, I cannot, in order to avoid this conclusion, fabricate an explanation by constructing a theory which reflects on the perfections of God and the credibility of His Word. No textual evidence or amount of critical opinion can shake my belief in God, as God who cannot lie or be mistaken. Holy men of old spake as they were moved by the Holy Ghost. They were not moved by Him to write untruths or commit mistakes. If they were, the moving influence is of no value. This is the view of our Church, the doctrine of our Standards, and it is manifestly absurd to denounce us as fanatics, because we are not willing to cast it all to the winds, and stultify, if not perjure ourselves by professing to believe the truth and declaring that we don't believe it. If there are some among us who feel that they require more time and evidence before they are thoroughly convinced that the Bible is the Word of God, that is their misfortune, not our fault.

We are told that we are not qualified to deal with the case. It may be found, however, on consideration that the qualifications are fully as slender on the side of those from whom the charge comes. I used to feel proud of our laymen, and even to speak boastingly of them; and, thanks to God, we have laymen still that would add to the honour and strength of any Church; but I must say that recent demonstrations in connection with this case humbled me not a little. The public utterances of some of them betrays a deplorable want of acquaintance with the history of religious opinions and painful incapacity to distinguish between assertion and argument. They take for granted that all the learning is on one side, and seem satisfied with the assumption without further evidence. This is just as men choose to look at it, and are qualified to judge of it. At best it proves nothing. Saul from Tarsus was as learned in Hebrew literature as Paul the apostle, but the one was a perfect blockhead in dealing with the Word of God, whereas the other was the brightest theologian and ablest ecclesiastic of his day. My esteemed friend Dr. Whyte spoke as if he would have us rest on the result of Professor Smith's investigations as a sure foundation of faith. But if any of our friends wish to set up the Professor as their pope, from whom they are to receive their rule of faith and manners, I must say that we are not yet so near the Vatican. (Laughter.) There is not the slightest

necessity for drawing comparisons between men or referring to the respective abilities of individuals in the matter. We have not to sit in judgment on their ability but on their work. There are some things which a child in knowledge can do as effectively as the ablest philosopher. I demur, therefore, to remarks that insinuate that our Church is composed of men who are not qualified to deal with the questions that come before them.

We are asked in triumphant lamentation, Can the Free Church afford to lose Professor Smith? Sir, the Church would be sorry to lose the smallest of her members—(laughter)—but if this is the question I answer, She can if she must. The Church of God can afford to lose a great man, a learned man, a wealthy man, a pious man, any man, but she cannot afford to lose the favour of her Founder, or depart from the laws laid down by Him for her guidance. (Applause.) The Church does not depend upon any man or set of men for her existence or progress. Our Church lost the favour of great and able men before. She lost the favour and support of the rulers of the land. She provoked the opposition of many and roused the spite of not a few. But here she is a living evidence of what God can do for those who are faithful to the trust committed to them. And if we have difficulties to contend with, and disturbing elements to trouble and interrupt us in our work, we have to thank our own unfaithfulness, worldly wisdom, and backsliding tendencies for it all. Purity of discipline, purity of doctrine, spirituality of membership are things which the Free Church cannot afford to lose, and if this be left us we can afford to lose many things that are highly esteemed among men.

Professor CANDLISH, Glasgow, who was received with loud applause, said—I will only make one remark in reference to the speech which has just been made, and that is, it struck me as very astonishing to hear a member of this house declaiming about purity of doctrine and discipline in this Church, and that in opposition to a motion which proposes to appoint a committee to consider maturely writings which seem to many suspicious, and to give to that committee power to proceed in the ordinary course by libel before the Presbytery of Aberdeen. (Applause.) I should think the considerations which he laid before the house should lead him to support the motion of Dr. Whyte, and I hope that he and others who think with him will do so.

But, in reference to the main question, I wish to say we come to the discussion of this question to-day at a very great disadvantage, not only because of the difficulty of standing in opposition in such an important and grave matter to so many fathers and brethren, for whom we have the highest respect, and of whose wisdom we entertain the highest opinion, but also because we have reason to believe that, previous to the meeting of this General Assembly, certain private meetings were held by members of this house, at which arrangements were made between the different parties in reference to the motion which was to be proposed and the whole course of action that was to be followed, down to the very arrangement of the days and hours in which the successive steps in this case were to proceed. It seems to me this is a very extraordinary procedure, and it places the members of this house who have not the honour to be invited to such preliminary discussions at a very great disadvantage. I know it has been the custom, when great public questions were under consideration, and the public course of duty of this Church was at stake, that those who were at one in the general views of the duty of the Church should consult beforehand with each other, but only with the view of coming to an understanding as to the exact ground which was to be proceeded on. Here, if we trust to public information, we have something different. We have meetings and long discussions of men who undoubtedly differ from one another in their views in regard to this case, and we have them discussing among themselves the right way of dealing with this case; and having come to an agreement by argument propounded by themselves, and having come to one mind as to the course to be followed, proposing that for our consideration in the Assembly. I say this puts the Assembly at an unfair disadvantage in dealing with such a case as this. It reminds one of nothing so much as what I think was the practice in the old Scotch Parliament. There was a body which were called the Lords of the Articles, and they used to meet beforehand, and prepare the Acts that were to be proposed to the Parliament. Then, when the other members of Parliament came together, these Lords of the Articles presented their bills and measures to the Parliament, which simply gave their assent.

anding that, from the nature of the case, we must be subject to certain rities of the manner in which we may be dealt with. Our influence must of y extend, not to a particular congregation, but over the whole Church. Our brings us more directly in contact with the General Assembly than our of the ministry. I cannot imagine that there can be a doubt as to the y of the Assembly in some circumstances interposing in order to stop ily, and even abruptly, the teaching of a professor. Principal Rainy has to the case of Grotius. Suppose the youngest of your professors were to the conclusion that all these theories in regard to the subject that the ly has committed to his teaching, all these theories about the essential one-religion that subsists throughout the world, of the superiority in one respect mmedanism—its suitability to the condition of the Arabians at the time it was ed; the superiority of the morality of Buddha—("Oh, oh")—above the morality ord Jesus Christ, and of the fitness of Hinduism for the Hindoo mind, sup-he were led to take up some of these theories, and were to represent them ely circulated book before the meeting of the Assembly, will any man say Assembly must wait until the College Committee took up the case, and a process, first before the Presbytery of Edinburgh, then the Synod of and Tweeddale, and next the General Assembly of the Church, before that 's mouth should be stopped? No, they would say; and every reasonable man ay, they ought to set aside first of all this teaching, and make it impossible, we will consider what is to be done with the ministerial status of this man. ne.) I should just like to say, in regard to the whole speech of my excellent Dr. Whyte, I generally think you can test a speech on that subject by seeing it would go. Now, I strove when our friend was giving us that eloquent —I strove to consider whether there was any one sentence or argument which the name of Channing might not have been substituted for the name ssor Smith. I could have said all with reference to Dr. Channing's moral ritual character, his love of truth, his zeal for the interests of humanity, that yte said with reference to Professor Smith. I found there was no toleration r Professor Smith that would not have been applicable to a teacher brought nial of the most fundamental doctrines of our faith. Now, Moderator, I te being misunderstood here, as if I, for a moment, ventured or wished to the teachings of Professor Smith with the Unitarian Channing. No man Assembly will imagine that, but I say the same argument of freedom of or liberty of teaching cannot stop merely at the point where Dr. Whyte ave it stop, to the point where Professor Smith has already led to. It must er, and once open the door to such teaching, and I defy you, logically at all to stop without going as far as I have said, even to the abolition of the Con-of Faith altogether, and allowing a man to teach precisely what he pleases. ne.) If this is the liberty now claimed, you must give an amount of liberty that beyond what any one will claim here. I should like just to say a word or two d to the speech of my friend, Dr. Candlish. It was a very good hit he made friends from the Highlands about the purity of discipline, and the way to it. It was witty; but is this the best way to administer discipline in this er case? It is a course that no doubt introduces a process of discipline, but course that will infallibly last for a great number of years before it can be as to the arrangements made beforehand for the conducting of the case in sembly. I suppose there has never been a time in the history of the Church was not found necessary for those members who were likely to take a part conduct of the proceedings of the Assembly, to arrange beforehand as to the which they were to bring their motions forward; and I am sure my friend, yte, was not the sole author of the motion that he brought forward to-day. ter.) I would be surprised if he did it on his sole responsibility. He would en greatly to blame if he had not consulted with his friends; I am sure that so; and that is all we did, and the only thing Dr. Candlish will say we did. ne.)

it is said there was an ungracious construction put upon Professor action. We judge of Professor Smith's conception of the action of last bly, mainly from two facts, the publication, or the allowing to appear, of the "Hebrew Language and Literature," and his own explanation of these facts

amount to? I think I might say that such a statement as that might be made as regards some matters of undoubted fact. There are matters of fact, that, when stated abruptly, and on the first blush, appear to raise grave doubt as to the divine inspiration and historical truth of some of the books of Scripture; but if anything was to be founded upon, the statements should have been specified. It is all the more astonishing that it should be indefinite, when there is the report which the Commission transmitted to this Assembly. Sir Henry Moncreiff persuaded the Assembly to adopt a finding which declares that the report deserves the earnest attention of the Assembly. Dr. Rainy's motion does not propose to call earnest attention to anything in it. That is significant. Dr. Thomas Smith was constrained to say that something in that report would have been better not to have been there. No doubt Dr. Rainy thought and knew that there was many things in that report which had better not have been there, and on which no Church could, with any respect for itself, found action against any of its office-bearers or ministers.

I shall refer now to the argument of Dr. Rainy in support of the power of this Assembly to remove the Professor from his chair without the exercise of discipline, without any charge of unsound doctrine, and without a form of process in the regular way. Dr. Rainy put that power under the head of what, in his opinion, is the visitorial power, which is exercised over colleges and universities. We need to look a little into this matter to see if this Assembly possesses such visitorial power as that which is claimed for it. I think Dr. Rainy's argument was a very good one, and his reasons were weighty for saying that the Church ought to have that power. But that is not the question. The question is—Whether the Assembly has that power, and whether the Church has that power? Dr. Rainy will admit at once that that power is not one of the inherent powers of the Church of Christ, for before the Disruption the Church, as Dr. Rainy said, did not possess it. If not then inherent, it must be a power conferred upon the Church, or any of the courts of the Church, by special contract or legislation, and it is quite possible the Church may have conferred such a power. I think I am correct in saying that some such power was at one period in the history of our Free Church entrusted to the College Committee. By a certain Act of the Church the College Committee was entrusted with the power, expressed in very general terms, to act as visitors of the college. When a case arose in the Glasgow College, it was found that the terms were somewhat vague, and, in consequence of that, the Assembly made an alteration that took away from the College Committee power to act as visitors. That shows that this power is one that does not belong inherently to any court of the Church, and it lies upon Dr. Rainy to show, not that the Church should have that power, but actually has it; that by some Act or universal custom of the Church the Assembly has been invested with such power. Unless that can be done I hold that such a proceeding as this motion points to is incompetent. (Interruption.) There is no reference made to a very important element in the case, the volume of lectures on the Old Testament published by Professor Smith about a month ago. Not noticing that, this motion gives no deliverance for the guidance of the Church as to the great theological questions that have been raised. I cordially agree with what Dr. Whyte has said, that instead of finding Professor Smith's discussions and criticisms unsettling or dangerous, they have on me the very opposite effect. I think one thing has been made clear by this volume, and that is, that there is nothing rationalistic in Professor Smith's criticisms. (Applause.) He holds and teaches the supernatural agency of God and the gracious purpose of God, and the inspiring Spirit of God guiding the Church through the ages, and proclaiming the truths of Scripture; and the statements he has made in that volume cannot be met by judicial proceedings or by summary removal from his chair; they can only be met by argument.

Professor THOMAS SMITH, Edinburgh—I rise first of all for the purpose of correcting Dr. Candlish. I did not say that I disagreed with anything that was in the report of the Commission. I only said that I did not think that precisely the same amount of weight was due to all the objections they made to Professor's Smith's writings. In regard to the first head—that I did not think it bore the same amount of weight that the other heads should bear. This correction induced me to rise; but I may be allowed to say one or two things in regard to this most important matter. Allow me to say, Moderator, that I for one having very recently—more recently than any other—accepted the office of professor, I did so on the full

, with the full confidence that we shall have generous terms from our
or we are one with them, and they are one with us, in the desire to advance
arning amongst our students and people. We are certainly not the men
t appreciate learning; that cannot appreciate scholarships. We give
. credit to one another as being experts in our various departments—
—and in the various colleges of our Church there may be one man with
dle another may have another gift, but all tend to edification. We do not
ar brethren appreciate the qualifications of our colleagues, and we do not
ey lament the necessity that has been laid upon the Church for so many
deprive herself of his services in the college at Aberdeen.
NNELL, Thurso, who rose on the left side of the house, said that,
ing there, he did not rise to support the motion of Dr. Rainy. He rose
ferent purpose. He happened to be one of two members of the Pres-
aithness, which was considered to be far enough north for most people
)—at all likely, judging from the past, to vote for Dr. Whyte's motion,
ight he was entitled at least to a hearing for a few minutes, especially
ich had been already said with respect to the attitude of the North upon
ant question. (Applause.) It could not be logically held that because
rs supported the motion that had been moved by the other side, that,
hey approved of all the views of Professor Smith. His views, they
l be subject of inquiry, and there were many of them who hitherto had
, which would make it seem as if they held his views. There were many
had been sorely vexed by the manner in which Professor Smith had acted
and after the verdict of last Assembly—(hear, hear)—but notwithstand-
eld that whatever Professor Smith had done should be looked at in a
; and he denied that the North of Scotland, or the Highlands of Scotland
idered that the question had been rightly treated, not as to the merits,
e proper mode of procedure. The question of justice was taking hold
portion of the North—(applause)—and whatever they might think
nerits, they demanded justice, and these were the most intelligent of
men who were doing the most at the same time to keep the Free Church
esence of an alien Establishment. But the question that came before
question of reasonable anxiety, and it just came up in this way, Were
e a victim of Professor Smith on the ground that he had given reason-
r to the Church? Possibly the Church itself had to some extent
to that anxiety by failure to look boldly in the face questions which
isted, and which, if looked boldly in the face, would have tended to
m establishment of the Word of God in the belief of every true Chris-
lause.)
ere two sides to this anxiety question. He did not deny that Professor
given anxiety, but he held as well that, to some extent, that anxiety
casioned by the past attitude of the Free Church and of other Churches
s very subject of Biblical criticism, which, if rightly looked into, would
is have made the Bible more sure of its foundation, not in the Church
ich, as amongst others who looked upon it as human and not inspired
applause.) He could remember the time when there was an anxiety
the Church, and especially throughout the Highlands, with respect to the
Dr. Rainy upon the Union question. (Laughter.) There was such
f course it was true that where the anxiety was greatest now Dr. Rainy
strusted, but greatly trusted, and it was hoped he would be able to
urch through the crisis which had come upon it by a motion such as he
r proposed. At the same time, at the root of this motion of Dr. Rainy
e question of the confidence of the Church, and he had yet to know
Assembly, by a vote to-day, meant to tell them that the confidence
ch on the one side or the other, for or against Professor Smith, was
led. In the House of Commons, were it by a vote of the House decided
adstone had lost the confidence of the country, would he on that decision
cases at least—have decided to give up his leadership and retire?
ot have gone down at once and demanded whether or not the country
confidence? (Loud applause.) And, therefore, he held that the confi-
Church had not to be ascertained simply by a vote of this Assembly—

in his letter addressed to the Presbytery of Aberdeen. Now, there is nothing ungracious in supposing that Professor Smith considered himself justified, notwithstanding the admonition that was addressed to him by the Assembly, notwithstanding the statement in the very body of the motion that was submitted by his own friends, that professors were to be understood as not called to teach their own special views, but the views of the Church, Professor Smith must have considered it compatible with the right interpretation of that, to put forth that article in which he knew that there were statements manifold, that were his views, and not the views of the Church. Whether they might be traditional or critical views, yet that they were the views which scarcely any one of his own friends even has declared to be his, and views which the great majority of the Church in its courts, and through all its borders, did most emphatically disclaim—views which had been disclaimed almost equally by those who supported Dr. Beith's motion in last Assembly and those who opposed it. Now, then, Professor Smith supposed, and no doubt most honestly supposed, that he was entitled, in conformity with, and in carrying out the admonition of the Assembly founded upon that matter, to propound and publish these views as his own views, which were certainly not the views of the Church. If that be the interpretation, I think it is an interpretation as reasonable as we are bound to put upon his conduct. And he vindicates his conduct in the letter to the Presbytery very much on that ground that, no doubt in certain circumstances, he would consider himself free to turn his attention in other directions.

But so far as I can read the letter, he expressly says he is not to be understood as bound to keep back his views on the subject. And rightly so; I could not have been a party to that motion of last year, but I think we are not entitled to say to any professor that he is to keep back his views. It would have been very well if the Assembly had been told of the forthcoming of this article, and we had been asked to draw a line between the course that Professor Smith intended to adopt, or to begin from the point when that admonition was addressed to him. If he had said that he desired that that article should be included among the previous articles, we should be in a very different position, and I should be disposed certainly to agree to a certain extent with Professor Candlish; but if there be any blame in the matter, Professor Smith is solely and exclusively to blame. It is said there is a vagueness in our motion as to the writings. There is no such vagueness. It is stated most emphatically, and it is to be read, of course, in connection with all the discussions that have taken place, and I think that the statements are definite enough as to the earnest attention that the Commission called for. Why, we are now giving that earnest attention. Professor Candlish seems to have thought that we were to begin after this Assembly was over to give that earnest attention.

Professor CANDLISH—That is not right.

Professor THOMAS SMITH—You expressed yourself as if you did.

Professor CANDLISH—I said that I expected Sir Henry Moncreiff would have said something upon this point.

Professor THOMAS SMITH—We gave earnest attention indeed to the writings of Professor Smith, and we are founding upon that attention. Dr. Candlish omits to notice that the last clause of our motion postpones consideration of very important matter to a succeeding day, and he must have noticed that there is no reference in either of the two motions hitherto proposed—the one discussed last night, and the one now under discussion—there is no reference to the book lately published by Professor Smith. If that book is brought before the Assembly by overtures, surely he would have drawn inferences that it was proposed to do it.

Professor CANDLISH—I defy you to do it, because these overtures are not before the Assembly.

Professor THOMAS SMITH—Precisely so. They are not yet before the Assembly, and therefore we cannot take cognisance of them in our present motion or discussion. But they are to be taken up yet, and therefore Professor Candlish is under an entire misapprehension. The whole thing reduces itself to this—Professor Smith and other professors are invested with a most responsible office—far be it from me to say it is not a responsible office. We exercise our office, and we rejoice in being under the eye of the Church and the General Assembly. We are not afraid—Dr. Candlish is not afraid, Dr. Rainy has told us he is not afraid, and if it is a thing of consequence that you should know, I am not afraid—to exercise our office under that

applause, and interruption.) In reply to the suggestion that sessions and presbyteries to consider what they should do, had been elected specially for the purpose of settling this They all knew this was to come up, and that it was to be (Interruption.) He submitted, in conclusion, that the power proposed was essential to the existence of the Church as an Church. (Applause.)

ORDON (elder), Parkhill, rose to ask a question. He said he felt sity of asking an explanation. Mr. Balfour has said that this elected on this case of Professor Smith. I want to bear testimony had been the case in my Presbytery I would not have been here. By the kind forbearance of the Presbytery, the majority of which take side from myself on this question, I was nevertheless elected one of their atives.

BALFOUR said—Perhaps he had put that too broadly. He did not mean people were specially appointed for this purpose to the Assembly; he entirely approved of packing the Assembly, but that it was perfectly well known this was be the great question before the Court.

Mr. A. O. JOHNSTON, Glasgow, said he ventured for the first time to take part in the debates of this house, and, with extreme diffidence, to oppose the motion proposed by their esteemed and revered Principal, at whose feet he was wont to sit, at whose feet he might say he still sat, as did very many of the ministers of this Church. But there were some things that compelled a man to come forward and say what he had got to say, and he thought there was nothing which could more compel a man than the importance and gravity of this question on which he ought to express distinctly his convictions. Referring to what had fallen from Mr. Balfour regarding the silence of Professor Smith as to the new article when he received the admonition of the Moderator at last Assembly, Mr. Johnston said he had nothing to find fault with in Mr. Balfour's remarks; but it had been said, not in that house, but outside, and it might be said there, that there was something disingenuous, something not straightforward, something dishonest on the part of Professor Smith in concealing the fact of the existence of the article on Hebrew Language and Literature. Now, any one who remembered last Assembly would remember that the possibility of Dr. Beith's motion being carried was something that scarcely any one anticipated. He was in a position to say that Professor Smith at least never contemplated such a possibility. He remembered walking up to the Assembly with Professor Smith that evening. He (Mr. Johnston) had begun to feel that it was not impossible that that motion might be carried, and he tried to put into Professor Smith's mind some of his own sanguineness to cheer him, but he utterly failed. He knew further, as a matter of fact, that when the motion was passed and Professor Smith was called to the bar, the sudden revulsion of feeling, his joy at the thought that the Church had expressed her continued confidence in him, and that she was to send him back to the work which he loved, was such that that article was never for a moment in his mind. (Loud applause.)

Professor Thomas Smith had endeavoured to put them into a dilemma. He said —Had the Church no possible way of coming down upon a professor, say in the beginning of a session, who was indulging in some absurdities; and then he went on to refer to teaching something like Mohammedanism or Buddhism, or that of the Unitarian Channing. Did Dr. Smith suppose that there was any analogy between such a case and the present? did he suppose that a man teaching such views as he had pointed at would be supported by a large portion of the members of this house —not only of this house, but throughout the Church? In the Assembly of 1878 they were in a minority of 18, next Assembly it was only 1, and the next Assembly was so altered as to drop the libel altogether. Was it possible that nearly half the Church could be found supporting such teaching as Dr. Smith had imagined? (Hear, hear.)

Looking at Principal Rainy's motion, he saw in it a number of findings upon which was based a judgment, and these findings pointed almost entirely to faults of temper or lack of sympathy—to indiscretion; but he imagined it was a somewhat severe measure to remove a professor from his chair for indiscretion in his published utterances, while never, so far as he knew, had there been a whisper in this Church

(loud applause)—but by going down upon the question—unless they libelled—not only to the Presbyteries, but to the members and adherents of the Free Church, the question being "Yea" or "Nay." (Applause.) Professor Thomas Smith had just told us what was the liberty that this Church was to have upon critical questions, but that was what the Church itself was called upon to answer. He said men should not have that liberty which Professor Smith would have were he not proceeded against and deposed from office. That was just the thing they wanted to know; and how were they to ascertain the measure of liberty unless they proceeded in a constitutional way, according to the form of process, and thereby formulate the amount of liberty they were prepared to give in this matter to any minister or professor of the Church. And it was also held by Professor Thomas Smith that the professors were appointed to teach the views of the Church. Nobody doubted that, but they could not say that Professor Smith had not taught the views of the Church until they showed what these views were. He held that if this Assembly proceeded as it proposed to do, it would do serious damage not to Professor Smith alone—he was not so anxious about him—but it would do serious damage to the Church itself, because they disposed of him without telling them how men were to have life within the Church. He still saw the standard of the Church aloft, and he saw there the word "Justitia." Was this Church this night to pull down her old flag from its flagstaff, and to call a halt before raising it aloft again, leaving it meanwhile to others outside the Church—to men of the world and not to men of God—to affix to their flagstaff what flag they pleased. (Cheers.)

Mr. R. G. BALFOUR, Edinburgh, said that, like Dr. Rainy, he was at first exceedingly unwilling that this question should be raised at all, and, in his own Presbytery, he tabled a motion to pass it by. The question, however, having been raised, they must just form their judgment in the best way they could. In answer to the objection of Professor Candlish, as to the conferences which had taken place on his side, he said such conferences were exceedingly common in the Union controversy, and were taken part in by the professor's esteemed father. Moreover, conferences had taken place on the opposite side; and they were a proceeding of which he for one was not ashamed. (Applause.) It was quite true, also, that they had not taken up the lectures recently delivered by Professor Smith, because they thought it better to do one thing at a time. (Hear, hear.) They now asked the Assembly to consider whether the Church had anything to do with reference to the past, and what ought to be done with Professor Robertson Smith in regard to his alleged offence. Dr. Whyte said they were proceeding against him because he had contradicted the unwritten, floating, unformulated opinion of the Church. (Hear, hear.) If that were so, how did Dr. Whyte think they could possibly proceed by libel, for which they must proceed on the Confession of Faith, and nothing but the Confession? (Applause.) It was quite possible, he went on to submit, that a man occupying the position of a professor might put himself so thoroughly in opposition to the prevailing view and sentiment of the Church in regard to matters that they believe to be of vital moment, without contradicting one essential statement of the Confession, that it might be necessary to face the question how they were to deal with that man, so as to preserve the Church's peace, and, according to the Church's view prevailing at the time, without formulating a libel against him. That was the case here. The question was mixed up with the personal, so that it was not a purely doctrinal question, requiring or admitting of being dealt with by libel. In the circumstances of Professor Smith's conduct, he was quite clear that it was not reasonable they should continue the Professor in the exercise of the functions of his office in the meantime. (Applause.) They were often told they were just committing the mistake which the Roman Catholic Church made in the case of Galileo. But they must just act with their present light, and, when more light came, they could retrace their steps. With their present light, they must, he thought, withdraw their confidence from the Professor, in respect that his views were dangerous and unsettling. Dr. Whyte said they were not dangerous and unsettling to him. He dared say not. An accomplished theologian like Dr. Whyte was not to be unsettled by the most unsound book they could put into his hands. (Laughter.) But he did fear that, having their ingenuous youth under his tuition, who were just in the stage of their lives at which there was great romance and attractiveness about that style of teaching, Professor Smith might be exceedingly dangerous and extremely un-

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that Professor Smith had been guilty of indiscretion or shortcoming in the discharge of his professional duty. (Applause.)

It had been pointed out to them that there were many things that could not be worked out by libel, and Mr. Balfour had asked, in that case what kind of remedy have you? Well, it was within the power of the Church to say to Professor Smith that the opinion of the Church was against his teaching certain things to his students, and to obtain from him an assurance that he would not teach the things objected to, and he had no doubt that, if such an instruction were issued, Professor Smith would obey it.

They had been asked, Had not the Church the power to remove a professor whom she objected to? It was not denied that the Church had the power, provided they went about it in a constitutional way, sending it down to presbyteries under the Barrier Act; but what they contended was that the Assembly had not this power. Then they were asked, Could they not trust the Church? Well, they felt that they could trust the Church, as led by Principal Rainy, a good deal; but they did not know what might be the result of this new legislation. They did not know who was to be struck at next. (Applause.) It would not touch him, it would not touch obscure men—it was the tallest poppy-heads that were cut down first——(laughter)—and there were conspicuous men before the Church who, if once this precedent were established, might be struck at in the same way, and removed from their important positions.

This motion was not one simply touching the rights of office-bearers, but the well-being of the Church herself. The Church was strong in the love and loyalty of her members, in the protection of their rights and liberty—she was strong when she commanded the respect of the community amongst whom she was planted. He had heard it said—he hoped this house would give no occasion for its being said again—that ministers of the Church who knew things about the Bible exercised not only that discretion and judgment which every minister ought to use, but that they concealed things from their people, not using plainness of speech, because they had a certain terror upon them. And what was it to be if every man was to be exposed to the suspicion, would he say, of being in that way with a rope round his neck, which at any moment might be suddenly tightened when a panic seized the Assembly? (Applause.) They were asked, Should they make all this resistance for one man. Now, much as they loved Professor Smith, it was not for one man, but for a principle. They wanted that principle of patient and constitutional action to which their motion pointed; and they wanted to secure to their ministers and professors liberty to search the Scriptures, and learn what the Bible told them about itself. (Applause.)

Mr. JOHN M'EWAN, Edinburgh, said that many thought in the same way as Mr. Balfour in regard to the silence maintained by Professor Smith when his case was decided at last Assembly. The gentleman who had just sat down told them, and he supposed he was speaking the truth—(hisses)—that at that moment the idea of this article had passed away from Professor Smith's mind. (Applause.) He was not, therefore, to raise that question, but there was another point in regard to this article which was referred to in Principal Rainy's motion which had not been dwelt upon that day, and which lay at the very foundation of the case, and that was the question of the writing of that article at the time it was written, and in the circumstances in which Professor Smith was then placed. (Applause.) Professor Smith, as they all knew, was then under libel—a process of discipline was on its way to the General Assembly. And in these circumstances, without waiting to see what the issue of the question was to be in the General Assembly, this article was written—(hear, hear)—and, as Principal Rainy had shown, in a style and in a tone very different from the previous writings of Professor Smith in the earlier portion of the case. Now, the question was—Why was it written in the circumstances? He thought the remark of Mr. Johnston's threw some light on the question—that there was little probability before last Assembly of the motion which was passed being accepted by the Assembly. (Applause.) In regard to a statement by another gentleman, who told them about going down to the people, while he should be very sorry to see the necessity of their Church going to the people with the question now raised before the Assembly, he ventured to say that if this was done, those who held strong convictions as to the dangerous and unsettling and erroneous teaching of

mith would not have any hesitation to do so, and would have no doubt the answer would be. He felt he was not boasting when he said that he lespair of settling this question for a generation—(laughter)—if Professor d accompany him, with the Bible in one hand and the Confession of Faith r, before any of the congregations of the Church, and give their respective the meaning and nature of these views to their people. (Applause and The feeling, he held, was growing deeper that their Church was suffering ı injury by the continuance of this state of things, and it was for this rea- others, that, while he would have preferred that they should have gone d to this matter, especially in the light of the last book published, by libel, ported the course adopted by Principal Rainy. In reply to the allegation sor Smith would likely attend to the admonitions of the Church, he he conduct and writings of Professor Smith during the last few months as contradiction of the statement. With regard to Dr. Whyte's motion, it ry good one, and one that he felt he would most gladly support, but he the Assembly to say, when they heard that able and eloquent speech hyte, if he gave them any idea of how the committee proposed men to go He refers to the drawing up of a libel, if the committee saw cause. Now, yte see cause in the book to which his motion refers for a libel? If he d he not tell them? (Applause.) As to the committee, he supposed Dr. ld never think of coming to their side of the house for members, but that hear such names as Professor Salmond, Aberdeen; Professor Bruce, Professor Lindsay, Glasgow. (Applause and laughter.) Well, he con- s was turning the question of libel into perfect ridicule—(applause)— vhen he heard such men as Professor Candlish telling them there was no tendency in the book referred to. (Applause and hisses.)

ORGE, Montrose, said it would not be difficult for a speaker to occupy e at his disposal in reviewing the history of this case, and proving, per- he was very wise after the event. But it appeared to him that the time vhen it was needful to find some common ground upon which they could ı the future in reference to those critical views of which Professor Smith onent.

Professor stood alone, his case might not be difficult to deal with. If his ed throughout the Church no sympathy whatever, they might easily m from his chair; but what, for example, were they going to do with tainy? (Hear, hear, and interruption.) He would undertake to prove that pal held a number of those views for which Professor Smith was a order to show where this vote of no confidence might land them. h the whole line of historical criticism affecting the books of the Bible— euch, Ecclesiastes, the Psalms, and so on—there lay a method of pro- ı instrument was employed in obtaining the results, or whatever else be called at which their professors arrived. It was needful that their should exercise great care in the use of that instrument. When a man it, he could not himself tell how far on many points it might lead him— esent views on many things about Scripture might be ultimately affected. other hand, it became them as a Church to exercise great forbearance ıd great confidence in, their professors, as men employed in work of a alt and delicate kind. If any of them erred it was surely right they re a fair trial by an acknowledged and settled standard. What were to do in the present case? They were trying Professor Smith, and doubt they would remove him from his chair, not by the Confession ut by the traditional and hitherto universally accepted views of Scrip- ı had prevailed in this Church. He conceded that. He drew their o it for the purpose of showing that if any one departed from those ame under the condemnation of the law which was to be that evening

e held in his hand a book, entitled "The Bible and Criticism," composed ı delivered by Principal Rainy to students in London, and he found that made use of that same method which had led Professor Smith to the ich many of them might deplore. (Hear, hear.) To begin with, he ı no confidence that the Principal would maintain the old traditional and

hitherto universally accepted views, when he saw that dangerous weapon in his hand. Let them take, for example, the Principal's views on the book of Ecclesiastes. Principal Rainy had been constrained to depart from the hitherto universally accepted view in regard to the authorship of that book. He relegated it to a late—he should say to the post-exilian period. Now, if ever there was a case in which personation might be laid to the charge of an author—if Solomon was not the author—that might be laid to the late writer of the book of Ecclesiastes. If he remembered rightly, it was Witsius who said, that if the author was not Solomon, then the author was one of the greatest of liars; and in a pamphlet by a minister of their own Church, it was said, that it was shameful for any one to give up the Solomonic authorship of that book. That shame lay at the door of the most brilliant ornament of the Free Church. ("Oh, oh," and applause.) In his speech at the Glasgow Assembly, Principal Rainy had said, "If he had been the person concerned, and felt himself approaching the views which Professor Smith held, he could still conceive that he might have put forth the views in a sort of tentative way. . . . He might have said as much as this, and they could hardly have touched him if he had said it." Now, he did not ascribe a shadow of dishonesty, or anything of that nature at all to Principal Rainy, but from the statement quoted, they could hardly expect that his views would be so clear or dogmatic—certainly not so dogmatic, at all events—(laughter)—as Professor Smith's.

Take the Principal's views in regard to Proverbs. If he understood those views aright, the Principal did not think it likely that Solomon wrote a single verse of the first nine chapters of Proverbs, and indeed the whole book became in his hands, like the Solemn League and Covenant, all broken through. (Laughter and applause.) Again, he would ask their attention to the Principal's views as to the book of Genesis. He said they saw documents staring them in the face throughout that book, and that manifestly it was written out of documents by Moses, or whoever the writer of it was. But he found in the appendix a very singular statement in regard to the book of Genesis. If he understood that sentence aright, Principal Rainy seemed to declare that it was the inspiration of the book of Genesis which saved it from being a legend. He (Mr. George) held that if the subject matter of the book of Genesis was a legend to begin with, there was no inspiration in the universe could make it other than what it was.

Again, he would call attention to Principal Rainy's views with reference to Deuteronomy.

A MEMBER—I speak to order. (Interruption.)

Principal RAINY wished to say that although Mr. George was rather drawing away the attention of the house from the case under discussion, he thought him not out of order, and as regards himself, not unfair. He was quite willing that the Assembly should adjourn Professor Smith's case and take up his. (Loud applause and laughter.)

Dr. THOMSON, Paisley, I think it is quite out of order in the course of this case to take up matter in regard to another individual. (Hear, hear.)

Dr. DODS, Glasgow, held that as Principal Rainy that morning had brought the charge against Professor Smith that he had used the method which had been referred to, Mr. George, if he was to defend Professor Smith at all, must proceed as he was doing. (Applause.)

Principal RAINY—I think Mr. George's argument is quite fair as an argument against me. I think he has mistaken my meaning somewhat: but I think it is quite a fair argument against me.

Mr. GEORGE—In deference to the disputed view which has been taken of the line of argument I was pursuing, I shall not follow it any further; only, I have this to say, that the law which you are about to make this evening is an instrument—which you may find it very difficult to wield in time to come—a two-edged sword—against whom it may soon be directed you cannot tell. They had heard Dr. Begg, he continued, stating in the Commission, that he could name half-a-dozen of their professors who ought to be dealt with, and who if they were tried by the standard of the traditionally accepted views would not stand the test. He, therefore, had taken this line of observation with the view of coming to the point from which he started—that what they required as a Church was some common ground on which they could all stand in future in regard to these critical questions. He hoped

ınd was to be attained by pursuing the path set before them by Dr. It would be for the glory of this Church if she could do something for ɜment of those questions which were resting like a nightmare on the f Christendom. But it was in vain to speak of that, if this was the only could deal with professors who had departed from the traditional—the generally accepted views. (Hear, hear.) They must have greater e in each other, and with a deep sense of responsibility to God, act for the purpose of finding a common ground. In conclusion, he hoped id nothing which would be offensive to any one. What he had said as to Rainy was partly by way of an *argumentum ad hominem*. (Applause.)

pal RAINY—Mr. George has said nothing of me in regard to which I have eat ground of offence. (Hear, hear.) I think he has misunderstood some tements. (Laughter.)

MITH, Tarland, said that what struck him with reference to Dr. Whyte's ıs that it was a speech which should have been delivered long ago, at least four years ago, and that the whole tone and tendency of the speech was a oleration. He did not understand Dr. Whyte's speech, unless it was to ıcope to Professor Smith to go on exactly as he has been going on. Yet Smith had shown many symptoms of being tossed about by many winds e. They all knew that the article "Bible" had already in many points atiquated. As to the book of Job, for instance, Professor Smith had taken istinct and different positions, subversive of each other. He declared that was one of the earliest, because it was quoted by Jeremiah; in another that it must be posterior to Jeremiah, because it quoted Jeremiah; while r instance he said that it must be post-exile. It was for Professor Smith ıise these positions, but that was a specimen of the criticism that was called r criticism. Unless Dr. Whyte had been converted to the new criticism, argument as to the views of Professor Smith not being dangerous and unas altogether fallacious. He had said on a former occasion that no heresy ettle a man who did not himself believe it to be truth. He (Mr. Smith) been confirmed in the old theology by the teaching of Professor Smith, a he had found Professor Smith's views would not hold water, he fell back ılder system. There was one strange thing about this motion of Dr. It did not even go so far as the motion which was lost in the October on. That motion declared that Professor Smith was blameworthy, but e's motion now asked the Assembly to take up a position not so far adso strong. They were not dealing with any old case, or the College Comeport, or anything before the Church previously. They were dealing with ; that had emerged since last Assembly, but it was necessary to bear in circumstances in which the finding of last Assembly was come to, and turned out since. They ought to remember that whatever Professor Smith 'ormerly he had said with explanations. The finding of the Assembly was by the aid of these explanations, but these explanations were entirely the wind by the new articles. Those who stood out for last Assembly's ıould say it was right and proper the Church should look at the new In regard to the students' memorial, to which Dr. Whyte had referred, he ' that, although he was not competent from personal observation or expespeak of the teaching in the Hall at Aberdeen, he had information that Smith had taught to his class the same views as he had published. If Smith told them that our whole construction of the Old Testament depon these critical views, he (Mr. Smith) could not understand how any e man who held them should refrain from bringing them before his stune of whom went away with a very different impression to those whose re attached to the memorial; and he trusted an opportunity might be found ıf them who were now members of this house to state their own view of the e memorial professed to be signed by students who had been three or four ınder Professor Smith; but he understood this was not the case with a ıber of them.

ILBERT BEITH (elder) referred to the statements made by Mr. Muir in the memorial from Glasgow elders, and said that the great majority of the re given to the memorial at the entrance to Professor Smith's lectures, the

memorial having been perfectly spontaneous. He also denied that the Glasgow elders had been talking down the Highland ministers. They had a large committee of nearly 100 elders and office-bearers of Glasgow, and he had never heard a disrespectful remark made in that committee as to the Highland ministers. (Hear, hear.) In regard to the charge made by Mr. Muir that the Glasgow office-bearers were intimating their intention of withholding their support from the funds of the Church, and especially from the Sustentation Fund, he was there to state, that if there was anything that pressed upon their committee more than another it was to maintain their contributions to the funds of the Church, and especially to the Sustentation Fund. (Applause.)

Mr. MACTAVISH said,—Moderator, I was very much surprised at Mr. Beith's statement, that he had never heard among the Glasgow elders anything unfavourable to the Highland ministers, seeing that Dr. Anderson Kirkwood's letter was read at their meeting, and also that the denial of two or three of them that they had got any money to enable them to attend the meeting of the last Assembly and the Commission was made the occasion of his repeating the attack. I am still more surprised that Mr. Beith could say that Dr. Kirkwood's remarks in that letter constituted no attack on the Highland ministers. Sir, if Dr. Kirkwood meant to insinuate that these men were bribed, then I say that the attack indicates (I feel it difficult, Moderator, to fix on the proper word to characterise it)—I may say it indicates the moral depravity of the man who made it. And if that was not intended, what does the charge amount to? Am I obliged, sir, to account to Dr. Kirkwood for the sources of my income? Neither he nor the Glasgow elders are entitled to claim to act to me the part of Father Confessor, and I would scorn to account to him or to them whence I get or how I spend my means, as long as I do not spend what belongs to him or to his clients. And here I may say I am thankful that so few of our Highland ministers, notwithstanding their limited means, come into the hands of our accountants. Let me now, Moderator, notice shortly the speech of Mr. Connel. I stand here, sir, as one of those whom he would have regarded as the least intelligent and worst educated and uninfluential class of our Highland ministers. Our young member claimed to speak as one of the only two members of the Presbytery of Caithness who sympathise with Professor Smith—he might almost have said of the only two ministers in the Highlands who do so. I know of only one or two more in that region who have any such sympathy. Now, sir, while our young member claims that he and the two or three more who think with him do more than all the other ministers in the Highlands to strengthen the Free Church, especially in opposition to the Established Church, I can say that I have been back in the Highlands for several years, and have visited various districts, yet have never heard of the names of these men beyond their own neighbourhoods. They may be doing something in their own fields of labour, but (and I appeal to friends here who know the Highlands better than I do) we know nothing of the great services which these men have rendered. My friends here present, I see, all agree with me in this statement, and one of them whispers to me that not one of these three or four men can speak in Gaelic, and yet Mr. Connel claims for them a larger influence than all the other ministers in the Highlands (men who are in every respect their superiors) exercise! Now, Moderator, coming to the matter more immediately before the house, let me say that I never regarded the action of last Assembly with satisfaction. It was based, in part, on a statement which was not true—that seven out of the eight counts of the libel were found irrelevant, whereas only two were so found, while five were dropped merely for convenience, and if not actually unconstitutional, it was, at least, contrary to our wonted procedure. The only course open to the last Assembly was to go on to the probation of the libel, and when it refused to do so it not only interfered violently with the findings of previous Assemblies, but even with its own previous finding in regard to this case. I feel that we might fairly insist on the reversal of its action as being at the least irregular, and I refrain from doing so simply because I feel that to do so, however unjustifiable, would be merely a waste of time, and, therefore, I pass on to deal with some of the remarks made by other speakers. Dr. Whyte spoke of the matter before the Assembly as originating in a halo or mist of vague and unformulated opinion which exists in all churches, and which exercises often more influence than their Standards, and which is ever fluctuating. But, sir, I am not in this matter influenced by any such. I stand on and am content to deal with Professor Smith

:he basis of the Confession of Faith. I find that the Confession declares sed God to commit His word to writing, that he is the "Author" of the and if the "Author," then, of course, the composer, and that the "style" ıce of their divine origin, and therefore it teaches that the style is God's. ı the face of these statements in the Confession, Professor Smith speaks e of Chronicles and some other books as colourless, and says that the did not understand the old Hebrew materials with which he worked. only mean one of two things—either that the Confession was wrong when God was the Author of the Scriptures and that the style was His, or that ɔt understand old Hebrew. (Hisses.) People may hiss, but they must e that if they choose to use their breath in that manner it is to have the fluence on me.

[BER—On these grounds you will require to deal with Dr. Rainy also.

.CTAVISH—Well, I am as ready to deal with Dr. Rainy as with Pro- h, if cause appear. Meanwhile I hold that all who are dissatisfied with mith's position and conduct can support the motion of Dr. Rainy, even the me among us, inasmuch as it does not confine us as to our future action. , that the Church has the power of removing not only professors, but lso, without a libel when matters are going wrong in their hands. I do that they can be denuded of their ministerial office in this manner, but an be removed from the position in which the Church finds them in- r its work. Nor shall we be the only Church occupying this standing. a Presbyterian Church occupied it years ago, and when the attempt was ıduce it to make it impossible to remove a professor without a libel, the ıs at my instance negatived without a vote, the Church believing that it wer without any formal Act, and resolved to hold that power in the hands ame Court.

or SALMOND, Aberdeen, said—I support Dr. Whyte's motion on the nd that we are yet far from being in a position to come to a conclusive ion, with any credit to ourselves, upon the question which has so long e Church. This is no doubt an unwelcome confession to make. It is not me pain that one brings himself to acknowledge that we cannot even by ıve honourable relief from a controversy which has continued for years, has been productive of so much misunderstanding. Such relief we should ı glad to enjoy, if it could be secured with honour. The best thing that the Church, as we are fain to think, would be to have a time of peace, ld set us free from anxious questionings, and give opportunity of under- ıoth the problem and ourselves better. Had we such an interval of y the suspicions and misapprehensions which have been so unhappily rife ı would, I believe, speedily subside. We should soon come to judge each ı correctly, and see that, whatever differences there may be among us are which touch no point of evangelical doctrine. We should also be able to leliberately how these critical questions are likely to adjust themselves to o the practical life of the Church.

as the prospect we believed we had before us at the close of last General Much has come and gone since then, however—much that we regret, one of us anticipated. Fresh trouble has arisen. Fresh offence has been many fathers and brethren, for whom we entertain the utmost regard, and rictions we cannot possibly treat with anything but the deepest respect. on before us really is, How shall the Church most worthily acquit herself new burden and responsibility which the providence of God has allowed pon her? Will it be by flying to some short and summary process, nknown to her procedure, and certain to impair the confidence which ı of her most loyal children cherish in her calmness and integrity? Or by adopting a course which must cost both time and pains indeed, but carry with it meanwhile the sympathies of so large a section of her mem- nd lead in the end to a decision which, whatever its nature may be, will n to the charge of haste?

ator, it seems to me that the latter is the only course worthy of this Free It is a course, however, singularly different from that proposed by Dr. Of his policy I shall say little or nothing. The measure which he has laid

before the house is a measure so painful to many of us to contemplate, especially as coming from him, that I shall gladly leave it to others to criticise it as it deserves to be handled. I could conceive a policy of this kind justifiable if we took a low doctrine of what the Church is. But are we prepared to accept even implicitly anything like the theory which makes the Church of Christ a kind of club, which has no ancient constitution, and in which the ostracism of the ballot may be practised? I could conceive this policy justifiable also if it could be made out that the ordained professors of this Church are essentially different from its ordained ministers. But, whatever right of regulating the teaching in her colleges is retained, and rightly retained, by the Church or General Assembly, it has yet to be proved that in anything affecting the *tenure* of their office ordained teachers stand on any different ground from that held by ordained preachers. And if these two lines of hypothetical justification fail, I confess I do not see what there is to lift this policy above the level of mere expediency. Of this, however, I shall say nothing more. And, with your permission, sir, I shall rather take the liberty of setting before the house one or two broad and general considerations which point to the necessity, or at least to the wisdom, of pausing and making some further and deeper investigation into this most serious and perplexing question before we commit ourselves or the Church on the subject. For, Moderator, I am thoroughly convinced of this, that we are by no means yet in circumstances entitling us to come to any kind of expression of opinion on these questions, whether that takes the form of this proposed vote of no confidence or the form of a judicial decision.

Now, sir, I would ask the members of this Assembly to look back for a moment at some things that have happened in the history of this science of Biblical criticism. I am not aware that anything very novel has ever emerged in this science without creating very much the kind of feeling which has been created by the views now under discussion. Is it not the fact that critical positions, which are now universally accepted, excited deepest dissatisfaction and keenest anxiety when first promulgated? Is it not the case that both particular opinions and larger literary efforts, which by and by became the prized inheritance of a grateful Church, were met at first with obloquy, and that not only the people, but those charged with the grave responsibility of directing the affairs of the Church, have too often suffered themselves to be carried off in the direction of suspicion and denunciation? The history of Biblical criticism abounds with instances in point, from which surely our Church, and those at present at the head of its affairs, might learn something. Need I recal the reception given to Jerome? When he set himself to furnish the Church of the West with a scholarly translation of the Scriptures, how were his ideas and labours welcomed? Was not even Augustine carried away by the prevalent clamour, and excited to indignant expostulation with Jerome, joining rashly in the general opposition to the work as unsettling, and condemning it as dangerous and well-nigh profane? The Church has had few greater masters than Augustine, few guides more influential or more sagacious. Yet this is just one of the passages in his career that we should most willingly consign to undisturbed oblivion. And what was the result? Jerome's work, which was at first so blindly denounced, was by and by recognised as one of the most signal services rendered to the Church, and gradually secured a position which made it in point of fact *the* Bible of the Western Church for something like a thousand years. Many centuries later our own country possessed a great scholar in Brian Walton, and the story of what befel the publication of his magnificent *Polyglott* is among the most sadly instructive chapters in the annals of English Biblical criticism. One might naturally have expected that a work of that kind, which every one now sees to have been of immense importance, and to have reflected the utmost credit upon its laborious projector, might have been hailed with thankful appreciation by the great divines of the age, if not at once by the general body of Christian people. But how different was the actual result! One of the weightiest theologians of the time, a man whose name has only to be mentioned to call forth applause among us, assailed Walton's work in the most savage manner, and flung out against it charges at once so foolish and so injurious as to make it difficult for us to believe that they came from the pen of John Owen. Yet John Owenwas that man, and John Owen could allow himself to take up a position absurd enough to mean that criticism could not be prosecuted, in relation at least to the text of Scripture, except in atheistical suppositions. One needs only

Assembly will not be reduced to the position in which the Scotch Par-
s.
wish to say further, that, notwithstanding whatever care may have been
n the motion which Principal Rainy has submitted and those preliminary
, it seems to me open to very grave objection indeed, and that in various
. First of all, I shall call the attention of the Assembly to the first
After the preamble we have a series of five findings. Now, I call attention
which the Professor here read). Now, I am in the judgment of this
, I say this, I have read carefully that letter several times over, and I
any claim to what is here stated. Perhaps that may be explained, but
e it. The next thing I have to say about this motion is, in the line of
has already been well said by Professor M'Kendrick, and that is that it
ungenerous construction on the Professor's conduct from first to last—
les out these parts of his conduct and action which might seem to be
a bad construction, and that it leaves out of sight what might give a more
aspect of his conduct. I will not say more about that, as it has been
by Professor M'Kendrick. But, more particularly, I wish to direct the
f the Assembly to this fact, that everything which this motion founds upon
nd of the conclusion to which it asks the Assembly to come refers to
ior to last Assembly. The motion goes over Professor Smith's conduct
time of last Assembly. It refers to the article "Hebrew Language and
," which, although not given to the public until that Assembly, was to
Smith a thing antecedent to that Assembly. Now, I think it is extremely
unfair. It is not doing justice to last Assembly to stop there. Last
while departing from the libel, addressed a solemn admonition to Professor
cting him to abstain from unguarded and incomplete statements. I know
hat Principal Rainy and most of those who will support him disagreed with
of the Assembly; but Principal Rainy has told us that he regards that as
ding, and I know from the previous course of this case that he attaches
rtance to the validity of former Assemblies' judgments.
hat is this Assembly asked to do in face of that admonition addressed to
Smith? What would be the natural course to take. The natural thing
it would be to let that admonition have its effect, to let the Assembly
e what effect that solemn admonition will have upon Professor Smith in
rge of his duty. The publication of his article on "Hebrew Language and
" could, from the nature of the case, be no instance of the effect the ad-
had upon him. I crave leave to read one or two sentences from that letter
Smith addressed to the Clerk of the Presbytery of Aberdeen, because here
ink, there is an unfairness. One part of that letter is founded upon which
nely against Professor Smith, but no regard is made of the loyalty with
accepted the admonition of the Assembly, and the earnest purpose with
set himself to obey that instruction. "I recognise," he said, "in that
lemn invitation to throw myself into such departments of Church work and
research as not to excite such controversy, but as would bring me rather
r sympathy with those who differ from my critical opinions." Here was the
sympathy. "I trust that the present statement has made it plain, that I
decision of last Assembly with all loyalty, and have given it immediate effect
nging my study and plans of literary work as to give the Church a respite
roversy." Sir, I think in the face of this, it would have been the duty and
f the Commission to have abstained from fresh action, till they should see
ssor Smith carried out the decision of the Assembly. Let the decision of
mbly have fair play. Let the plan that was then adopted, and in which
gnised that it might be a solution of the question, let that plan have fair
not let us now condemn Professor Smith because of what he had done
it, taking no note and giving no weight to the evidence we now have that,
as been admonished, he will now endeavour, as far as in him lies, to avoid
tions, and to conduct all his studies and publications with a view to the
he Church. (Cheers.)
another thing that staggers me very much in this motion of Dr. Rainy
treme vagueness of what is said about Professor Smith's writings. The
posed finding is perhaps the most definite; and, after all, what does it

of revelation appear to be current among us. There is what may be called without offence the old traditional view, which looks at revelation as primarily the communication of truth, which could not otherwise have been reached by man, or which, if knowable at all by other means, could not have been known with sufficient clearness and completeness. There is also the historical view, which sees in revelation first of all the history of actual interventions of God in grace. The one necessarily leads us to regard the Bible as primarily a summary of doctrine, a repository of truths out of which dogma may be constructed. The other naturally leads us to recognise in Scripture a record which God has given to His Church by His inspiring Spirit—the record of those deeds and institutes of grace by which, all along the history of His chosen people Israel, and finally in the life of His Son, He has been making Himself known for man's salvation. It is the latter conception of Revelation and Scripture which most closely corresponds with the Reformers' position. It is by it that Professor Smith stands. Will it not be well, therefore, to make sure that you are not being tempted to condemn the views of the Reformers? Can it be wise to risk a decision which may be construed as a departure from the doctrine of the men who, by their new use of Scripture, brought life to the dead Church?

And this brings me at once to a third consideration, which ought to be fairly faced by this house before it allows itself to yield to Dr. Rainy's policy. It can scarcely be doubted that much of the offence felt at these writings of Professor Smith is due to a particular theory of inspiration. And that there should be different ways of apprehending the nature of that inspiration of the Scriptures which all equally find in them is natural enough. The one of these two theories of revelation which have been mentioned leads easily to the view of inspiration which is known as the strict, verbal theory. The other leads to a less mechanical theory—to a view of inspiration under which the Reformers themselves exercised a discretion in judging of the literary history of the books of the Bible so free as to appear strange and even perilous to many among us. And it is possible, of course, that a Church like ours may contemplate the necessity of parting company even with the Reformers on matters of this kind. This, however, is not a contingency to be contemplated with any measure of comfort. Before we allow ourselves to submit to any policy which, however plausible on the score of securing prompt extrication from a serious difficulty, might imply our drifting away from the company of men like Calvin, and Luther, and Melancthon in the literary criticism of the Scriptures, we shall do well to pause and investigate again, and still more patiently, the relation of our present controversies to the practice of the Reformers. And before we take a step which may mark a retreat from the important section of that Reformation doctrine which is at the very root of our Church's life and history, and which lies at the foundation of her creed, let us consider how far it may carry us. We are asked to withdraw our confidence from an accomplished teacher among ourselves, and in support of that a particular line of reasoning is followed, the general intention of which is plain enough. Are we prepared, then, on the same ground to withdraw our confidence from the most trusted theologians of Protestant Christianity? It admits of no dispute that the men most in honour among all scholars, in great honour, too, happily in our own Church—men like Lange, Dorner, Ebrard, Delitzsch, Luthardt, Godet, Pressense, among foreigners, and men like Alford, Westcott, Row, Peronne, among many others at home, are all at one in practising this very method of criticism, which is at present incriminated among us. It will not bear to be contested that in these, and other instances too numerous to particularise, theologians whom we all honour, and in whom we repose the deepest confidence, have given up the hard, intractable, mechanical theory of verbal inspiration—a theory which is not that of our own standards (for they wisely avoid committing us to any theory of the nature of inspiration), which also is not the theory either of the ancient Church or of the Reformation Church, but merely the formal creation of the seventeenth century. How does this want of confidence in each other, which has been so sadly apparent of late, arise? Does it arise in large measure from the fact that so many among us choose to abide by a particular theory of inspiration which is rapidly getting out of date, which all are at liberty indeed to accept, but to which our Standards pledge no man? Suppose you pass this vote of no confidence, are you prepared to withdraw your confidence also from those outside our own Church whom you are accustomed to trust and honour, but who stand in point of *principle* on the same platform with your own son?

them. (Applause, and interruption.) In reply to the suggestion that d go down to sessions and presbyteries to consider what they should do, is Assembly had been elected specially for the purpose of settling this Interruption.) They all knew this was to come up, and that it was to be question. (Interruption.) He submitted, in conclusion, that the power Dr. Rainy proposed was essential to the existence of the Church as an vangelical Church. (Applause.)

HN GORDON (elder), Parkhill, rose to ask a question. He said he felt necessity of asking an explanation. Mr. Balfour has said that this was elected on this case of Professor Smith. I want to bear testimony at had been the case in my Presbytery I would not have been here.) By the kind forbearance of the Presbytery, the majority of which take ide from myself on this question, I was nevertheless elected one of their tives.

LFOUR said—Perhaps he had put that too broadly. He did not mean e were specially appointed for this purpose to the Assembly; he entirely d of packing the Assembly, but that it was perfectly well known this was reat question before the Court.

. O. JOHNSTON, Glasgow, said he ventured for the first time to take he debates of this house, and, with extreme diffidence, to oppose the posed by their esteemed and revered Principal, at whose feet he was wont hose feet he might say he still sat, as did very many of the ministers of this But there were some things that compelled a man to come forward and he had got to say, and he thought there was nothing which could more man than the importance and gravity of this question on which he ought s distinctly his convictions. Referring to what had fallen from Mr. garding the silence of Professor Smith as to the new article when he he admonition of the Moderator at last Assembly, Mr. Johnston said he ig to find fault with in Mr. Balfour's remarks; but it had been said, not use, but outside, and it might be said there, that there was something ss, something not straightforward, something dishonest on the part of Smith in concealing the fact of the existence of the article on Hebrew and Literature. Now, any one who remembered last Assembly would that the possibility of Dr. Beith's motion being carried was something ly any one anticipated. He was in a position to say that Professor Smith ver contemplated such a possibility. He remembered walking up to the with Professor Smith that evening. He (Mr. Johnston) had begun to t was not impossible that that motion might be carried, and he tried to rofessor Smith's mind some of his own sanguineness to cheer him, but failed. He knew further, as a matter of fact, that when the motion was l Professor Smith was called to the bar, the sudden revulsion of feeling, his thought that the Church had expressed her continued confidence in him, he was to send him back to the work which he loved, was such that that s never for a moment in his mind. (Loud applause.)

sor Thomas Smith had endeavoured to put them into a dilemma. He said e Church no possible way of coming down upon a professor, say in the of a session, who was indulging in some absurdities; and then he went on teaching something like Mohammedanism or Buddhism, or that of the Channing. Did Dr. Smith suppose that there was any analogy between e and the present? did he suppose that a man teaching such views as he d at would be supported by a large portion of the members of this house y of this house, but throughout the Church? In the Assembly of 1878 in a minority of 18, next Assembly it was only 1, and the next Assembly ered as to drop the libel altogether. Was it possible that nearly half the ould be found supporting such teaching as Dr. Smith had imagined? ar.)

g at Principal Rainy's motion, he saw in it a number of findings upon s based a judgment, and these findings pointed almost entirely to faults of lack of sympathy—to indiscretion; but he imagined it was a somewhat asure to remove a professor from his chair for indiscretion in his published . while never, so far as he knew, had there been a whisper in this Church

he had been referred, and he held that Mr. Guthrie was only in order not as speaking as legal adviser of the house, but simply as an elder of the Church. He wished to ask the opinion of the Moderator or of the house as to which capacity Mr. Guthrie was speaking?

Sir HENRY MONCREIFF, on rising, was received with loud cries of "Chair" and "Order."

The MODERATOR requested the members of the house to be silent, as he wished to hear the point of order discussed.

Sir HENRY MONCREIFF—The point of order is this, that it was always understood that when any question was before the court the legal adviser, if a member of the court, might address the court, and might say whatever appeared to him a suitable thing to say. He is not obliged to speak as legal adviser or as a member of court, but as amember of the court he might say what occurred to him.

Professor SMITH—I simply repeat my point. I understood Mr. Guthrie said he spoke as legal adviser. (Applause and cries of "No.")

Principal RAINY—I think Professor Smith was quite entitled to raise the question, to point out the difference between Mr. Guthrie's speaking as consulted by the house on a point which the house raised, and Mr. Guthrie, as speaking under the view of exhausting what occurred to himself to be proper to him to suggest to the house on his own responsibility. That, I think, is the distinction, and that, I think, is now understood.

Mr. GUTHRIE, continuing, said the question was whether either the house or the Church was entitled without a libel charging heresy or immorality to remove any of its professors in the way indicated in the motion of Principal Rainy. This might be looked at either from the point of view of the Civil Court, or from the point of view of the Church. The Civil Court would inquire whether the proposed removal was consistent with the contract between the Church and Professor Smith in regard to his tenure of office. From the point of view of the Church, the question might be said to come to this—was there such an emergency on this occasion as to entitle, perhaps to compel, the Church to take the action which had been suggested, apart altogether from the standpoint of the Civil Court? On the second question he offered no opinion. He would confine his remarks to the first. But he desired to say, first of all, that they had nothing to do with whether the Professor would think of trying this question in the Civil Court. Every member of that house would agree with him in this, that they were not entitled to take liberties with any man, because they believed he was a thorough Free Churchman—that they were not entitled to do to Professor Smith what they would not do to one from whom they expected an appeal to the civil tribunal. The question then came to this, and it was a very important one, what was the tenure of a professor in the Free Church? Now, no doubt the Church might say, "We have nothing to do with what the Civil Court may do or say; we are prepared to accept the civil consequences of failure to fulfil what the Civil Court considers the contract." He had nothing to do with that. But if he were to express his opinion of the legal position of a professor of the Free Church, then he was bound to say—and he thought he ought to state some of the considerations that led him to the conclusion—that the tenure of a professor in the Free Church is the same as that of a minister—it is a tenure *ad vitam aut culpam*. (Applause.) Many of the incidents of the right are different; but the quality of the right is the same.

To begin with, the legal presumption was in favour of tenure at will, terminable on reasonable notice. In this case there was no written agreement between the Church and Professor Smith. Nor do the minutes of Assembly recording his appointment give any help, except in their use of the significant expression "*office* of professor." Further, there was nothing in the nature of the office to aid them. If the Church had chosen, she might have appointed her professors just as she did her schoolmasters, or Normal School teachers, not for life but at pleasure. But the Church did not so choose. On the contrary, she chose to assimilate her professors, not to her schoolmasters but to her ministers. In the Act of Assembly, dated 1st June 1852, it is enacted "that all professors of theology shall be inducted into their respective offices by the Presbytery of the bounds, in the same manner in which ministers are inducted into their charges." And apart from any particular Act of Assembly, he would remark that all the Acts, as well as the whole proceedings con-

nected with the election, appointment, induction, loosing from office, and Presbyterial rights of professors, recalled the observation of Lord Ardmillan in a case dealing with tenure of office *—"Every statement in the call has *an air of permanency* about it, and is clearly in contemplation of a liferent tenure." Whether the Church intended it or not, she might very well be held, both by what she has said and by what she has failed to say, to have led any person accepting the office of professor to believe the tenure was for life. Let them notice the expression used in the Act of Assembly, dated 26th August 1845:—"The General Assembly instruct the College Committee to proceed to the appointment of some minister of this Church, who shall hold *the status of a theological professor.*" Then again, if the professors were removable at pleasure, why these provisions of the Act of 1852, already alluded to, which empowered the College Committee "to originate and prosecute before the Church Courts, processes against any of the professors for heresy or immorality, reserving the rights competent to all parties according to the present laws of the Church?"

It was sufficient for his purpose to show that the Church had placed professors and pastors on the same footing. That the tenure of ministers of regularly sanctioned charges was *ad vitam aut culpam*, there could be no doubt. It was asserted by every Free Church minister, who possesses a manse, at every parliamentary election. Ministers could not vote as tenants and occupants, for they paid no rent. They voted as liferent proprietors, in respect of their tenure *ad vitam aut culpam*. The question had been solemnly decided by the Judges in the Registration Court.† Mr. Rutherford, a Conservative agent, objected to the registration of a Free Church minister, Rev. James Young, as a liferent proprietor, on the ground that his tenure was at the pleasure of the Church. Mr. Young appeared by the Lord-Advocate Moncreiff and other eminent counsel, and pleaded that his tenure was *ad vitam aut culpam;* and the Court found that Mr. Young was right. The same has been held in the case of United Presbyterian ministers.‡ Independent ministers with manses have also been allowed the franchise, but on a somewhat different footing.§ In their case it was proved that no Independent minister in Scotland had ever been dismissed; and the Court held this sufficient to warrant the registration of Independent ministers as liferent proprietors. That is to say, if instances had occurred of the removal of Independent ministers, the Court would have refused to register them. He might also allude to a case,‖ where a School Board teacher claimed the franchise. This teacher argued that he was in as good a position as the old parochial teachers; for it was not to be presumed that any School Board would dismiss a teacher except for *culpa*. But the Sheriff said:—"Parochial schoolmasters, like ministers, held their office *ad vitam aut culpam*, and could be removed only for *culpa*, and that after going through a regular form or process of trial, often a very difficult one. It is said that School Boards are not likely to act capriciously. But the question is—'Have they the right to do so? Is there any power of control over them in the event of their so acting?'"

If, then, the Free Church minister's tenure were for life or fault, and if the Church had chosen to put the professor in respect of his chair in the same position as the minister in respect of his charge, did it admit of reasonable doubt that if manses or houses had been provided, as they might have been, for Free Church professors, they would all have claimed and obtained the franchise as liferent proprietors?

The only other point he thought it his duty to bring before the Assembly was as to the possible action of the Civil Court in case of a summary removal of a Free Church professor. If the Court thought the proceeding contrary to the terms of the contract, what would it do? Would it, before removal, interdict, and after removal, repone? Or would it confine its action to giving damages for loss of salary, with possibly an additional sum for loss of status? This point was not free from doubt. He would not guarantee what the Court would do; but, looking to

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* Rev. James Robbie against Meiklejohn, 19th December 1868.

† Rutherford against Rev. James Young, 2d December 1863.

‡ Rev. A. Oliver against Rutherford, 2d December 1863. Innes against Rev. A. A. Robertson, 5th November 1878.

§ Rev. James Robbie against Meiklejohn, 19th December 1868.

‖ Munro against Hodge, 2d October 1877.

the distinction which has always been drawn between a public office, which is permanent by the common law, and a relation dependent solely on contract, he thought that the Court would confine its action to the assessment and enforcement of damages. He thought the Court would follow the course indicated by the late Lord Moncreiff—"There might be power to remove, and yet the power might be so exercised as to raise a claim for damages."*

The Assembly would thus see how wide were the issues raised by this question, involving as they did the standing of ministers and professors in the Free Church, compared with those in other churches, as well as their relation to the State. It was evident that much difference of opinion existed in the Church on the question of tenure—some considering that both ministers and professors should continue to hold for life or fault; others that both should hold at will; others that ministers should hold for life or fault, and professors at will. If Principal Rainy's motion were carried, he trusted that the question of tenure would not be foreclosed. He hoped that such conditions would be attached to any subsequent motion as would leave that question entirely open. Let them treat the present case if they liked as one of emergency, but let the question of tenure receive that calm and deliberate consideration which it deserved, by being sent down to presbyteries under the Barrier Act.

Mr. J. H. WILSON, Edinburgh, said he thought it was desirable that not merely the more skilled and experienced debaters in the house should conduct the discussion, but that the ordinary ministers of the Church, who made no pretension to be *au fait* on the various details that came before them, should have some opportunity of expressing their view and opinion in regard to this most important case. He was very anxious to impress upon the minds of Professor Smith's friends, and on the mind of the Professor himself, that they were occupying the position they did with extreme reluctance. They remembered how proud they were of their young professor, and of his rare and peculiar gifts. (Applause.) At present they had before them an unchristian or anti-Christian science, requiring powers and gifts of a peculiar kind to meet it. He had always felt—not that Professor Smith was the only man they had, but that, by his attainments, he was marked out in a peculiar way for meeting the enemy on that part of the field, and doing a service which, he might not be warranted in saying, no man could do but himself, but which, he believed, no man could do so well as he could. He believed this accounted very much for the difficulty the Church had felt in the way of taking extreme steps in Professor Smith's case, and also that this was one of the reasons why the parties in the Church had been so equally balanced. On the one hand, they were in the last degree averse to do anything that might have the slightest appearance of being unjust or unfair; and, on the other hand, they felt they would be losing a man on whom they had counted in a peculiar way in view of the conflict which most men were persuaded would soon be before them.

They had done nothing to create an artificial state of fear or panic. In the circumstances it was inevitable that commotion should be raised. A friend had remarked that a blister applied once was bad enough, but if the same blister—one of the same character and strength (not to speak of its being worse)—were applied to the same part a second time, it was more galling and irritating than the first. That might be said to be the position in which the Church was now. But why, it was asked, if Professor Smith was to be dealt with, should he not be dealt with by way of libel! (Applause.) On various accounts. A libel was a cumbrous piece of machinery in the case of doctrine. (Laughter.) They had had experience of that already. They knew the extreme difficulty of carrying it out to its ultimate issue. (Renewed laughter.) Some of their friends in the Church and in the house were in such a position that, in the ordinary course of things, they could hardly expect to live to see the end of such a libel.

But did their friends on the other side not offer them a libel in the persuasion that the libel would come to little in the way of practical result? ("No, no.") Was the Church shut up to the lamentable alternative of having a libel or leaving things as at present? Let him suppose a case, not of erroneous doctrine, but of

* Mason against Scott's Trustees, 23d January 1836.

ciency, in any of their colleges. Let him suppose—what, indeed, was very that all the professors in any of their colleges were thus inefficient. No l be charged against them. No libel could be framed. Was it alleged urch could do nothing—that in such a case she must stand helplessly by, r so vital to her as the efficient training of her future ministry? Dr. d very strong views in regard to Church power in such a matter. He d for the revival of the old office of the Superintendents of John Knox y history of the Church. He believed Dr. Whyte would go in to-morrow ival of that office and its functions, in order to deal with cases of ineffi- he ordinary work of the Church, and he was sure Dr. Whyte would deal in his usual very summary and effective manner. (Applause.) And urely some analogy between the two cases. Was the Church to stand by of her number—as a large section of her ministers and elders and people was doing what was leading to the disintegrating of the Church? (Hisses.) e Thomson, in his powerful and high-toned speech last night, said he fessor Smith's views (as matters which some of their number believed to ental) were erroneous. He believed they were erroneous. Others be- y were erroneous. And was it to be said, in such a case, because they g no charge against Professor Smith's character, and did not see their ceed against him by way of libel, the Church was utterly helpless—could g to check the evil—must just stand still and see these erroneous views till her rising ministry was leavened with them, and it was too late for

now was the time to move with any hope of acting to purpose. He felt at the end of the matter, but the beginning, that this was the rising of a in the Church. He would not be surprised, from what some of their l said, that at no very distant date the proposal would be to modify those to which there was now so much professed and real loyalty on both sides se. And let him say further, that they had not in Professor Smith him- sample of what these views were likely to lead to. Principal Cunning- to say to his students that a man of some note in another Church was too over the precipice himself, but they would see that his disciples would (Applause.) That saying had been sadly verified. Professor Smith had advantage of being trained in the traditional school. He had had the the Christian scholarship and evangelical teaching and life of his revered om they all regarded with such respectful sympathy. (Applause.) He lvantages which they could hardly hope to have continued, in the case of generation, in connection with the views which were now beginning to gated. (Applause and hisses.) At least the new views had not yet been xperience. (Hear, hear.) They might augur well or ill regarding their rising ut the men who were now in the field had had the advantages to which he d, and it was at least problematical what the future would be. (Applause.) OWAN, Troon, said that it struck him that Principal Rainy, in his d walked on a remarkable narrow line, and he admired and felt at the wisdom and prudence with which he walked along that s, avoiding, on the one hand, statements of so weighty a character as e made a libel necessary, and, on the other hand, equally avoiding of so little weight as would not warrant him pointing to the conclusion e wished to arrive. The statements made in support of Dr. Rainy's re, in his opinion, not only vague and narrow, but they were unproven. proceeded to quote a statement made to him by Mr. Murray Dunlop at hen there were discussions about setting up of the Evangelistic Chair, to hat "the Church could not set up a professorship for a limited time with- g it through the Barrier Act." He had not the least doubt about the he Church to do what Dr. Rainy proposed, but he objected to that being hat was, in his opinion, an unconstitutional way, as indicated by the the present legal adviser, as well as of the late Mr. Murray Dunlop.

ORREST, Stevenston, Ayrshire, as an old student of Professor Smith, rose of Dr. Whyte to reply to the memorial from old students regarding the teaching in the Free Church College, Aberdeen. In doing so, he felt y sorry that his testimony was so very different from this memorial from

which Dr. Whyte had quoted, and on which he had built one of his most effective arguments. It would have been far more congenial with his feelings if he could have remained silent, or taken his stand by the side of his old Professor. But this he could not do. From his student days to the present hour he had consistently opposed the teaching of Professor Smith, and now his sense of duty as a member of this Assembly compelled him to raise his voice in behalf of what he deemed the truth. No misrepresentation could in the end assist either side. And, if ever Professor Smith go back to his chair, he was sure that all would desire to see him go back in "peace with honour;" and if this result was reached no old student would rejoice more than he; and if he in his humble way could contribute in setting this path of truth before the eye of the Church, he would certainly not be the old student that had contributed least to the cause of the man who, above all men, professed to be, and was hailed by the world at large as, the advocate of truth and righteousness.

But before saying more, he begged to state, in justice to his fellow-students, that he did not charge them with wilful misrepresentation. He knew many of them intimately, and knew them to be men of faith and of sterling piety. Had they seen this document as he saw it, he was certain that not one of them would have signed it. This signing of it simply afforded to him a remarkable instance of how good men may be blinded by partisan zeal and strong personal attachment to a friend.

This memorial professes to give a full and accurate statement regarding a four years' curriculum in the Aberdeen Free Church College, under Professor Smith. It states that during the first and second years the course was *almost* wholly linguistic, and to this we may add that during the first year it was wholly so. In the third and fourth years, they are informed, the studies were theological and critical. Now it is very plain that, according to this account of the memorialists, the third and fourth sessions are the important sessions, in order to be able to judge of Professor Smith's views. Those students, then, who have heard those theological and critical lectures, are alone the men fit to speak in a matter of testimony. But in regard to *this memorial* he would ask, who among the old students had a moral right to testify to the character of a full curriculum of *four* years? Not those who had heard part of the course, not even those who had heard the most essential part of the course, but those who had gone through the whole course, and who on the ground of personal experience, could conscientiously append their names. How did the case stand? When he got this memorial sent him by a friend after it was fully signed and laid before the last Assembly, he was more than surprised to find that out of thirty-six students whose names were attached to it, only twelve of them had gone through the whole four years' course. ("Oh, oh.") Out of the remaining twenty-four, how many had attended three sessions? only seven; out of the remaining seventeen, how many had attended two sessions? only 8; and the remaining nine were only for one session under Professor Smith studying the Hebrew grammar, But this is not all. Among these nine he could point to some that actually went through their whole theological course of Hebrew criticism in Edinburgh, and yet they put their names to this document, without dates annexed, as if they had for four sessions attended at Aberdeen!

He could at great length enter on a criticism of this memorial, but he would not detain the house. He would content himself by pointing to two very glaring misrepresentations.

The memorial says, "Some of us can still recal the feeling of enthusiasm stirred in us by the masterly way in which, in a few sentences, Professor Smith showed the hollowness, and demolished the grounds, of the Rationalism of such men as Colenso and even of Ewald." These *few sentences* he for one never heard, and, as yet, he has met no old student who could produce them, nor although he has searched Professor Smith's writings, has he yet come across them. He would strongly urge any one who can furnish them to do it at once, and confer a boon on every teacher and preacher in the Christian world.

The memorial also states, "Whatever difference there may be as to the adoption of certain views, or as to the strength and value of particular arguments, we can conscientiously say, from what he caused us to see and learn, that the *worst* that rationalistic criticism has to show, only strengthens our faith in the Divine origin and authority and infallible truth of Scripture." If this be true, it does not much matter whether Professor Smith teach Rationalism or not. In his hands it is not a

anger but an advantage? Now we know what Rationalism has done in other lands and in the hands of other professors. Strange that in Aberdeen, and in the teaching of Professor Smith, it has become so useful a tool as to demonstrate once for all, that "the *worst* that rationalistic criticism can do" is to establish faith and nourish Christian life!

Positively, and in a word, he would now add, that when he compared the article "Bible" with his class-notes, he was compelled to say that the article very fairly represented the sum and substance of Professor Smith's teaching, with one exception—the theory of Deuteronomy. He did not in the hall hear anything of this, but in this memorial he learned that event too, in the succeeding session, was brought before the class. He would say no more. He did not feel called upon, meantime, either to add more facts or to characterise further the teaching of Professor Smith. He meant merely to identify the article "Bible" and his class teaching; if the one is rationalistic so is the other; but whether or not, is, of course, a matter of opinion.

Mr. Forrest closed by saying that he refused to sign this memorial for three reasons:—it was inaccurate; it dragged into the case an element not now before the Church; and it met and sought to destroy a very natural and just inference drawn from the character of Professor Smith's published writings. For if Professor Smith really believed what he has written, he was morally bound as an honest man to teach it. And those who in many ways strive to make the Church believe that Professor Smith can publish one thing and teach another, are certainly not his best friends, and will soon find that the character they appear so eager to impute to the Professor, he will himself be the very first man to repudiate. (Applause.)

Mr. ROBERTSON, Stoneykirk, came forward as a fellow-student of Mr. Forrest, to bear testimony to the truth of the memorial. (Cheers.) In the name of all who signed it, so far as he had been able to see them, he had to state that it gave, at the time it was signed, their most conscientious belief with regard to the character, method, and results of Professor Smith's teaching; and all he had seen that day authorised him to say that they held now to be true what they there stated. (Applause.) He left it to the house to decide in regard to this matter. The Deuteronomic question they were not aware of having ever been discussed in the class-room. After the article "Bible" was published, Professor Smith had read it to those of them then in the class, giving a short running commentary on it, but this could scarcely be counted a fault. (Applause.)

He had never heard it proved that Professor Smith taught Rationalism, and he asked for more direct proof than was contained in the statements they had heard made that night. He hoped he might always have so good a cause to advocate, and be able to testify to it with as sincere a heart as he now did to the benefit he himself had derived from Professor Smith's teachings, and the elimination of rationalistic views that teaching was calculated to produce. (Applause.)

They would look in vain, no doubt, for the name of the former speaker appended to the memorial. He did not wonder that he should find fault with it; but he certainly did wonder that he should come forward and bring such a charge of bad faith against his fellow-students without a little more evidence than he had been pleased to give.

Mr. Robertson concluded by deprecating the practice of looking at students' note-books, and asked where they were to end if this were followed out. By the common talk in Aberdeen College, they would hear that difficulties concerning professors were not confined to one alone.

Mr. SMITH, Tarland, held this remark was applied to him, but he begged to say that he had never seen any of the note-books belonging to Professor Smith's students.

Mr. ROBERTSON held that the former speaker's words could not be corroborated unless by the note-books.

Dr. BEGG—The Assembly having heard the statements now made by both of the old students of Professor Robertson Smith, may judge for themselves in regard to the worth or bearing of the statements in the memorial of the students; but I rise for the purpose of endeavouring to set forth what I believe to be the exact state of this question, from what I think we have been recently drifting considerably. (Hear, hear.) There are two motions before the house—that of Dr. Rainy on the one hand, and that of Dr. Whyte on the other—and the real, the only question before the house is, Which of the two motions ought to meet with the approbation of the Assembly? Now, the difference between the two is undoubtedly in substance this,

apart from other considerations, that the one proposes a procedure which is of a summary nature, and the other suggests a procedure of a more protracted nature. I wish to take the full responsibility of supporting the motion of Dr. Rainy; and, for my part, I have always held that there is a complete distinction, I do not say betwixt the abstract status of a professor who must be a minister and the status of a minister, but betwixt the status of a minister and the right of a professor to teach the students of this Church, after the Church herself has become convinced that that teaching is not of a satisfactory kind. (Hear, hear.) I find that I made this distinction in last Assembly as follows:—"I entirely agree with some one who said —I think Dr. Laidlaw—that the case would have been entirely different if you never had served a libel at all. I for one do not believe that our professors have any prescriptive right to teach the students of the Free Church. I would secure their position so far just as a minister's position is secured; but I do not believe that they are entitled to hold their position in the way of teaching students without the full sanction and confidence of the Church. Whatever arrangement you may choose to make in regard to matters bearing on the temporal interests of professors, I do not think you can for a moment imagine that they are entitled to continue to teach after the Church has lost confidence in the kind of teaching which they bring to bear on the students."—Dr. Begg's Speech, 1880, "Blue Book," p. 194. A good deal has been said—and, in fact, that is the essence of the other proposal—in favour of a libel at this stage, and the libel in reference to the status of a professor. Now, I would say in general that I have no great confidence—I do not speak of Dr. Whyte in particular, for I daresay he is very honest in his proposal—but I have no great confidence in the anxiety of many to have a libel, because when they had a libel before they were most anxious to get quit of it—(a laugh)—and they did get quit of it at last General Assembly. If they had been really anxious to carry the matter out by libel they would have supported my motion at last Assembly —(hear, hear)—which was to the effect that the libel having been framed and found relevant—at least in one particular—we should proceed to the probation of the libel. What did they propose, and what did they carry? They proposed and carried that, instead of proceeding to the libel, the libel should be withdrawn. Well, I don't think there is much hope that men who took that ground last year will be much more consistent now, although it is a pretty good strategical position to propose a libel in the new circumstances in which we are placed. But, at the same time, I have no sympathy with those who think that in these circumstances a libel should be framed. On the contrary, I should be prepared, if the Church was prepared to any reasonable extent in reference to the new writings which have been issued by Professor Smith, that these writings should be subjected to a process of examination, it may be with that result. But the question is—Are we bound, in dealing with the teaching of a theological professor, to deal with it in the way of libel? I do not believe it, and it would be a calamity if it were so. I believe that in the present case there is something of a peculiarity—namely, that the Professor was ordained as a minister of this Church for the purpose that he might occupy the chair of a theological professor in Aberdeen. But I hold that the basis of a minister's standing is his ordination. I don't think you can touch that. But, in reference to the right of professors to teach our students, it seems to me ridiculous to say that they are entitled to go on teaching what we regard as deleterious doctrine, whether we have come to a right conclusion or not. We appoint these professors, we watch them from year to year, we send our students to them, and take our students from them. Does any one suppose that we could not interdict our students from going to these professors? I hold, notwithstanding what our interim procurator has said, that the tenure of a right to teach—that the position of a professor—is entirely different from the position of the minister in that respect. You cannot remove the minister from his status without a libel; and your professors, being ministers, you cannot remove them, any more than you can remove the minister, from their ministerial status without a libel. But you can declare, as Principal Rainy proposes, that, in the circumstances, Professor Smith is no longer to teach your students. That you can do this I hold to be as clear as noonday; and, in fact, if you can't do it, the sooner you assert your right to do it the better. (Hear, hear.) What is the purpose of training theological students? It is to have men in the ministry who shall teach

the people in accordance with the Divine Word. Now, it was demanded in the forenoon whether the Church had ever assumed that right. Why, the Church, from the days of the apostles, had that right. It is in the constitution of the Church, apart altogether from any peculiarities in the Free Church, and it seems to me as clear as possible that you must distinguish between that and the more important question—the deposing a man from the ministry. These questions are not actually before us to-night. It is on Thursday they will come up; but on the present occasion it seems to me as clear as possible that you are entitled to declare that Professor Smith is no longer to teach the students of this Church. I might say, in passing, that I have no objection to what Mr. Wilson proposed to-day in regard to ministers. I would hold that, if there be inefficient ministers, they might be set aside from work, although they must be treated in the same way as I would treat the Professor, when you come to treat him as an ordained minister. I would have, in fact, no objection to the Triers of Oliver Cromwell, if we would have a Church made efficient. I should like to see a thorough investigation into the Churches—(hear, hear)—as well as into all our theological halls. But in the meantime I make a distinction between a man's right to teach students and the right of the Church to depose him from the ministry. Now, the real vital question before the Assembly is, Is there ground and reason—apart altogether from what students may say on the one side or on the other—for coming to the conclusion to which Dr. Rainy's motion points? I think there is, and I think no one can read the report of the Commission, and the remarkable statements which are there quoted from the recent writings of Professor Smith, without coming to that definite conclusion. For example, "It may fairly be made a question whether Moses left in writing any other laws than the Commandments on the tables of stone." I hold that to be a flat contradiction of the language of Christ itself, for, "He answered and said unto them, What did Moses command you? And they said, Moses suffered to write a bill of divorcement, and to put her away. And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept." Well, can it be a fair question with any Christian man or minister whether Christ was speaking the truth on that occasion or not? ("Oh, oh.") Can it be a fair question when Christ Himself knew what He said? ("No, no.") Is that the kind of doctrine in which men are to be trained for the ministry of the Free Church? Again, "This lyric drama (that is, the Song of Solomon) has suffered much from interpolation, and presumably was not written down till a comparatively late date, and from imperfect recollection, so that its original shape is very much lost." As to the question of interpolations, that might be consistent with inspiration. But can you say that there is inspiration of any intelligible kind in a thing that has been written from imperfect recollection? It is not mere interpolation, but a document which has been written from imperfect recollection cannot be an inspired document unless you are to impute to God Himself imperfect recollection. ("Oh, oh," and cries of "Quite right.") Again, "The chronicler no longer thoroughly understood the old Hebrew sources from which he worked, while, for the latest part of his history, he used a Jewish Aramaic document, part of which he incorporated in the book of Ezra." That is to say, that the inspired writer no longer thoroughly understood the old Hebrew sources from which he worked. Well, was that an inspired man or not, and is the book so produced an inspired book or not? The statement in the Confession of Faith is that it is an inspired book. Are we to allow teaching like that in our Halls, and if it is spread abroad, is the Church to look on and see teaching like that on the part of one of our theological professors without interposing? I say "No." (Cheers.) Tell me about the Court of Session! I remember much about the Court of Session in former times, and we all respect it in its own place. Our young friend knows very little of what we know about the Court of Session. (Laughter.) They might interpose. I cannot tell whether they will or not, but rather than the Church should tolerate for a year such teaching as that I would brave all the courts in Christendom. (Cheers.) I hold that the Free Church this night should give forth a ringing decision, to the effect that this is our determination, and that we will not be turned aside from it on any consideration that may be introduced to the contrary. Let us be firm, brethren. I am one of the few who went through all the old struggle, and, thanks be to God, I have some strength left for a new struggle yet. (Applause.) Let us be firm as we were in the past. Our former struggles taught us to stand for God and truth! (Applause.) Let us do what is right, and let us fear no consequences. (Loud applause.)

Mr. BENJAMIN BELL (elder), Edinburgh, said I had no intention of addressing the house on this occasion, but it appears to me that Dr. Begg has completely misapprehended the aim and object of Dr. Whyte's motion. ("No, no.") Dr. Begg seems to be under the misapprehension that we on this side are desirous to libel Professor Smith, whereas if he looks attentively to what was said, he will see that what we attach most importance to is the appointment of a committee, composed of both sides of the house, a committee completely representative of the theologians of this house. That is what we mean by a committee. And what is that committee to do? Not to institute a libel against Professor Smith, but to consider maturely the writings which he has published since last Assembly. But what do we mean by the writings published since last Assembly. Attention has been directed simply to those two small papers, which had been written and printed before, and were published shortly after last Assembly; and the large book, the volume of 400 pages, with an appendix, published within the last month, has been substantially ignored. What Dr. Whyte meant was this, that a committee such as I have described should be appointed to consider maturely those writings, with power, if they see cause, to prosecute him (Mr. Smith) by libel before the Presbytery of Aberdeen. We on our part are not dishonest enough to think that Professor Smith can be convicted by libel. We consider the question is much too broad, much too deep, much too important to be settled in that way. But we say, let the whole subject, let the volume recently printed be considered maturely, prayerfully, with a desire to arrive at the truth by the best theologians and scholars in this Church, and then if they, those of them who are opposed to Professor Smith, like to submit a libel we will not oppose them. I cannot sit still without putting clearly before the Assembly the real meaning and object of Dr. Whyte's motion. I may now say a word with regard to my beloved friend, Principal Rainy. He has said many notable things, things to be remembered, in his day, and one saying of his clung at that moment to his (Mr. Bell's) memory. It was to this effect:—"How comes it that the Free Church of Scotland has had to bear the strain and stress of all the controversies?" There Principal Rainy recognised the true position of their Church. It appears to me that we are not adequately rising to the grandeur of our position. If, instead of facing the strain, instead of seeking to bear the strain, we shrink from and avoid it, then I say we shall be doing both if we adopt the motion proposed by Principal Rainy in the present case. This Church has been greatly honoured by the God we trust in. He has guided her through many difficulties, many dangers, and perplexities. Let us put our trust in Him still; let us face the question, and endeavour to do what must be done, if not by this Church, by other Churches. If we adopt the motion of Principal Rainy we may have quietness, but it will not be a peace that can endure; and if we adopt Dr. Whyte's motion, then we tell the country, and we tell Christendom, that we are doing our best to understand those views of Professor Smith, and that if they are found not satisfactory either to the one party or the other, we simply hold it out as a possible course that a libel may be eventually proposed. I wish for mature consideration of this important volume of Professor Smith's. The words of Mordecai to Queen Esther have come up to my mind—"For who knoweth whether or not thou art come to the kingdom for such a time as this." That applied not only to the Free Church of Scotland in her collective capacity, but to all of us. I say the students may be thankful that they are entering upon their course of study at such a time as this—a time of controversy and difficulty, a time that educates men for their future work in the world, such a time as educated the heroes of the Disruption before the event came, and also prepared them for that outpouring of the Holy Spirit which Professor Salmond alluded to this afternoon. The younger ministers of our Church, in the flush of their early manhood, ought to be thankful that they are not in a season of quietness, a condition into which we are very apt to lapse, by being proud of our former doings, of our men, and givings, and everything else, but have now an opportunity, like Esther, to lend a hand in rescuing the Church from the difficulties by which she is surrounded. I say to older men, like myself, who knows but that your days have been lengthened out that you too may lend a helping hand to the beloved Church of our fathers in this her hour of trial? (Applause.)

Sir HENRY MONCREIFF said—I wish to refer to the statement of our temporary legal adviser. I wish to advert to it because I have a particular feeling on the subject of that statement. I think it showed that we do not require to be much

disturbed by the truth of what he has stated, however certain it may be. I agree with Dr. Begg, that we are bound to go forward in the face of everything that might be apprehended from any courts in the kingdom. (Cheers.) According to the view I have taken of a subject like this—on the supposition that I agree with Dr. Rainy's motion—when you propose to undertake ecclesiastical censure, without deposing, without declaring a man to be no longer a minister of your Church, but simply require him to cease from the work that has been assigned to him, and resolve to have all rights reserved to him—he may claim—I should not speak of giving his salary in any way offensive—but, so far as the Church is concerned, when you propose in that way to remove a man from the particular work assigned to him, why then you are prepared, as I can see, to do whatever, according to the statement of Mr. Guthrie, the court may order you to do. You are prepared to give the compensation needed, you are prepared not to interfere with any civil right the Professor may have; all you wish to do is to prevent him going on to teach your students. It may be a hardship you bring upon yourselves in that way, but there is no help for it. The question is, whether or not they had a right to prevent him from going on as practically a professor of their students, and that appears to me a view of the matter which makes it unnecessary to be much disturbed by the statement made by our legal adviser. Whether that statement is borne out in reality, we are not to judge. The statement was that of a lawyer—a very able lawyer, though not long at the bar; still I think his opinion would be affirmed by lawyers of older experience. But we do not need to be much disturbed by it. I have had some difficulty in making up my mind upon Dr. Rainy's motion. I do not doubt the right of the Church any more than Dr. Begg does. I have no doubt we have right, there being particular grounds in the case, to remove a man from the position of a professor teaching our students. The only question that could raise any difficulty is whether, in the circumstances of this case, and especially with that new work of Professor Robertson Smith, the lectures that have been adverted to by Dr. Bell—whether in these circumstances it was or is the right course to found merely upon the past, without looking at that book, and coming to a conclusion upon those grounds. Now, I have said I have had difficulty in the matter. I think the book requires to be examined. (Hear, hear.) I think you will be obliged to examine it in the end —(hear, hear)—and I have an impression in my own mind, however well executed that book may be, there is sufficient in it to make the groundwork of a libel, although I would not like to commit myself to that. I think, if there is to be a committee appointed for that purpose, there must be far more care taken about the appointing of the committee than is provided for in Dr. Whyte's motion. You must have a motion which very carefully distinguishes between having parties in both sides to inquire, and the parties actually entitled to prosecute a libel. I will have nothing to do with a motion that does not make those persons *bona fide* prosecute a libel to the end of the case. There is one consideration that leads me to acquiesce in Dr. Rainy's motion, apart with my disagreeing with Dr. Whyte's motion on this ground as well as others—though I cannot be accounted a keen advocate of Dr. Rainy's motion—I do think that if we are to have a great question raised afterwards about the views propounded by these lectures, it may be well to have them separated from the subject brought up by the Commission's report. (Hear, hear.) Then there is another consideration. You think it is of very great importance that we should assert the right to deal with our professors, not Professor Smith only, but any professor. I think that to assert the right of dealing with professors, and requiring them to resign or leave their positions when a case of emergency arises, is a most important thing for the Church. (Hear, hear.) The Church ought to assert this right, and we have the opportunity now. Of course, I agree with the ground of Principal Rainy's motion. I feel all that has been said about the ability of Professor Smith. I own the way that book is executed inclined me, if possible, to retain him; but I do not see how it is possible. It seems to me that the points referred to in Dr. Rainy's motion are well founded. In these circumstances I have, with considerable reluctance, and not without considerable hesitation, arrived at the conclusion that I am called upon to acquiesce in Dr. Rainy's motion. (Loud applause, and cries of "Vote.")

Mr. MILLER, Dunse, said every one who voted for either of the motions before the house declared by his vote that the motion he supported best met the case. What, then, was the case? It was not merely that of a professor promulgating

views said to be heretical. It was that with this important addition, that a very large number of persons, both inside the Free Church and without, were looking to this Church for light and guidance on the great questions raised by Professor Smith. Q estions were raised by Professor Smith which must be settled, and the settlement of them was thrown in the providence of God upon the Free Church. Many who care nothing for controversy, and whose only desire is for truth, were looking to this Church; and a rare opportunity was therefore given to it of settling the Word of God before the country on a broader and surer basis of belief than ever it had before. (Cheers.) That being the case it was easy to see which of the two motions best met it. Principal Rainy's motion did not meet the case at all, for it did nothing to obtain the light anxiously looked for by so many. Dr. Whyte's motion, if adopted, would lead to investigation, and end in showing whether Professor Smith's views were sound or not. And inasmuch as Dr. Whyte's motion did this, it met the case better than the other, and ought to be supported. Strong objection was taken to the committee proposed in Dr. Whyte's motion, on the ground that any investigation, or prosecution, carried out by it would not be sincere. But he, for one, had no objection to the committee being all of Dr. Begg's opinions—(No, no)—because they would only be prosecutors, and there would be an independent court of the Church to judge how far they had been successful in their prosecution. (Applause.) Dr. Rainy's motion would not settle the matter. It merely staved it off for a little; for Professor Smith would remain, in any event, an elder of the Church, and might publish more similar writings which the Church would be bound to take up; so that the Church would have to face this question, and possibly at next Assembly it might be in the very same position as now. (Cheers.) Before sitting down he would remind the house of Principal Rainy's closing words. The Principal said if any were in doubt about his motion they ought not to vote for it. He (Mr. Miller) knew some were doubting, and these he urged to follow Principal Rainy's advice. He concluded by urging all who had any doubt about voting for Professor Smith's removal from his chair to act on the grand old rule of British justice, and give the accused the benefit of their doubt. (Cheers.)

Mr. SMITH, Sanquhar, said—Dr. Whyte has told us on this side of the house to have the courage of our opinions. I ask Dr. Whyte to have the courage of his opinions. It is plain from his speech that he does not think Professor Smith's opinions contrary to the truth; yet Dr. Whyte's motion asks the Assembly to appoint a committee to consider them, and if need be to prosecute them by libel. Is that having the courage of his opinions? He should have concluded with a motion to declare Professor Smith's views not contrary to the truth, and should call on the Assembly to thank God both for Professor Smith and for his opinions.

Dr. Whyte talks of a floating mass of unformulated tradition; and he implies that the beliefs which Professor Smith controverts are traditional beliefs. Sir, we hold that Professor Smith's views are inconsistent with fundamental principles, with the simple historic truth of Scripture.

Dr. Whyte talks of Professor Smith's views not being dangerous and unsettling. He says he has studied them and found them safe and salutary. No doubt Professor Smith's writings are not dangerous and unsettling to Dr. Whyte, or to the members of the Assembly. But if they continue to be taught to our students, and if they were embraced by them, and these were embraced by her people, "Ichabod, the glory is departed," might be written on the walls of our Church.

Dr. Whyte thinks Professor Smith's views safe and salutary. If Dr. Whyte were to teach them to the Bible Class of St. George's, would they be safe and salutary for the young men and women of the class? I am bound to say that the parents of Free St. George's would not think these views safe and salutary for their sons and daughters; and this Assembly would begin to look after Dr. Whyte for teaching them.

Men talk of the principle of Protestantism and of the Reformers, as if they were favourable to Professor Smith's views. But the Reformers are not our masters. Every one knows that the Reformers, especially Luther, had some very questionable views about Holy Scripture. It is the Word of God to which we must appeal as the infallible rule, and the Westminster Confession which we have all subscribed, as the interpretation of our Bible faith.

Professor ROBERTSON SMITH, who was greeted with much cheering, said it appeared to him that Dr. Whyte's motion, to which he was prepared to acquiesce,

did not ask the house to pledge itself that there was cause for a libel against him. What it did say, as he understood it, was, that there had emerged in his case certain questions, and that, in the opinion of at least a part of the Church, his views were inconsistent with the Standards. That being so, Dr. Whyte and others were of opinion that it was their duty to indicate in opposition to a motion which appeared unconstitutional, what was the right and proper way. They had thought it would be well to recommend to the Assembly that the raising of this case by means of process should not be left to the responsibility of the first man who chose to take it up, but that the Church should try to get a full report of the merits of his case; and that, having chosen the wisest men to discuss the matter, then, if the case was to go to libel, these men should be the libellers. The motion had nothing to do with Dr. Whyte's personal opinion whether his views were heretical or not. He put it to the house whether what had been stated by Dr. Begg, and several other people, did not amount to a clear statement that in his views there was heresy, and when they had two parties, one of which believed there was heresy in his views, and the other did not, it was desirable the Church should not go on without deliberating on this matter, and it must leave open the contingency that if these parties did not come to be of one mind by mere deliberation, then the matter should be settled by the ordinary legal methods. It had been impossible for the house, in the course of the discussion, to touch any one point of the merits of important views. He remarked how steadily Dr. Rainy refrained from expressing any opinion on the ultimate merits, and limited himself to the one point that the new articles raised the question whether it would be possible any longer for the Church to allow these views to be held within her pale. Mr. Balfour's speech, which was an echo of Dr. Rainy's without its subtlety of distinction, also went into the merits, when he said the writings contained statements which were fitted to throw grave doubt on the historical truth and divine inspiration of several books of Scripture. But when Mr. Balfour had raised this question, and had expressed his opinion that such was the character of his (Professor Smith's) writings, what argument did he adduce? Brethren would please to remember that this question was now for the first time properly before the Court. Whatever was done in the Commission, Sir Henry Moncreiff and others calmly rested their defence of the action of the Commission on the ground that it foreclosed nothing, decided nothing, that it merely kept the question open for further deliberation. That statement of Sir Henry's meant, if it meant anything, that the whole report of the Commission was not held to be so proved, or so approved, as to form an immediate ground of action; that it had been only so far approved as to bring the matter up for consideration of the Assembly. That was also the opinion of Dr. Wilson, who said it was not necessary for him to go into the argument Professor Smith had urged at the bar. His interpretation of such a statement was, that Dr. Wilson thought he himself and the Commission could not finally pledge themselves to the terms of that report without answering his arguments; that the amount of approval necessary to be given to the report was only so much as was necessary for the immediate object in view.

Well, then, Mr. Balfour told them he was prepared to accept so much of the report—to accept it, not in the sense in which the Commission accepted it, but as a ground of dealing which, in its very form of words, professed to be a final solution of the case. When Mr. Balfour came to this, he (Professor Smith) said to himself, "We are now going to have the merits of the case. Mr. Balfour will say what are the points of my writings to which he objects; he will formulate his objections so that I may be able to meet them." But what did Mr. Balfour say? He said, "I hold this has been proved, and, if it were necessary, I could make it out by references." (Laughter and applause.) That was quite of a piece with all that had gone on that night; it was of a piece with the conviction of the Assembly, and the appeal made to the house by Dr. Rainy, that the Assembly could not go into details. The house had decided, with an unanimity that was surprising, that they were not to take up the merits of his writings. That was the position of the case. But he asked how that was to be reconciled with the motion they were asked to adopt. Dr. Rainy having made no attempt to go into the merits, notwithstanding asked, not in his speech, but in his motion, that they should find his article contained statements which were fitted to throw grave doubts on the historical truth and divine inspiration of several books of Scripture. (Applause.) Now, he ventured to think that to accept such a finding, on the ground of such a debate as they had

had, was only possible to one section; and that, he was certain, was not a very large section, although, undoubtedly, it was a section which must be respected in the Church. There was a section of the Church—Dr. Begg was one of their spokesmen—they held a theological position of which he desired to speak with every respect; but it was a perfectly well marked theological position, and it had been proved by vote after vote, in every case, in debates on open questions, not to be the position of the majority of that Church. (Hear, hear.) The brethren of the Highlands, it was not denied, held what they would no doubt call a more faithful and truthful view on a number of dogmatical positions than others did. Without in the least denying, but rather highly appreciating, the value of having in the Church that theological element, it was quite certain that those brethren were willing to treat this whole question as one which had been long ago settled, and to hold that the case admitted of no further argument. He was perfectly certain the majority of the Church were not prepared to take the matter in that way. They would have here voting on this motion two sets of men whose arguments and position were as diametrically opposed to one another as the position of those who supported Dr. Whyte's motion was to that of Dr. Rainy's supporters. (Cries of "No.") Nay, far more so.

Dr. Begg offered one or two cardinal arguments to show that this case was settled—that no more required to be said about it; and one of them was an appeal to the words of our Lord in citing a part of the Mosaic law. Now, they knew that Dr. Rainy disavowed, and always had disavowed that. (Laughter, and loud applause.) Could any one, he asked, who followed the long and rambling speech of Dr. Rainy, say there would, in the words of the Principal himself, be much moral weight in the finding in which the only point of agreement was that he (Professor Smith) should be removed from his Chair, while it did not indicate one particle of agreement between Dr. Begg and Dr. Rainy on the question before them, which Dr. Rainy said would continue to be before them, but which Dr. Begg said must be cut short! (Applause.) The great fault Dr. Rainy found in him was that he had raised a question; and the Principal proceeded to argue, with a logic which he could not appreciate, that, in order that the Church might face that question rightly, they must first remove from the midst of them a man who had ventured to have a decided opinion about it. This was Dr. Rainy's argument. (Laughter.) It was an argument of expediency. He was not concerned to deny that he had assisted in raising the question. The great ground of action was that they were to settle that question in the interests of liberty; but they could not have that liberty until they removed the man who had already made up his mind about it. That was the position they were in. It was a position which could never have emerged upon any judicial process. After some remarks as to Dr. Rainy's position in last Assembly, the Professor said they had had from Mr. M'Tavish a definition on the subject of inspiration. (Laughter.) Now, he desired to put it, not to Dr. Rainy alone, but to all who voted with him—Did they not think—he knew they thought—that such views and such utterances as that, as to the nature of Sacred Scripture, were not less inconsistent with truth, and were not less dangerous to faith, than anything he (Professor Smith) had stated? (Applause.) He did not desire to interfere with Mr. M'Tavish's freedom to hold those views. (Laughter.) He trusted that he was more tolerant than either he or Dr. Rainy. (Laughter.) They were conscientiously held, and were not inconsistent with the reception of the Scriptural doctrine of their Church. But of this he was very certain, that those views were as destructive in their application to faith as any that could be held on the other side, and that, if they were taught for one year in the colleges of the Church by all its professors, they should not have left in the colleges at the end of the year a single student worth admitting to the ministry. (Applause.) His position was the same as that of Mr. M'Tavish. (Laughter.) He also rested his defence on his loyal adherence to the Standards of the Church, which had been questioned in loose talk that night, but which had not been impugned in the only way in which adherence to the Standards could be impugned. (Applause.) The difference was simply this, that Mr. M'Tavish's were old views, while his were new. And he asked whether the errors of the past were safer things than views which were new, and which might be errors, but which had not been judged upon by the Church? (Laughter and cheers.) It was not disputed that Mr. M'Tavish's views were wrong, wherever there was theology. It was disputed that his (Professor Smith's) views were wrong, and he

that they should be tolerated until the Church had come to a decision
oint. (Applause.)
were, he went on to say, in Dr. Rainy's motion many things extremely
speak to—(a laugh)—statements extremely difficult to make good, and
bore strong and almost personal bitterness—(interruption)—and he had
lth a certain painful anxiety to see how Dr. Rainy would justify those
personal expressions, and meet other difficulties of a constitutional kind.
from beginning to end of his speech, did not speak to any one finding in
except this, that it was no longer safe that he (the Professor) should be
position of a teacher. There were in the motion five findings and a corol-
ughter.) The first thing the Assembly were asked to find was—
e construction of last Assembly's judgment in Professor Smith's case, on
his letter, he claims that the right was conceded to him to promulgate his
e manner he has done, is unwarrantable.
s perfectly free to admit that, if he had put such a construction as he was
re put on the finding, it was unwarranted. He had looked with curiosity
re he did such a thing, and he was now constrained to ask Dr. Rainy to
it to him. (Oh, oh, applause, and cries of "Go on.") He wished an answer.
al RAINY said, Professor Smith was good enough, early in the evening,
ished to put a question to him; but he put it to the house whether it
usual for a gentleman to conceal to the last moment the question he was
et, with the view as it were of springing a mine. Since Professor Smith
that course, he should take his own time, and as long time as he liked,
(Groans, hisses, and applause.)
or SMITH said that if there had been any springing of a mine, it had
y him. He told Dr. Rainy he should ask him a question on a matter of
Dr. Rainy was quite entitled then to say he should like notice of the
"Oh, oh," and "hear, hear.") The matter of fact was raised by Dr.
o now said that, without search, he was not able to find the passage con-

al RAINY said he read it from the report in the Assembly papers where
Smith said—
I wrote the article on Hebrew Language and Literature, the Assembly has
al decision on the question whether the critical views for which I was
e inconsistent with office in the Free Church. The Church declines to
e views matters of discipline, and leaves the ultimate decision as to what
contain to future inquiry in the spirit of patience, humility, and brotherly
This decision enabled myself, and those who hold like views, to remain at
with a clear conscience, and to return to the work in the Church with fresh

had to say was, that in the connection in which this passage was brought
e could regard it as meaning nothing else than what was described in the
(Applause.)
or SMITH said he was not concerned with what Dr. Rainy was able to
n the passage—(oh)—but he was concerned that the Assembly, with an
candid mind, should look at Dr. Rainy's words and at his. He said—
hurch declines to make these views matters of discipline, and leaves the
decision as to what truth they contain to future inquiry, in the spirit of
humility, and brotherly charity. This decision enabled myself, and those
like views, to remain at our posts with a clear conscience, and to return
a the Church with fresh vigour; but, having vindicated our freedom in a
hich was not of our seeking, we are now called to use our freedom with
humility, and brotherly charity.
on to explain in his letter that, immediately upon the decision of the
, he had so arranged his literary work that it might not come into contact
nted critical questions. He maintained he had now proved that the find-
Dr. Rainy desired to put into the mouth of the Assembly was a finding
to the plain words of his letter. (Applause.) He was not aware that it
challenged that he was sent back to his work without being asked to retract
. He was sent back also with a strong expression of the Church's mind
views of his had been put forward in a manner which the Church did not

approve. He stated then that he accepted the admonition of the Assembly with all respect. He did not like to allude to personal matters; but it was known to many of his friends that, at the time when the decision was come to, he had before him several avenues of useful work, one, at least, of work similar to that he had in the Free Church; and under these circumstances, could he have gone back to the Church's work unless he had felt that that was work he still desired to do, and that he still hoped to live in unity with his brethren? (Applause.) He accepted the admonition of the Church, feeling as an honest man that he could go back, still holding his own views, and that, as a scholarly man, he could find useful work to exercise his mind without irritating the feelings of the Church at present. He did not think that he, or any one else in the Church, was pledged that there should be no more allusions to critical questions. And yet it was said that he claimed the right to speak in the manner he had done. Undoubtedly what Dr. Rainy had said —what was given him to say, for he himself did not know the passage—(Oh, oh)— and could only find it in the report after it had been pointed out to him——(Hisses, and oh, oh.)

Principal RAINY said he knew the passage perfectly well, but he had to turn it up. (Hear, hear.)

Professor ROBERTSON SMITH said he accepted the statement cordially. (Cries of "Shame," and hissing.) Well, Dr. Rainy had that passage before him; he looked at it with that care and earnestness with which one professor looked at a passage when he was to bring it as a serious moral charge against a brother professor, and he was unable to see its plain grammatical meaning, and put upon it another meaning—that he (Professor Smith) had stated that the finding of the Assembly justified him in writing the article "Hebrew Language and Literature" in the manner he had done. He (Professor Smith) said, from the depths of his own conviction, that he never said or thought it would have been right in him to write the article "Hebrew Language and Literature" after the finding of the last Assembly. He did not think it would be right to write such an article now. Not because he thought there was anything wrong or heretical in it; but because he did not think it would be a right and charitable thing to write such an article as that after the solemn circumstances through which they had passed. It had been pressed again and again that the article was published after the Assembly by him. But he did not think the circumstances could be understood, or that would not be said. As a matter of fact, the copyright was sold; the article was printed; the copies of the "Encyclopædia" being reckoned by tens of thousands—the greater part were bound; and the only reason why it was not published was that, as in the case of the Revised Testament, there never was any sale effected until the whole edition was ready. Therefore the article was in no sense published by him after the Assembly; the thing was completely and entirely out of his hands long before the Assembly.

He had been told that the writing of the letter made the matter worse. Well, Dr. Begg, in his reasons of dissent, held that the views in question had been tolerated, and was he (Professor Smith) entitled to do less? (Applause.) If ever there was a document to which he set pen in his life charged with a desire for peace it was that letter to Dr. Spence. He was certain, if members of Assembly would read it, not merely as it was partially quoted in the report of the Commission, they would not support this extraordinary finding. Dr. Rainy had gone back and said it was very injudicious, and not a proper thing, for him to write that article when he was under libel. That was a very different question. He believed he was right in some aspects of the case and wrong in others. Dr. Rainy's line of argument was, that the whole business of the Church, all through, was to try to come to an understanding between the Church and him. Now he submitted that that was an entirely new idea to connect with the use of a libel. So far as he understood a libel, it was not to try to get to an understanding, but to see which of two parties was in the right on a disputed point. Dr. Rainy assumed that the whole libel was an instrument of some kindly and benevolent sort, the object of which was to bring them to an understanding; and that might perhaps account for some of the extraordinary things that were put into it and then withdrawn. He ventured to think that all the libel meant was to try his legal rights. Manifestly, being under libel did not, and could not, withdraw from him any part of his legal rights; and there could be no pretence that, by publishing this or any other article, while he was under libel, he was doing anything contrary to his legal position. The offence was treated by Dr. Rainy as

one of contumacy; but the contumacy was a known legal offence. It
lience to some court; but the libel contained no order on him not to
ıad been affirmed that part of the libel had been found relevant. But
part of the libel had been dismissed; that was, a judgment had been
is favour. (Cries of "No.") Gentlemen who were capable of denying
not capable of arguing or of voting upon such a question. (Loud

ıe published his article, he was still contending that the libel had not
l. He must confess that he did a thing which he would not willingly
(Hear, hear.) He did not say it was a judicious thing; but it was within
ghts. If he had then had before him all that emerged later, as to the
e Church on this case, all that had since touched him and brought him
ı than he felt before how glad and how privileged he would be to continue
: of the Church, he should have hesitated to do anything to bring about
d strife and contention. But it could not be said that, at that moment,
ras so clear to him. The thing also was partly forced on him. In the
he was asked to contribute an article on a purely philological point—
guage. There were eight pages in the article, of which six were purely
—a sort of prolegomena to the Hebrew grammar. Then the editor of
clopædia" suggested to him that in such prolegomena there ought to be
mmé of the epochs of the literature, since it was connected with the
He did not feel that that was an unreasonable thing to do. But he
at, if he had known the heart of the Assembly and the Church then as
he should not, under a sort of feeling that he had engaged in a literary
have done what had caused pain to many whom he esteemed and
e had gone on writing on critical questions all through the time of the
se one of his contentions was that it was not desirable that ministers and
n of the Church should be held back from taking part in scientific
hat kind in a work of the highest respectability and credit. He went
and hoping that the decision would be given in his favour. But he
ed one word of warning from Dr. Rainy, or any one else, as to any of his
tieles and critical conclusions. If the Principal had done so, the fault
been prevented, or at least Dr. Rainy's conscience would have been free.

ot, he proceeded, probable that anything he could say would move such
, especially after the way in which Dr. Rainy had received his last
, to prevent the threatened result. But what was dear to him now was
uld not part from his brethren in this Free Church, if part from them
he must, without doing all that was possible for him, by frank and
lanation, to remove trouble. It was impossible to close without one
reas his feeling that they were in the midst of a crisis. They had come
ıtional crisis. There was, as had been made plain, a possibility that the
taking a strong step, might compromise itself before the State. When
mpromise," he desired not to be misunderstood. It had been clearly
r. Begg and others that whatever was done would be done in such a way
ate would not find any ground to interfere. But it appeared that it
ossible for some outside tribunal, such as a registration of electors, if a
ion was given as to the tenure of office of professors and ministers, to affix
nmelious sting to the manner in which justice had been administered by
ee in a brusque manner—By your own decisions, it is nonsense to adhere
ecclesiastical tenure of *ad vitam;* we will not acknowledge it even to the
ring you ministers a vote. (Applause.) When the Church came into
ı the State in a matter of that sort, it would be like receiving an insult
tate which they would have themselves to thank for; and that was
which ministers should hesitate to adopt. (Applause.) But the crisis
per than that. They were now coming on the verge of an entirely new
ıe nature of the Church. One argument of Principal Rainy was that
power in reserve in the Church above its ordinary constitution and
r. It seemed that this Church was claiming, not a spiritual power over
ors, but a certain civil power which was not given to her by Act of
or by her Scriptural constitution. (A voice, "No.") He held it was so;

for Dr. Rainy's contention that the visitorial power they had was a power meant, if his argument meant anything, that this Church assumed to itself a civil power. They had now a theory of the power of the Church regulated by no law, and appealing to no Scriptural arguments, for there was not one Scriptural argument in Dr. Rainy's speech, not one that did not come from the region of the commonest expediency—no argument but the argument by which despotism had always been supported, the argument that there must be a power to prevent the State from suffering any ill. There was a Power to preserve the Church from any ill. There was a Power watching over it now in this crisis, and which he and all of them hoped and prayed would not desert the Church, even if on this occasion she might be led wrong. But the Power which watched over the Church was not a power arbitrarily asserted by some body of men without constitution, and on grounds of mere expediency, on grounds of temporary opinion. The Power that was watching over the Church was that Power which enabled them to be patient, temperate, and trustful, to exercise charity and faith towards one another—it was the power of the Lord Jesus Christ, and the power of His Spirit ruling in their hearts.

Principal RAINY, in reply, said—In replying in a few words on this debate, I have a difficulty, one which is not created by the very able and acute speech of Professor Smith, if that imposes any difficulty such as Professor Smith certainly seems to feel he has put me in—the difficulty I feel, Moderator, is the position in which I am placed with reference to Professor Smith, with reference to the position in which he stands. I considered my duty must be to debate nothing with Professor Smith, and to leave his statement, whatever it might be, to make its bold and full impression on the minds of the Assembly. (Hear, hear.) It would appear to me more seemly that I should do that, and that I should confine myself, if I spoke at all, to debating with the house itself, and not enter into a sort of fencing match between Professor Smith and myself. (Applause.) But, Moderator, I do not mean to say that in the least degree Professor Smith has not a perfect right and an entire right to attack all arguments which he has so ably put before you in a way that seems most agreeable to him to show up the weakness, as it appears to him, of our case. But I think you will understand the difficulty I feel is for me a real one. But as the case stands, I confine myself to these remarks. It was complained that my speech did not cover my motion. Now, Moderator, in regard to that I have just to say that I endeavoured, as I understood myself to do, to put before the house that this motion, this executive or administrative motion, proceeds on grounds which, together taken, make a case which calls for that kind of action which is proposed in this motion to the house, and I thought I had touched the serious elements in the case in the progress of my speech, and tried to show where they came in in the history of the affair. With that remark I leave that part of the question in your hands. What I have to say is this as to not going into details. One point of view is this, that there is becoming notorious in the progress of five years a state of affairs summed up in the various heads of this motion, for the cause of which I appeal to your knowledge or recollection. I had constructed my speech on that ground, and unless you feel sure that the case is so—if Professor Smith has succeeded in shaking your belief that the case is really so—if you have no good grounds for taking up these successive points as points which the progress of your experience has made known to you as true in this case, then I say do not vote for my motion. (Applause.) Now, in the connection I wish also to say that a good deal was made in regard to the two parties that combined. Moderator, that is a matter on which Professor Smith was quite entitled to comment as he did, but I wish to say that while the two parties agreed on the successive heads of this motion, the motion carefully abstains from charging in any part of it anything which has any basis to secure or sanction ground for libel. In regard to the illustrations taken from the course of the debate as to the radical opposition of those who are concerned in support of this motion, I acknowledge that there are diversities of judgment on various points among us. It is very notorious and well known, it is quite true, I believe, that there are various critical views which are regarded with apprehension by some of those who vote for this motion which are not regarded with apprehension by others.

In regard to this matter I might say a great deal, but really I must spare the time of the house. I wish, however, to say this in regard to this critical question.

I wish to say with reference to what was said in the early part of the day in regard to critical method, there is, in my opinion, a sound critical method, but in the appreciation of that method there comes the question as to the kind of evidence to be taken and the comparative weight you are to give it as a believer as well as a critic. (Applause.) A great deal was said to-day about settling this critical question—that we should go into a committee to settle these questions. Moderator, you will never settle them to the end of time, and you cannot settle them, and no committee you can appoint can settle them, and no principle you arrive at will settle them. (Applause.) The settlements now in the case must be provisional, they cannot be in their end. And all we are saying is that the Church must be called upon to move, because I grant that as the Church has learned in regard to critical questions in the time past, so must it learn in time to come. (Applause.) She will move as she sees her way, but I do not say she should be dragged headlong. It is essential she should only proceed as she sees her way clear. As to the question of division between us, I will illustrate that by one point. Reference was made as to the statement made by Mr. M'Tavish about style—that the style was God's style—and I remember how well it was put as to the impossibility of dealing with these matters at all on these terms. I believe, and we all believe, that there are various styles in Scripture, and those differences are to be accounted for as arising from the different human styles which God was pleased to employ. What Mr. M'Tavish meant to say was, that God was pleased to use men in their different circumstances, and so their styles became, in a certain reverend sense, God's style, and I do not think he is very far wrong. I must not enter into the debate, but there was a repeated moral charge made by Professor Smith which took notice of my obstinacy and doggedness in not consenting to his objection to the clauses in the motion, particularly in regard to the first finding, which states that the construction of last Assembly's judgment in Professor Smith's case, on which, in his letter, he claims that the right was conceded to him to promulgate his views in the manner he has done, is unwarrantable. Professor Smith, in that letter, naturally made us to understand that he had done it, but after his explanation of the letter, I think he is quite entitled to call upon us to take out these words "in the manner he has done," and then it would be left for every one to judge how far in the circumstances the claim he did make really bore.

Professor CANDLISH—The alteration he proposes to make is one that alters the whole character of the motion.

Sir HENRY MONCREIFF—Dr. Rainy asks the leave of the house to leave out certain words in his motion. He does not propose to add anything, and the question is, will the house give him leave? ("No, no.")

Dr. RAINY—If this point were seriously meant it should have been taken at an earlier period of the debate.

Professor CANDLISH—I raised this point at a much earlier period. (Applause.)

Dr. RAINY—I happened to be out of the house when Professor Candlish spoke—(hear, hear) and certainly his words were not reported to me. I entirely grant the right of Professor Smith to tell us what, in point of fact, he meant in that letter. I accept cordially his statement, and I think that in doing so I ought to be allowed to take out of my motion what he specifically objected to in it. (Cries of "No, no.")

Professor SMITH thought Dr. Rainy had a perfect right to withdraw the words, but in that case he also had a perfect right to say that all the consecutive and cumulative force of the argument that rested on that point—and it was not a light one—fell with them. (Cheers.)

Dr. RAINY—I wish to say on that matter that I based no part of my argument on them. ("Oh, oh.") I did base my argument on the impropriety of Professor Smith's having written in the manner he had done, but I did not base that upon the clause in the motion that is now referred to. I purposely abstained from touching it, and I will tell you why. I have no very special responsibility for that clause in the motion at all. I agree with that portion of the motion, but when the motion was constructed I said, "I regard that as unimportant. I, for my part, think it better to make your motion short—(laughter)—and if I were you I would leave it out." Other gentlemen attached importance to it, and said, "If there is no objection we should like to put it in," and accordingly I put it in. Therefore I left it to others, and did not vindicate that clause. I now wish to say one word in reference to the general course of the debate, and the alternatives before

you. I have already said that this matter should not be settled, as is really proposed on the other side, by simply passing a conciliatory resolution fitted to produce a conciliatory effect on the minds of all of you. That is really the feeling, for, although you sent this to a committee which has power to libel, the truth is, no doubt, that they did not wish to have a libel. Although you obtained a libel, I have already said, and I ask you, Do you suppose that this committee can tackle and investigate the question, and bring about a settlement of it? Does any one in common sense expect it? (Hear, hear.) There is one object to be kept in view in this matter of a libel, and that is the expectancy of gaining time for consideration. We have something to learn, we who support this motion, and you have something to learn on the other side. I tried to express to-day on both sides of the house my strong sense of the claims each had on the very deep Christian respect and regard on the other, and there is much to say and hope if we could gain time that we might come to an understanding. But, Moderator, the libel is just the means of bringing you rapidly to a conclusion that may be decisive for many of us at the next case. I feel, Moderator, it is useless to prolong the matter, and I will thus abruptly break off. I leave the whole question to the house with a very deep sense of responsibility. I will only say, if you will allow me, that I wish, with all my heart, that it was Professor Smith putting me out of my chair rather than that I should be putting him out of his. (Loud applause.)

The house was then cleared at half-past eleven for a division. Tellers were appointed, and the members in the galleries came into the body of the hall. When all were on their feet, the voice of Professor Robertson Smith, from the passage on the left of the Moderator, was heard calling to order. He wished, he said, to ask the Moderator if Dr. Rainy's motion was to be voted on as printed, or with the words left out? (Cries of "Order," "Chair," and "Seats.")

Sir HENRY MONCREIFF said the words were left out. (No, no.)

Professor ROBERTSON SMITH—If Dr. Rainy's motion had the words left out, it must be read.

Mr. MELVILLE, Glasgow, said the house did not give leave to withdraw those words. It was not fair to the house, at this time, to do so, after the significant explanation Dr. Rainy had given. (Applause and interruption.)

A Voice—We have departed from that entirely. (Loud cries of "No, no.")

Professor ROBERTSON SMITH, who had now made his way to the table, said he did not know the motion. He wished the Moderator's opinion on the point of order, and not that of an officer of the house. (Applause.) Objection was taken by him to certain words of the finding proposed by Dr. Rainy, and he pointed out that, if the house committed itself to that finding, it would be committing itself to what was inconsistent with fact. Dr. Rainy thereupon offered to withdraw that portion of his finding, but the house had not given leave one way or another.

The MODERATOR said the whole question was—Did the house agree to the words proposed to be left out being left out? ("No, no," and "Yes, yes.") He should ask the Clerk to read the motion, with the words left out, and then he should put it to the house whether they agreed to the motion or not.

The DEPUTE-CLERK (Mr. Simpson) then read Dr. Rainy's motion, with the words "In the manner he has done" left out.

Professor ROBERTSON SMITH said the omission of these words evaded, but did not meet his objection. Unless Dr. Rainy removed the whole clause, he should not see that he could fairly expect the house to allow him simply to remove two or three words to make more colourable an assertion which, on the face of the argument, was inaccurate. (Oh, oh, and uproar.)

Professor M'KENDRICK, getting upon a bench, suggested that the whole clause be left out.

Principal RAINY, who was greeted with cries of "Keep to it," said the motion was his, and he was not going to leave out the first clause. (Oh, oh.) He regarded the statement, which he adopted from the report of the College Committee, as properly running along with the rest of the motion. The words he proposed to leave out simply modified the clause, which was still valuable and ought to exist. (Continued interruption.)

Professor ROBERTSON SMITH proposed that the house should divide upon the point. (Applause.)

The MODERATOR said that when the mover of a motion asked leave to amend it, it was usual on both sides to grant this as a matter of form. But, at the same time, they had better take a division to save further controversy. (Hear, hear.)

Professor ROBERTSON SMITH said that, in deference to the advice from the chair he at once withdrew his proposal.

The division was then proceeded with.

Sir HENRY MONCREIFF intimated the result as follows:—

For Dr. Rainy's motion	423
For Dr. Whyte's	245
Majority for Dr. Rainy's	178

The Resolution of the Assembly was as follows:—

"Wherefore the General Assembly having had their attention called by the judgment of the Commission in October, and by overtures from Presbyteries, to certain writings of Professor Smith, and in particular to an article, 'Hebrew Language and Literature,' in the '*Encyclopædia Brittanica*;'

"And considering that said article was prepared for publication by Professor Smith after he had accepted service of libel on account of previous statements made by him on cognate matters;—

"And considering that said article was not before last Assembly when they pronounced judgment on said libel, because it did not appear until after the Assembly had risen, and the Professor, in accepting admonition as to the unguarded and incomplete character of previous utterances, gave no indication of its being in existence;—

"And having in view also a letter from Professor Smith to the Free Presbytery of Aberdeen, in which he explains and defends his conduct in relation to that article,—Find,

"1. That the construction of last Assembly's judgment in Professor Smith's case, on which, in his letter, he claims that the right was conceded to him to promulgate his views, is unwarrantable; the Assembly therefore repudiate that construction, and adopt the statement on this subject contained in the Report submitted to the Commission in October.

"2. That the article 'Hebrew Language and Literature' is fitted to give at least as great offence, and cause as serious anxiety, as that for which he was formerly dealt with.

"3. That it contains statements which are fitted to throw grave doubt on the historical truth, and divine inspiration, of several books of Scripture.

"4. That both the tone of the article in itself, and the fact that such an article was prepared and published in the circumstances, and after all the previous proceedings in his case, evince, on the part of Professor Smith, a singular insensibility to his responsibilities as a Theological Professor, and a singular and culpable lack of sympathy with the reasonable anxieties of the Church, as to the bearing of critical speculations on the integrity and authority of Scripture.

"5. That all this has deepened the conviction already entertained by a large section of the Church, that Professor Smith, whatever his gifts and attainments, which the Assembly have no disposition to undervalue, ought no longer to be entrusted with the training of students for the ministry.

"Therefore the General Assembly, having the responsible duty to discharge of overseeing the teaching in the Divinity Halls, while they are sensible of the importance of guarding the due liberty of Professors, and encouraging learned and candid research, feel themselves constrained to declare that they no longer consider it safe or advantageous for the Church that Professor Smith should continue to teach in one of her Colleges.

"The Assembly resolve to resume this matter on Thursday forenoon, with the view of giving effect to this judgment, and with the view of finally disposing of the remaining elements of the case."

From which judgment Professor Candlish dissented in his own name, and in the name of all who may adhere to him, for the following Reasons:—

"Because the judgment is founded on a mis-statement as to a matter of fact—viz., that Professor Smith, in his letter to the Presbytery of Aberdeen, claims that the right was conceded to him by last Assembly's judgment to promulgate his views.

"Because vague statements as to the tendency and tone of the writings of a minister of this Church cannot be the basis of definite ecclesiastical action, and, while injurious to him, can effect no real benefit to the Church.

"Because the matters based on in the finding, as causes of offence on Professor Smith's part, were all antecedent to the admonition addressed to him by last Assembly, and there is no recognition of the necessity, in justice to that Assembly, of allowing opportunity for the proper influence of its admonition to Professor Smith.

"Because the declaration, that it is no longer safe or advantageous for the Church that Professor Smith should continue to teach in one of her colleges, can only express the opinion of a majority of this Assembly; and the Assembly is not authorised, in this matter, to speak in the name of the Church.

"Because the declaration must either be entirely inept, or must lead to the summary removal of Professor Smith from his chair, an act which would be a violation of the Scriptural principles of Church discipline, and the form of process hitherto observed in this Church.

"Because the finding is based upon a regard to what seems expedient for the present, and contributes nothing to the settlement of those vital questions regarding the truth of Scripture, which are of lasting importance to the pure and spiritual welfare of the Church.

"Because the finding gives an erroneous interpretation of last Assembly's judgment."—James S. Candlish, Alexander Whyte, A. Orrock Johnston, John G. M'Kendrick, William Ferguson, Francis Edmonds, Archibald Henderson, Benjamin Bell, elder; A. H. Cowan, Gilbert Beith, W. G. Blackie, Benjamin Bell, minister; Walter Duncan, John W. Laurie, James Clugston, John M. M'Candlish, Thomas Ogilvie, John G. Stewart, George W. Clark, Charles M'Neil, James Fraser, William M. Falconer, James H. Allan, David J. Brackenridge.

The Assembly appoint the following Committee to answer the above Reasons of Dissent—viz., Dr. Rainy, Dr. Wilson, Dr. Adam, Dr. Elder, Sir Henry Moncreiff, Mr. John Muir, Mr. James Sime, and Mr. David Maclagan.

The Assembly then adjourned to meet again next morning, at ten o'clock; whereof public intimation having been given, this sederunt was closed with prayer.

WEDNESDAY, MAY 25.

The Assembly resumed its sittings to-day at eleven o'clock, after an hour's private conference on religion and morals—Rev. Dr. Laughton, Greenock, Moderator.

THE MINUTES ON THE SMITH CASE.

After the minutes of the previous day's sederunt had been read, Professor CANDLISH said he wished to call the attention of the Assembly to that part of them which stated that "several members having addressed the Assembly, Professor Smith, being a member of the house, drew attention to one clause of the first finding in Dr. Rainy's motion, which, he said, contained an assertion of a fact he did not admit, and which thereafter Dr. Rainy obtained the leave of the house to omit." He (Dr. Candlish) thought this was a very unusual thing that reference should be made by name to a particular member of Assembly taking part in a debate, and he further thought this was not a correct statement of what Professor Smith said in regard to the clause of the motion. It was not merely that it contained an assertion of a fact he did not admit; and he moved that that part of the sentence should be struck out of the minutes, leaving it to read that Dr. Rainy obtained the leave of the house to withdraw the clause.

Dr. WILSON having stated that Dr. Candlish's motion was quite a reasonable one, the suggestion was unanimously adopted.

THE BUSINESS ARRANGEMENTS.

ipal RAINY stated that the Business Committee had considered the s to the Thursday forenoon in this view, that they could not say how long ness which was down for Thursday forenoon (case of Professor Robertson might take in the disposal of, and they had a difficulty in making gestion, because that suggestion might imply a want of appreciation portance of that business, which, of course, deserved the fullest attention use. But, at the same time, it was possible that it might so turn out that ssion on Thursday forenoon would not occupy the whole forenoon, and on they thought their duty, as a Business Committee, was to take this course. certain subjects on the business on Saturday and Monday, and although not propose to displace them from the place they then occupied, but to m there, they proposed to put in a note for the business of Thursday fore- t if it turned out the Assembly had time they should take up three other —viz., the report on temperance, which was down on the business for , and the reports of the Assembly Hall and Psalmody Committees, which ed among the business for Monday. If it turned out, however, there was for these reports on Thursday, well they would remain in the places which dy occupied.

BALFOUR, W.S., Edinburgh, asked if the committee could not arrange for conference on religion similar to that which was held that morning?

ipal RAINY replied that if it turned out that the business of Thursday progress which the committee thought conceivable, it might be possible to or another hour's conference.

THE SUSTENTATION FUND—DR. WILSON'S ANNUAL STATEMENT.

VILSON then proceeded to make his annual statement regarding the Sus- Fund. In the course of his speech he was frequently loudly applauded. on said—During the year that has now closed, the committee, by means of have visited all the Presbyteries of the Church, and held conferences with the subject of a united effort so to increase the rate of contribution to the tion Fund that ministers might receive from it a dividend of £300. These have, besides, visited a very large number of deacons' courts and congre- or the purpose of stirring them up to active endeavour to realise the pro- crease. The uniform report of the deputies to the committee has been, that eived both from Presbyteries and congregations a courteous and cordial . It seemed to be recognised by all that much more might and should be afford an adequate income to ministers, but much more in the interest of ch, which is not warranted in expecting the supply of an efficient ministry able to afford it, she, in a spirit of covetousness, does not provide for them uate maintenance. The committee are under a debt of obligation to the who so willingly undertook the labours of the visitation, and performed it h zeal and efficiency. Considering the encouraging reception given to the , it seemed not unreasonable to expect that before the year had ended we ave the satisfaction of witnessing a rapid and general increase in the con- s to the fund, and of now being able to report to the Assembly that the nt was at least in a fair way towards complete success. So far as such ions were entertained they have been doomed to disappointment. It can be said that the movement has been begun. The fund is now very much as twelve months ago. The fund derivable from associations is in fact less last Assembly, but that is due to the fact that there was a double contribu- most cases on the last month of the year preceding, and it is not so this Many congregations have been, indeed, increasing their contributions, but so have contributed less than last year, and the result is that no decided has been made. And yet I am persuaded that the visits of the deputies t been altogether in vain. I think it may fairly be attributed to this cause progress of declension has been to a large extent arrested. But for their ere is good reason to apprehend that this year there would have been a much lling off in the contributions to the fund than in either of the two preceding Besides, I cannot help thinking it will be profitable to have the minds of

Church members somewhat familiarised with the fact that the income provided for ministers by the Sustentation Fund is not such as it ought to be—that we have not attained to what is desirable and urgently needed for efficiently maintaining the ordinances of the gospel in this land, and that it behoves us to press onward towards something higher and better, so that the ministers of our Church, delivered from the harassment of worldly anxieties, may give their whole time and mind to the work for which they have been set apart. Perhaps such a reminder was all the more needed because, mainly through the instrumentality of the Surplus Fund, until within the last three years, when circumstances were so unfavourable, very considerable advances had been made, and the conviction had come to be generally entertained that it would accomplish all that was desirable when we had a maximum income from the Sustentation Fund for our ministers of £200. It would be disastrous to settle down into such a conviction, and irrational to expect that, unless, under the pressure of poverty, the Church will continue to be provided with a well-educated and fully-equipped ministry on such an inadequate maintenance.

I have not been able to ascertain how far the representations made by the deputies of this committee were carried home and applied to the members of the Church by the office-bearers of congregations. By means of deputies, even supposing they had been able to visit and address every congregation, we only go a very short way towards reaching the hearts and consciences of those who occupy the pews. It is only a fragment of the congregations which deputies have the opportunity of addressing, and those present at the meeting are spoken to in the mass, and what is said only tells practically upon those of tender consciences, who probably have been already giving cheerfully and heartily as the Lord had prospered them. It is not much, therefore, that deputies can do unless the office-bearers, ministers, elders, and deacons are incited by their visit to do their part to carry the appeal to every home and heart, to stir up members of the Church individually to consider, in remembrance of the grace of the Lord Jesus Christ, what they are called to do for maintaining and perpetuating the ordinances of the gospel over broad Scotland. It is a great cause, which no one need be afraid or ashamed to plead, to provide for the preaching of the gospel in more than a thousand congregations, and these in many instances composed of the very poorest people of the land. At the same time, I am far from desiring that even such a cause should be pleaded unseasonably, and am not insensible to the fact that there may be justifiable grounds for a deacons' court deferring till a more convenient time any fresh appeal to the people for an increased rate of contribution.

At last General Assembly, when the proposal was made for aiming at a greatly-increased rate of contribution, the prospects of temporal prosperity were much brighter than have been realised in the progress of the year. There was then the prospect of a general revival of commerce, and the promise of an abundant harvest. But these anticipations have proved to be delusive, and had we been able to look into the future, and to see the whole facts as they have emerged, it is very probable that the proposal would not have been made to the Assembly, and, if made, would not have been encouraged by it. And, as things have turned out, I am not disposed to blame office-bearers of congregations who have deemed it best to delay making a personal and individual appeal to the members in their respective districts. Except to a limited extent, in some departments, the commercial depression continues to be as great as ever, and is also the more severely felt from its long continuance. It is like the lean cattle in the dream of the King of Egypt eating up those who were fat and well-favoured. Nor is the state of things better—it is probably still worse in agricultural districts. It is true, indeed, that we had a bountiful harvest, for which our grateful thanks are due to God, who rules the seasons, but the beneficial effects of this have been counteracted by the unusually severe and protracted winter through which we have passed. And, again, the long winter cannot but have told disastrously upon the classes of our people who are engaged in out-door labour. And to all these discouragements, I cannot help, although with considerable reluctance, adverting to another—I mean the distractions prevailing within the Church on matters which come under the cognisance of the Assembly. I do not know whether the fund has been affected by contributors withholding or withdrawing their subscriptions, but it is peculiarly sensitive to influences which disturb and divide the Church, and tend to divert the mind into the national working out of a scheme

ich is to consolidate and strengthen her, and to enlarge her domain. erous development the Sustentation Fund requires that peace be rders; and in the interests of that fund, as well as for still higher ends, to labour and pray that peace may be within her walls, that prosperity her palaces. But while giving due weight to such considerations as ll the more incumbent upon us to take heed that we do not convert hindrances into excuses for neglecting manifest duty. In the fulfil- Christian obligations we must expect difficulties and hindrances of It is not the part of a Christian to turn aside because there is a lion Marching straight onward with the courage which faith gives he will lions have no power to hurt him. During a period of pecuniary difficulty opportunity might be taken for instructing the members of the best method of giving to the cause of Christ. Very much good ted in this direction by wise and affectionate counsel.

just such a time as this that seems most suitable for instruction of cause the method indicated by divine wisdom is peculiarly suitable for resources are very limited. If they could be persuaded to honour the first fruits of all their increase, and, in order to this, and to make by them in store on the first day of every week a portion for God— as a willing and grateful heart prompts and an enlightened conscience would find that their deep poverty would not restrain the riches of y. The weekly storing for the highest ends of small sums would not greatly easier and more abundant liberality, but would help to elevate aracter by keeping their minds habitually exercised on subjects of the ost sacred character. It may prove to be in vain to wait for a return erous times in order to get a favourable opportunity for beginning this ice. Bible teaching rather seems to indicate that a return of temporal to be looked for as a result of cheerfully rendering to the Lord the r goods which He rightfully claims. It is so that the last of the Old ophets puts it. It is when all the tithes have been brought into the at the promises will be fulfilled, "I will rebuke the devourer for your shall not destroy the fruits of your ground; neither shall your vine before the time in the field." It is when we honour the Lord with , and with the first fruits of our increase, that we may warrantably arns to be filled with plenty. The poor widow of Zarephath whom gathering sticks that she might prepare the last meal from her re for herself and her son did not disregard the prophet's petition to cake for him first, and, as the fruit of her faith, during all the time of r barrel of meal wasted not, neither did her cruise of oil fail. If the e Free Church were to realise the magnitude of the interests involved nance of the ordinances of the gospel in more than a thousand congrega- ive in remembrance of the grace of the Lord Jesus Christ, who, though He r our sakes became poor, they would not be content to wait for prosperous r to make a mighty advance in the rate of their contributions to the Fund. When it is considered that an average contribution per member would raise a fund of £300,000 annually, it can hardly be regarded as nt expectation that, even in times of comparative straitness and amount should be subscribed. There are many, doubtless, upon es the payment of such a rate would press somewhat severely, but y others whose greatly larger contributions would compensate for the ght arise from the circumstances that some were unable to give the When one considers the large sums that are expended by the masses on articles that are not only unnecessary, but in most cases hurt- rdly be doubted that the instances are exceptional in which Church ld not contribute to this fund the weekly rate of 4½d.

rhaps, somewhat hyperbolical to say, as Dr. Chalmers did, that the the gospel might be upheld in the Highlands if the people were to give ee every tenth pinch of snuff. I have frequently had occasion to advert ng and promising increase in the contributions to the Sustentation Fund peration of the Surplus Scheme, which has beneficially affected the ways—first, in giving greater confidence to the larger contributors to

the fund that their liberality would not be wasted, or worse than wasted, by encouraging remissness in other quarters; and secondly, in necessarily obliging the congregations to consider, year by year, their rate of giving, as well as helping to indicate what share each of them might be fairly expected to take in the maintenance of a gospel ministry. The success of the Surplus Scheme in both directions has been very marked and encouraging, but especially in the direction of stimulating to higher attainments the smaller and poorer congregations in rural districts. In turning over the Blue-book lately I found a tabulated statement of the rates of contribution to the Sustentation Fund in all the Presbyteries of the Free Church in 1858, and discovered that in a considerable number of presbyteries the rate last year was nearly double what it was in 1858. This tabulated statement, which it seems I had prepared in 1858, and of the existence of which I was entirely oblivious, affords some very interesting points of comparison with the present state of things, or rather with the state of things as in May last. I regret that I can only institute the comparison in Lowland presbyteries. In Highland presbyteries the returns on which the calculations were based were of such a kind as not to afford data for a fair comparison. The returns then showed the number of hearers, and the rate of contribution was estimated by counting three-fourths of these as members. At present the rate is estimated by counting three-fifths, or in some cases one-half, of the adherents above eighteen years of age. But the case of Lowland congregations, in which at both dates communicants are reckoned, presents no such difficulty. I would only succeed in making myself unintelligible if I attempted to present the statistics in detail.

But there are certain salient points which may be adverted to, and the bearing of which may be easily understood and remembered—for example, the increase or decrease of the membership of the Free Church in various localities since 1858. It is interesting to note that in those localities in which the population is becoming more and more concentrated the Free Church has been making somewhat corresponding advances. In Glasgow Presbytery, for example, the membership of the Free Church is now 15,739 greater than it was in 1858; in the Presbytery of Edinburgh the increase is 8954; in Dundee Presbytery the increase is 2475; in Aberdeen, 1769; in Greenock, 1522; in Paisley, 776. In the Presbytery of Hamilton—a great centre of mining operations—the increase is 3632; in the Presbytery of Irvine, which is somewhat similar, the increase is 2226; and in the Presbytery of Linlithgow, for a like reason, the increase is 1521. Contrasted with these Presbyteries, on the other hand, and doubtless in great measure arising from a general decrease in population, there are twenty Presbyteries in which the number of members in the Free Church is less than in 1858. In most of these, however, the decrease is very small. By much the largest decrease is in the Presbytery of Ayr, in which the number of members is 1019 fewer than in 1858. In all the Presbyteries, with a single exception, there is an increase in the rate of contribution to the Sustentation Fund—in some of them to a very remarkable extent. The Presbytery which thus stands out exceptionally is Glasgow, by much the largest Presbytery in the Free Church. Its contribution per member in 1858 was 13s. 6d.; it is now 12s. 2½d. I trust that no offence may be taken in my naming it, especially as there are well-known causes in operation which may largely account for the decrease. One of these is, doubtless, the commercial disasters which have had their chief seat in Glasgow, and another is the praiseworthy and successful efforts which have been made to gather into the Church the masses of the neglected and poor population, and thereby lowering the average rate of giving to the Sustentation Fund. In the Presbytery of Edinburgh the rate of contribution is very little more than it was in 1858. It was then 18s., it is now 18s. 1½d. The average is, no doubt, much lower than it would have been but for the extent to which Home Mission operations have been carried on in the city among the poorest classes of the population; but, on the other hand, it is much higher than it would be but for the munificent liberality of one congregation, which, by the amount of its contributions, stands conspicuous among all the congregations not only in the Free Church but in Scotland. In the Presbytery of Dundee the rate of contribution is 13s. 4½d. as compared with 8s. 11d. in 1858. In the Presbytery of Aberdeen it is 10s. 7¾d. as compared with 8s. In the Presbytery of Greenock, 14s. 4d. as compared with 11s. 10d. In the Presbytery of Paisley 10s. 4½d. as compared with 7s. 2d.

But it is not in cities and large towns where the increased rate of contribution is most marked. In its rate of increase the Presbytery of Biggar and Peebles stands foremost, having more than doubled since 1858. In that year the rate was 8s. 3d., and now it is 17s. In several Presbyteries in rural districts the rate of contribution is pretty nearly double what it was in 1858. Outside of Orkney and Shetland, and excluding Highland Presbyteries, which, for the reason I have stated, are not embraced in this statement, there are only seven Presbyteries whose rate of contribution is under 10s. per member. Of these one is in the Synod of Glasgow and Ayr, three in the Synod of Angus and Mearns, and three in the Synod of Aberdeen. In 1858 there were thirteen Presbyteries whose rate of contribution was under 7s. per member, and, including these, thirty-seven Presbyteries whose rate of contribution was under 10s. per. member. As reported to last Assembly, the total amount contributed for the year to the Sustentation Fund was £171,719, 10s. 9d. The amount contributed for the year now ended is £171,976, 9s, showing an increase of £256, 18s. 3d. There is a decrease on congregational contributions of £1006, 12s. 8d., but there is an increase from legacies and donations of £1263, 10s. 11d., making the total increase as already stated. This state of the fund must, in ordinary circumstances, have affected the amount that falls to be distributed as surplus, but from various incidents it is not so this year. The number of ministers entitled to share in the Surplus Fund does not materially differ from the number last year. I find that the larger surplus this year will be as last year, £22, and the smaller £11. This still leaves us not only far short of the attainment we had reached three years ago, but far short of what has been attained by neighbouring Churches which a few years ago occupied a much less advantageous position. It is extremely gratifying to be able to say that, notwithstanding many adverse circumstances, the total sum reported to the general treasurer contributed for all objects by members of the Free Church during the year now closed amounts to £590,333, 1s. 6d. —by much the largest sum reached excepting last year, and short of the sum then reported by only £1145, 16s. 2d. This is at the rate of £1, 19s. for each member, and indicates a very commendable state of Christian liberality as compared with other Churches and with former attainments in the Free Church itself. There seems no reason for despondency in such a state of matters, but rather a call for profound thankfulness to Him who has brought us hitherto and has made our way so prosperous—a call, also, to brace ourselves with fresh courage to encounter and surmount future difficulties that may lie in our way. If we live in the knowledge and faith that without Christ we can do nothing, we may be assured that we shall be able to do all things through Him strengthening us. (Loud applause.)

Mr. R. G. BALFOUR, in moving the adoption of the report, considered that, taking the depression of trade during the past year into account, they had reason to be thankful that they had been enabled to maintain the dividend of the previous year. They had symptoms in some parts of the country that this long-continued depression was passing away, and they had accordingly reason to hope the Sustentation Fund would take another start. The Sustentation Fund was a central reservoir into which the funds of the Church were poured, and from which they were distributed into the poorest parts of the land. In pleading for this fund they were pleading for the poor districts of the land in which the gospel ministry could not be sustained if it were not for this great central fund. He found that they were being outstripped in this respect by other Churches. The Sustentation Fund had been a model for these Churches—all the Disendowed and Disestablished Churches looking to this as a solution of the difficulty of ministerial support. In the Presbyterian Church of England the dividend had been raised to £200, and in some of the colonial churches, and even in the United Presbyterian Church, by means of their augmentation fund, they had a higher dividend. They must, therefore, look forward with the feeling that unless they made progress they would be falling behind in the race, and that to the serious detriment of their future ministry. Two things which he would urge in connection with the fund were that it should be under the careful supervision of the deacons' courts of the congregations, and that it should be pressed as a matter of individual responsibility to contribute towards it.

Provost CAMPBELL, Greenock, said that it was with mixed feelings he performed the duty which had been devolved on him. On the one hand, he was pleased that the total sum contributed to the fund was larger than it had ever previously

been; but, on the other hand, he was sorry that the increase was from donations and not from the congregational associations. (Hear, hear.) The sum raised last year for the Sustentation Fund was £171,976, 9s., and the increase over the previous year was £256, 18s. 3d.; but it was owing to donations entirely that there was any increase, as the associations had rather fallen back than increased. At last Assembly they had resolved to make a forward movement, but owing to the unprecedentedly bad times they had done little or nothing to carry it out. (Hear, hear.) He hoped they had now got past the worst, and that a revival of trade would set in steadily, and that during the current year they would be able to do something to increase the minimum stipend of their ministers. (Applause.) He thought he saw tokens of reviving trade, although it was manifested in a direction they could not approve. He had observed on more than one occasion that the amount of fines paid into the Police Court was a very good gauge of the state of trade, and to those who looked to the increase of revenue that had recently taken place from that source in some of their large towns it was pretty manifest that trade was improving. (Applause.) If this was the case it surely may be expected that Christian people will manifest it by giving to Christian purposes, and that the sole evidence of the return of better times will not be left to the vicious and self-indulgent who waste their means in rioting and drunkenness. (Applause.)

He hoped that now an effort would be made in all their congregations to raise the fund, and that they would be successful in reaching the amount agreed on as a minimum stipend, namely, £300. When they considered the social position of a minister, the cost of educating a family, the equipment and replenishing of a library to keep up with the questions of the day, none would think £300 too much, more especially when it was remembered that in some parts of the country very little, if any, supplement was given. (Hear, hear.) The wonder was that men could be got to go through a long curriculum of study and labour for such poor emoluments. He was satisfied that it could only be because of the character of the work and of the promise attached to it by God Himself. (Applause.) But although men of learning and character were got to devote themselves to the work of the ministry, even with such poor prospects of a pecuniary kind, he did not think the Christian people should take their services without giving them a suitable remuneration. (Applause.) Much more than others they were entitled to be placed above the pressure of worldly cares; and when they ministered to the people in spiritual things, the least thing the people could do was to minister to them in a suitable manner in carnal things. (Applause.) To reach the £300 a strong effort would have to be made, and office-bearers and collectors would require to bestir themselves; but such an effort throughout their congregations, he believed, would be successful, and he trusted ere another year it would be made up. (Applause.) He had observed from the last annual statement of Free St. George's, Edinburgh, that the collecting for the Sustentation Fund was chiefly made by the deacons themselves. In many congregations this could not be done, but if the deacons assisted the collectors a little more than they did at present much good would result. (Applause.)

During last year deputies visited several Presbyteries with respect to their contributions. He had been one of them, and he must say he was not a little surprised at the state of matters he had found. In one Presbytery in which there were 29 charges only three congregations were self-sustaining; and in another, with 26 charges, only two were self-sustaining. (Hear, hear.) He had often heard the Highlands referred to as not giving as they ought, but these were not Highland Presbyteries, but Lowland Presbyteries, and situated in parts of the country where better results might be expected. He thought something might be said for the position of the Highlands, as in many places they could get little or no work to earn money; but in the Presbyteries to which he referred there were many substantial towns and manufactures of various kinds. In one of the Presbyteries there were nine or ten such towns, and in the other there were seven or eight. He thought some improvement was needed, and he trusted it would take place. (Applause.) Another thing which struck him as somewhat remarkable was, that though so few of these congregations were self-supporting, yet nearly all of them were receiving from the Surplus Fund. Out of the 29 congregations in the one Presbytery 24, and out of the 26 in the other, 22 were in this position. And he must say he did not feel satisfied with this state of matters. It was not exactly as it should be, and he

thought it was needful that there should be some check on the administration of the Surplus Fund. He hoped it was not the case, but if, as Dr. Wilson had said, there was in some Presbyteries a falling off in the membership, he could easily see the temptation that existed to reduce the membership, so that the congregations might apparently increase the amount given per member, and so become partakers of the Surplus Fund. (Hear, hear.) He would not like to accuse any Deacons' Court of doing this, but it was very remarkable that in some Presbyteries where the population had increased the members had fallen off, and that so many congregations were partakers of the Surplus Fund. (Hear, hear.) He considered it his duty to mention these facts, and he trusted that the office-bearers would endeavour to make their congregations self-supporting, and that in no case would they be tempted to decrease their numbers for the sake of getting anything from the Surplus Fund. (Applause.)

Dr. THOMSON, Paisley, in supporting the motion, urged that the Deacons' Courts of the Church should be in close correspondence with the collectors of the Sustentation Fund periodically, and especially at the commencement of a new financial year, for the purpose of stirring up the people to contribute to the fund as the Lord had prospered them. (Hear, hear.) At that season there are often changes of abode, or accessions, and it often happens that parties from not being known to the office-bearers and collectors are overlooked, and great loss is sustained in consequence. This would be remedied if the lists were periodically revised, as well as carefully observed from month to month during the year, so that all our people may have a fair and full opportunity of giving their contributions to this important fund. (Applause.)

Mr. R. MACAULAY, Irvine, as a member of the second Presbytery of Irvine, referred to by Provost Campbell, stated that trade there had been in a very bad state indeed, and although efforts had been made to make up the deficiency in the contributions, they had not been able to do so. He trusted, however, that, with reviving trade, they would soon have an increase. He might say that although their income as ministers was not so large as it might have been if they had adopted another profession, yet neither their barrel of meal nor their cruise of oil failed, and that although they suffered in a pecuniary sense they enjoyed blessings which made up for the luxury and comfort others had. (Applause.)

One hour's experience of the presence and power of the Lord in proclaiming His Word imparts a joy unspeakable and full of glory, and this should encourage even your young men in looking forward to the ministry. Besides this it is due to our people to state that the figures in your books do not adequately represent their givings. Wherever the minister is absorbed with the spiritual interests of his congregation, the grace of God in the hearts of the people will carefully watch over and provide for all his temporal interests. (Applause.)

Mr. MACKENZIE of Kilmorack said—As one of the deputies appointed to advocate the third-more movement, I have to report that, in company with Dr. Guise of Creiff—and a more efficient co-deputy I could not have had—I visited the Presbytery of Abertarff. Our meeting with the Presbytery was at Fort-William, where the brethren received us warmly, and arranged for a scheme of visitation. We held a meeting in the evening in the Free Church, where some of the office-bearers of Kilmalie congregation were present. At the suggestion of Dr. Guise, the office-bearers of Fort-William agreed to begin the movement by adding their own share, and a stranger present in church during the addresses sent in a sovereign in aid of the movement. We subsequently visited the congregations of Balachulish, Glenurquhart, Fort-Augustus, and Glenmorriston. By a disappointment at Oban, I was prevented from keeping my appointment with the congregation of Kilmonivaig, although I offered Mr. Sutherland to return to repair the omission. Owing to the scattered condition of the congregation and the season of the year, it was not thought advisable to convene another meeting.

There are in this Presbytery four disjoined charges, North and South Balachulish, and Fort-Augustus and Glenmorriston. These charges, when disjoined, doubled their contributions, and it is said that in the meantime they cannot do much more, especially until their ministers are supplied with manses. The congregation of Urquhart, with whom I spent a Sabbath, is one of the strongest in the North, and can easily give the required increase.

In company with Dr. MacLauchlan and Mr. Duncan Grant, I visited the Pres-

bytery of Skye. Our meeting with the Presbytery at Portree was long and very cordial. As the other deputies, after visiting two or three districts, were required to proceed to the Lewes, it was left to me to carry out the movement in Skye. I visited the districts of Uig, Kilmuir, Vaternish, where I was entertained by Captain Macdonald, the proprietor, a warm Free Churchman, and preached on Sabbath by the seaside to a very interesting congregation. I then visited the congregations of Darinish and Brocadale. With the exception of Brocadale, all these congregations could very easily give the desired increase. In a word, I left Skye with a warm sense of obligation to all the brethren. Without exception, they welcomed me warmly, put their conveyances at my disposal, did their best to procure me good meetings, and to forward the object of my visit. Let me say, in conclusion, that I was glad to learn that in Skye adherents of the Established Church were known to contribute to the Sustentation Fund. One other remark. Considering that the past was a winter of unprecedented severity, and that trade and agriculture have been for some time past in a very depressed condition, there is no cause for discouragement, though the result should be for some time delayed.

Mr. M'KEAN (elder), Paisley, said it was a grievous thing that congregations which were not even self-supporting were supplementing their ministers' stipends by hundreds of pounds a year, which he thought was a matter which might very well occupy the attention of the Sustentation Fund Committee.

The deliverance of the Assembly was as follows:—"The Assembly approve of the report, and record their thanks to the committee, and especially to the joint-convener. The Assembly declare the dividend payable to all ministers on the platform of the equal dividend, and entitled to a full dividend, to be the sum of £160 for the past year. Farther, in accordance with the resolutions in reference to the Sustentation Fund, adopted by the Assembly 1867, this Assembly declare an additional dividend of £22 to be payable to all ministers on the platform of the equal dividend, whose congregations, besides having contributed £60 and upwards, have contributed at the rate of ten shillings and upwards per communicant during last year to the Sustentation Fund; and declare also an additional dividend of £11 to be paid to all ministers on the platform of the equal dividend whose congregations, besides having contributed £60 and upwards, have contributed at the rate of seven shillings and sixpence, but under ten shillings per communicant, during last year to the Sustentation Fund; the regulations passed by the Assemblies of 1867, 1874, and 1877, with reference to the distribution of the surplus, being always observed."

REPORT OF COMMITTEE ON THE EQUAL DIVIDEND PLATFORM.

Mr. D. D. BANNERMAN, Perth, gave in the report of the committee of the equal dividend platform, which stated that there had been during the year 18 cases of application for the calling of ministers in which the committee had seen no reason to raise any question as to their continuance on the platform of the equal dividend; and 11 cases of application for calls to colleagues and successors, in which the committee had seen no reason to disturb their present position as platform charges. The report also contained certain recommendations as to the admission of certain congregations to the platform of the equal dividend, these congregations being—Ardrishaig; Augustine Church, Glasgow; Kirkmichael; Greyfriars', Aberdeen; Bonnethill, Dundee; Coigach; and Darvel and Martyrs', Kilmarnock—all being admitted subject to the provisions of the Act III., section 2, of the Assembly of 1877. The committee also recommended that the congregation of Garelochhead should be placed on the platform of the equal dividend as a self-sustaining charge.

The report was approved of, and all its recommendations adopted.

BLOCHAIRN FREE CHURCH, GLASGOW.

An application was submitted from the congregation of the Free Church of Blochairn, Glasgow, to be put, as a congregation, in the position of a territorial mission, and to receive a grant from the Home Mission Committee. The Assembly agreed to grant the application.

REPORT OF COMMITTEE ON CHURCH AND MANSE BUILDING.

Dr. WILSON gave in the report of the Committee on Church and Manse Building, which stated that the committee had set apart £1100 for grants to manses, and £800 for grants to aid in the repair and alteration of churches, being the whole amount realised by the collection. From these sums various items of expense fell to be deducted, so that the committee had been enabled only to pass grants for manses to the amount of £940, and for churches to the amount of £790. The grants for manses during the past year had been uniformly £100, unless in very exceptional circumstances. The funds placed at the disposal of the committee were very inadequate to meet the urgent claims for church and manse buildings. The largest grants given did not exceed, probably, one-tenth of the sum that must be expended in their erection. It would be a singular benefit to a large class of the most needy congregations of the Free Church if, as the fruit of this biennial collection, a sum of at least three times the amount which the last collection yielded were placed in the hands of the committee. Dr. Wilson, in presenting the report, referred to the great hardships suffered by many congregations from not being able to receive grants from the committee for repairs and alterations on churches and for new manses, and expressed the hope that in future larger funds would be placed at the disposal of the committee.

Mr. GAULT, Glasgow, advocated the erection of manses in our cities and towns, such as had been carried out, on a considerable scale, by the Presbytery of Edinburgh. House rent cut very deeply into the income of city ministers, and thus, unless they had a supplement or private means, ministers from the country were discouraged in the undertaking of charges, where they were so much needed, in the midst of our dense populations. (Applause.)

Mr. M'TAVISH, Inverness, moved the adoption of the report, which was unanimously agreed to.

LETTER TO THE IRISH PRESBYTERIAN CHURCH.

Dr. RAINY said that it fell to the Assembly this year to prepare and send a letter instead of a deputation to the General Assembly of the Irish Presbyterian Church. That duty had been intended for their beloved father, Dr. Main; but he regretted that they could not, in present circumstances, expect Dr. Main to discharge that duty, and he begged respectfully to propose that they should ask Dr. Elder, of Rothesay, to prepare a letter to be sent to the Irish Presbyterian Church.

The motion of Dr. Rainy was agreed to.

LETTER FROM THE ENGLISH PRESBYTERIAN CHURCH.

Sir HENRY MONCREIFF read a letter which had been received from the Synod of the Presbyterian Church of England, signed by Dr. Bruce, the Moderator of that Synod. The letter conveyed the cordial greetings of the Synod of the English Presbyterian Church to the General Assembly of the Free Church of Scotland, and reported that there was a gradual but solid progress in the extension of the Church at home and in their missions abroad. The letter also stated that the English Presbyterian Church had reason for thankfulness that they had been kept free, to a remarkable extent, from internal controversies connected with the faith.

It was agreed to record in the minutes that the General Assembly received with satisfaction and thanks the letter from the sister Church.

CONFERENCE ON STATE OF RELIGION AND MORALS.

It was agreed, on the suggestion of Dr. WILSON, the Clerk, that the Assembly should meet on Thursday morning, at ten o'clock, to resume the conference on the State of Religion and Morals.

REPORT ON FUND FOR PRE-DISRUPTION MINISTERS.

Mr. WILLIAM WOOD, Convener of the Committee for the Distribution of the Fund raised for the Pre-Disruption Ministers, reported that the amount of the fund placed at their disposal for the year 1880–81 was as follows, namely:—Church-door

collections contributed by congregations, £2030, 15s. 9d.; donations, legacies, &c., £313, 15s. 3d.; interest, £1, 12s. 6d.—together, £2346, 3s. 6d. During the past year the funds placed at the disposal of the committee had enabled it to make another large step towards equalising the grants to all ministers of the Disruption. The Fund was carefully watched, another committee was enabled to make up the stipends of parochial ministers still in full charges to £200, and of *quoad sacra* ministers to £190, and giving grants of £40 and £30 respectively to those having colleagues or *emeriti*. Before striking the payments to those in full charges, an equal dividend of £153, congregational supplements, and grants from trusts had been taken into view.

On the motion of Dr. BEGG, the report was adopted, and the thanks of the Assembly given to the Committee, and especially to its convener.

NOTICE OF MOTION IN REGARD TO PROFESSOR ROBERTSON SMITH'S CASE.

Professor BRUCE, Glasgow, gave notice that he intended to move the following motion on Thursday, when Dr. Adam brought forward his motion on the case of Professor Smith:—"That the Assembly, considering the summary removal of Professor Smith from his chair would be an act inconsistent with the scriptural principles of discipline and the form of process hitherto observed in this Church, and contribute nothing to the settlement of those vital questions regarding the truth of Scripture which are of lasting importance to the peace and spiritual welfare of the Church, declines to give effect to the said resolution as proposed in the motion now submitted to the house." (Applause from the students' gallery.)

THE ELECTION OF A PROFESSOR OF SYSTEMATIC THEOLOGY.

The Assembly proceeded to take up the Report of the Committee on the Election of Professors.

Dr. BEITH gave in the report of the committee, which stated that returns had been received from 59 Presbyteries and 10 Synods, proposing 19 names for the chair of Systematic Theology in the New College, vacant through the resignation of Professor MacGregor. Dr. Beith also read letters which had been received from Mr. Bannerman and Dr. Goold declining to be nominated for the vacant chair.

Professor BRUCE, Glasgow, said that he rose on behalf of his colleague, Dr. Candlish, to request that his name should be withdrawn from the list before the Assembly. He would only add that, while it would have gratified him personally to see an honour conferred on his brother, Dr. Candlish, and while he felt that there was no honour which it was in the power of the Church to confer on a professor which might not fitly be conferred on him, still, it would give himself and his colleagues in the Glasgow College satisfaction to learn, from this decision on the part of Dr. Candlish, that they would be saved any risk of having a beloved colleague taken away from their Hall in the West. (Applause.)

Sir HENRY MONCREIFF rose, in accordance with previous notice, to propose that Dr. Watts, of Belfast, be selected to fill the vacant chair of Systematic Theology in the New College. He began by quoting from a testimonial written in favour of Dr. Watts by the late Principal Candlish, in which the Principal described an article written by Dr. Watts as "one of the most masterly productions" he had found on the subject treated of, and went on to say—"I could not help saying to myself, 'Here is a true theologian,' and one well worth keeping in view if we have at any time a Divinity Chair to fill." He (Sir Henry Moncreiff) felt on reading that testimonial that if Principal Candlish had been spared to them just now he would have been ready to propose Dr. Watts. No one, sir, he said, need be surprised that with that testimony before him, he should now bring forward that proposal. He did not mean in the slightest degree to disparage the claims of Dr. Laidlaw, who might well be looked to as one to be chosen for a Professorship; but Dr. Watts had a combination of high qualifications for the chair now vacant. He had been very successful in the chair of Systematic Theology he now occupied; and he was an able writer in defence of the truth; and he thought that, in existing circumstances, it was very important that they should elect a man who had been tried as a theological teacher. (Applause.) Dr. Laidlaw might be eminently qualified, but he had not yet been tried as a theological professor; and they had in Dr. Watts a man who

had been so tried, and whose success had been undoubted. (Applause.) It appeared to him that, in present circumstances, it was of great importance to the Free Church to appoint a man whose appointment would put a mark upon what they were doing, and would tend greatly to exalt the character of the Church for sound theological views, and with a view to the maintenance of those views in the future. He thought it would not only be for the credit of their Church, but for the honour of its Great Head, if they agreed to appoint Dr. Watts. He had been told that he was favourable to instrumental music. (A laugh.) He thought it was very likely that, in some quarters where that was not objected to, Dr. Watts might not have objected to it; but he was thoroughly persuaded that if Dr. Watts came among them—(cries of "Oh")—he would be the last man to think of proposing the introduction of instrumental music. He, therefore, took the liberty of proposing Dr. Watts for the vacant chair. (Applause.)

Dr. BEGG, in seconding the motion, said that if they all desired the best man to teach systematic theology in their college, it would be hard to suggest any individual more likely than Dr. Watts to accomplish that object thoroughly. Dr. Watts was in the vigour of life, being fifty-two years of age, and he had distinguished himself, not only in this department of theology, but in the department of apologetics. Some people were ready to say, "Oh; but he is an Irishman"—(laughter)—he did not know that he was an Irishman; but, why not? Surely it would be a graceful thing if they could exchange a man with the Irish Church now and then, as well as exchange letters. He thought they should hail the opportunity of bringing fresh blood into their Church—being not without the need of it—and especially if that fresh blood had reference to the maintenance of principles which had been seriously called in question amongst them as to Dr. Watts' views on worship. He (Dr. Begg) did not agree with these in so far as they differed from their own views, and he told them candidly that if he could see a man as eminent as Dr. Watts, who would more thoroughly sympathise with his (Dr. Begg's) views on worship, he would prefer that man; but he had no hesitation in saying, as the result of inquiries he had made, that he had no doubt whatever that Dr. Watts would adhere to our Confessional doctrine if he subscribed to our formula, and would not introduce his views on that subject into their Church courts, and he hoped that those who might speak on that question would be as consistent when they came to vote upon the subject on Saturday in that house. He was very far from making light of it, and he did not know the opinions of Dr. Laidlaw on the subject, but he thought it was not unlike the libel question—it came in where an object was to be served——

Mr. HENDERSON, Crieff—I rise to order. That is an imputation referring to business not before the house, and I object to it; and in the name of all who voted in the minority last night, I protest against such imputation being made upon us, and I ask Dr. Begg to withdraw it. (Applause, and cries of "Withdraw," and counter cries of "Go on.")

Dr. BEGG—I won't withdraw anything. No answer was made last night to my statement that it was the very persons who were clamouring for a libel who formerly got the libel withdrawn. I do not mean by the language I have used to impute any bad motives; but I simply intended to refer to the fact that matters were sometimes brought forward in one relation which were conveniently lost sight of in another. (Laughter, and cries of "Oh.")

I just say that I hope our friends will not be misled on this subject. I don't object to other candidates, but I speak of Dr. Watts, and I say that I believe if we wish before the public to make it quite clear that we are determined to have the principles of our Church in regard to systematic theology maintained by the most eminent man we can get, and by the most sound man on whom we can lay our hands, we cannot do a better thing to-day, in the face of the Church and the Christian public, than appoint Dr. Watts to this vacant chair. (Applause.)

Dr. ADAM, Glasgow, proposed Dr. Laidlaw, of Aberdeen, referring to him as having been a most distinguished student and as being an experienced minister of the Church, which he thought a matter of the greatest importance. Possibly, if that had been attended to hitherto, they might have been rid of a great many of their recent troubles. Dr. Laidlaw was also an accomplished theologian, as was proved by his Cunningham lectures, published under the title of "The Scriptural Doctrine of Man." In that work there was evidence of great learning, both in its ancient

and modern departments; and while the orthodoxy of the work was conspicuous, it was an orthodoxy of the right sort, being adapted to the necessities of the present day. Dr. Laidlaw prized and preserved all the treasures of the past; but he also knew how to use them in relation to the features and circumstances of the times in which we are living. Dr. Laidlaw was well fitted to exercise a powerful influence on young men. Sir Henry Moncreiff had read a certificate from Principal Candlish which had been written thirteen years ago, but he was quite sure that they were not now in the circumstances they were thirteen years ago. He believed it would be a calamitous thing in present circumstances, and would misrepresent their Church to the Christian world, if they did anything at that moment fitted to produce the impression that they had so lost confidence in all their brethren belonging to their own Church, that they could not find one whom they could safely venture to place in the chair which was now vacant. (Cries of "Oh.") There were no doubt painful feelings among them at present; but surely it would be the part of wise men to do everything to soften and sweeten those feelings, instead of by any act doing what might have a tendency to embitter them in time to come. (Applause.) Dr. Watts was known as the conspicuous leader of a party in his own Church that was threatening to divide that Church on the question of instrumental music. As an honest man, having the courage of his opinions, he might be called upon to defend his own views in their Church; and he felt that he would have a certain responsibility if, by his vote, he placed him in a position where he might do so. He admitted that Dr. Watts was an accomplished theologian, and he would be sorry to say a word in his disparagement; but on the general merits of the two men, and especially on those merits in relation to existing circumstances among themselves, he was persuaded that the wise and right thing for that Assembly to do would be to elect Dr. Laidlaw. (Applause.)

Dr. WILSON said that since Mr. Bannerman's name had been withdrawn he had found a difficulty in making up his mind among the remaining candidates. He knew Dr. Watts personally, and he had no doubt whatever that he was a very able Professor. In regard to Dr. Laidlaw, he had an equal, if possible a still stronger conviction, as to his capabilities of forming an efficient Professor of Systematic Theology. After comparing the merits of the two, he had felt himself constrained and shut up to second the motion of Dr. Adam. (Applause.)

Professor BINNIE, of Aberdeen, rose with several other members of Assembly to speak, and some discussion ensued as to whether Professor Binnie should be heard; but on several members claiming the right to speak if Dr. Binnie should be heard, it was agreed, on the suggestion of Dr. RAINY, to adhere strictly to the former practice in such cases, of hearing only the movers and seconders of the candidates.

The MODERATOR having asked if there was any other candidate to be proposed, and received no response,

The Assembly then divided, when there voted—

For Dr. Laidlaw, ...	364
For Dr. Watts, ...	200
Majority for Dr. Laidlaw, ...	164

The announcement of the numbers was received with loud applause from the students' gallery.

The clerks were instructed to communicate the decision of the Assembly to Dr. Laidlaw, and the Assembly adjourned at twenty minutes to four o'clock.

EVENING SEDERUNT.

The Assembly resumed at seven o'clock—Rev. Dr. Laughton, Moderator.

REPORT OF COMMITTEE FOR THE HIGHLANDS AND ISLANDS.

Dr. M'LAUCHLAN, convener of the Committee for the Highlands and Islands, gave in the report of that committee. In doing so, he said—I have the pleasure now of laying on the table of the General Assembly the report of the committee for

hlands and Islands for the past year. I shall also take the liberty of making marks on the report, and especially on the more prominent and important it. I need hardly say that, as usual, it divides itself into two branches—me and the expenditure—and I may make some reference to both, as well me other matters that concern the wellbeing of our Church in the High- As will be seen, by referring to the report, the total income of the committee year is £4144, 14s. 11d. This sum is made up of several items. There is, all, the public collection by authority of the Assembly, which yielded the £2449, 16s. 2d. This is £45, 4s. 1d. more than the collection for last year, considerably less than in previous years. Perhaps it is not difficult to the cause of this decline. In all probability it has arisen from the existing on in all commercial circles. The working classes, who are a chief support Church and its funds, and who in many cases are liberal contributors, have suffered in their circumstances, and we suffer in consequence. This is a f difficulty to a committee like this, who have a fixed sum to pay, whatsir income may amount to. It is cause of thankfulness, however, that e year there has been an advance. Another item in the revenue of the tee is that derived from legacies. This amounted over the year to £170, 4s. 5d. ar the amount was £1660, 3s. 9d., showing a difference of £1489, 19s. 4d. s proved a serious decline for the committee. On the faith of a larger the committee had enlarged their expenditure, not that they felt warranted e the extreme limit of their income, but taking this sum into an average al years, they extended their expenditure to the limit of what they judged st they find that this year's revenue from legacies is far below the average, given cause for some anxiety to the committee. Another item in their is the juvenile offerings, which amount to £69, 4s. This is one of the teresting of the items in the account. It is delightful to find the young of rch taking an interest in this home mission work, and to find, especially, f them in purely Lowland charges showing their interest in the Highlands nds. The juvenile offerings for last year were £86, 6s. 1d., so that there siderable rise in the amount.

ther item in the revenue of the committee, and one of special interest, is the reom the stations supplied by them. These amount to the sum of £370, 6s. 7d., st £388, 12s. 7d. last year, indicating a decline of £18, 6s. This item is in the returns of these stations to the Sustentation Fund. It is an item which he interest taken by local parties in the work, and indicates beyond a question y are quite willing to take their own share of the burden of their supplies. een supposed by some that our Highland adherents were not willing to take oper share of this burden on themselves, and were too ready to lean on their in the South for their supply of ordinances. I am not going to say that f the kind may not exist, and, if they do, am not prepared to defend them. ish to call special attention to this item in our revenue as affording distinct e that our people in the Highlands are not unwilling to contribute to the of those who labour among them in spiritual things. In judging of what e it must not be forgotten that the people in the Highlands generally have means of contributing so liberally as their brethren in the Lowlands. It is ing to observe that the fishermen at the great fishing stations contribute an is sufficient to supply the expense of the deputies sent to labour among The sum of all the items which goes to make up the revenue of the tee amounts to £4144, 14s. 11d. as against £5230, 0s. 11d. received last dicating a decline to the amount of £1085, 6s. The expenditure amounts 83, 3s. 2d. as against £5646, 10s. 9d. last year, showing a diminution to ent of £763, 7s. 7d. This has been accomplished by economising on every nd specially by reducing the salaries of agents, a step the committee were nwilling to take. They were glad when three years ago they were enabled the salaries, and they feel regret in being obliged to reduce a portion of . But they have felt all along that they were only entitled to expend the eed at their disposal by the Church.

ore proceeding to report upon the work done during the bygone year, I may for advert to the changes which have taken place in the Highlands and Islands the death of ministers. Two years ago I had to report that there had been

no death of a minister throughout the whole field. This year it is different, for no less than five have been removed by death. The first of them was the Rev. John Macdonald, of Fearn, in the county of Ross. Mr. Macdonald was a man held in high esteem during a ministry extending from 1843 to 1880. He joined in the testimony of this Church at the outset, and maintained it with unbroken consistency till his death. As a preacher, he was calm, clear, and impressive, leaving on the minds of hearers a deep sense of his sincerity and earnestness. He was eminently sound in the faith, holding forth Christ and salvation by grace as the great objects to be presented to sinners and to saints. The congregation to which he ministered was a large and influential one, and one deeply attached to the person of their minister. Another of our ministers whom God has taken is the Rev. Norman M'Leod, late minister of North Uist, in the Presbytery of Skye and Uist. It would not be just to the memory of a good man to allow an opportunity like this to pass without any reference to it. Mr. M'Leod deserved well of the Free Church. Few men did more for her in his own field, few men endured more in her behalf. Minister of the Parliamentary Church of Trumisgarry in 1843, he might have had his choice of parishes rendered vacant at the time. But he chose rather to suffer with his evangelical brethren than to enjoy all the advantages belonging to the Established Church. He withdrew from the Establishment readily and heartily, and devoted himself to the work of this Church in the island of North Uist. Among a people not able to do much for him, with a large and increasing family, and in the face of the dissatisfaction of some of his friends, he continued to labour to the end as a Free Church minister among a large population, among which he faithfully broke the bread of life. It will be no easy matter, in many respects, to fill Mr. M'Leod's place in the Outer Hebrides. Another of our departed ministers is the Rev. Donald Corbet, of Kinlochbervie, in Sutherland. Mr. Corbet was settled in Kinlochbervie in 1864, but had long ministered in various stations previously, and ministered with acceptance. He was a sound divine, preached well, and won, by the consistency of his life, the respect and esteem of all those among whom he laboured. It is difficult for others differently situated to understand how much force of character as well as Christian zeal it needs in places so isolated as Mr. Corbet's charge to keep a minister from becoming indifferent or desponding in his work. He is far from other ministers, and often far from the mass of his flock. Mr. Corbet was a man of considerable literary attainments, and well acquainted with the religious history of the Highlands. Another minister has been removed in the person of the Rev. Alexander Mackintosh, of Paisley Free Gaelic Church, a younger man than any of the others, but a man of real worth, of good business habits, and of most consistent Christian character. The Church has lost a valuable minister in the death of Mr. Mackintosh. The last of those taken away from us is one nearly related to myself—a brother beloved—the Rev. Simon Fraser M'Lauchlan, of Cawdor. I feel the delicacy of referring to a case like his, but I am sure that I will be accused of no bias more than justly favourable, when I say that he was a faithful minister of the New Testament, a man of culture and grace, who joined with unswerving consistency in the Disruption testimony, suffered much in its behalf, and adhered to it firmly to the end. None that knew him would deny that he was in many respects a model of a Christian minister. (Applause.)

To advert for a little to the business of the committee for the last year. The committee has no jurisdiction in the matter of sanctioned charges, but usually when vacant they are applied to to provide a supply of ordinances for such charges. This is often a matter of some difficulty, more especially in the face of the fact that each congregation wishes to have the best men that can be got. The best men are usually picked up very soon, and the committee are obliged to afford such help as they have at their disposal. Congregations are also averse to having vacant Sabbaths, but with the present supply of probationers, and the number of applications made, it is not to be avoided, and congregations must just bear their share of the general inconvenience. It will be seen by the report that twelve settlements have taken place during the last year—a larger number than usual. It may be interesting to the Assembly to know that ten of these were of probationers, and that every call was unanimous. This shows that our Highland congregations are not so troublesome as some of our friends suppose. There are thirteen vacancies now, some of them in large and important congregations. The friends of the Free Church in the

Highlands cannot but hope and pray that these vacancies may be well filled up. Never had the Highlands more need of an efficient ministry. In their present transition state they have need of leaders who can judge wisely of what Israel ought to do. The stations on the committee's roll number thirty-nine. Of these eighteen are regular stations, and twenty-one are entered as miscellaneous. These stations are the principal fields of the committee's operations. A glance at the list of them as seen in the report will show how wide is the space they occupy, and how important a place they fill. One of them is St. Kilda, which this church has supplied with ordinances for many years at an expense of £80 a year, part of which is furnished by an endowment. The Society for Propagating Christian Knowledge have a fund at their disposal for supplying a minister to St. Kilda, which has been in abeyance, and no doubt accumulating, for the last thirty-seven years. Would it not be a just and equitable thing that they handed that money over to us? It would unquestionably yield a handsome allowance to the minister. Other stations will be found scattered over the country which are full of interest. At some of them new churches have recently been built, as Struan, in the Presbytery of Dunkeld; Acharacle, in the Presbytery of Mull; Croick, in the Presbytery of Tain; and Arasaig, in the Presbytery of Abertarff. These new churches, free of debt as they nearly are, are indications of life and energy among our people. At Dalwhinnie, in the heart of the Grampians, we employ a student during the summer months for the accommodation of the large number of strangers brought there by the shooting and the fishing in the locality. The congregations at the herring fishing stations at Peterhead, Fraserburgh, Wick, and elsewhere, as well as those on the Irish coast, were large and interesting, and we cannot but believe, from the reports of the deputies, that good has been done. Thousands congregate to hear the Word. The number of preachers for the supply of these stations is much less than is desirable. The whole number on the committee's roll is eighteen, with three ordained ministers. Of these, three have been licensed since last Assembly. The committee are glad to report that there is the prospect of some students being licensed this year. Even with this addition, however, the demand for the services of probationers is such that the committee will barely have a sufficient number to supply all the stations and other vacancies. In addition to probationers, students have been employed in various places. These have generally proved very acceptable. Indeed the committee could not have accomplished one half of their work without availing themselves of their services. In the accounts the students are classed with the catechists, which serves to raise the sum charged for the salaries of catechists to a much larger amount than would otherwise appear. These student-missionaries are doing good work for the Church, and acquiring valuable experience for themselves as looking forward to the gospel ministry.

As to the supply of students, the committee has again, as usual, to acknowledge obligations, and great obligations, to the Ladies' Associations in Edinburgh, Glasgow, and elsewhere for the Religious Improvement of the Remote Highlands. These associations are meeting with special difficulties in carrying on their work. The public schools are costly, and every means are employed to draw the pupils to them in order to secure the Government grants. This cannot be hindered, but there are numerous localities still where our schools may be useful, and even now there are about sixty students looking forward to the ministry of the Gospel employed. To Miss Abercrombie and her excellent coadjutor, Miss Rainy, as well as to the ladies in Glasgow who have taken up the work of the late Mrs. Crichton, we owe a large debt of obligation. Their supporters in London, Liverpool, Perth, Dundee, Aberdeen, and elsewhere, are also doing us a great service. May the Lord richly reward them.

I must advert in a word to the generous action of Mr. Mackinnon of Balnakill and his friends in favour of our Church extension charges. It is in the knowledge of the Assembly that these gentlemen have for several years provided a supplement for the Church extension ministers in the Highlands, raising the stipends of married men to £150, and of single men to £120. This has been a most generous and acceptable benefaction, and entitled the donors to the best thanks of the Church. Long may these gentlemen be spared with both the will and the ability to do such things for the cause of Christ. The Binny Webster Fund has been dealt with according to directions of the late excellent donor.

It has afforded £11 for last year to each of thirty-four ministers recommended by their Presbyteries, and otherwise judged to be of the number intended in the will of Mr. Binny Webster. The fund is likely to turn out larger than was anticipated, and the committee have found themselves able for this year to raise the allowance to £12. This is a source of much satisfaction to the committee. This sum will be paid half-yearly, half now and half at Martinmas.

The endowment scheme is referred to in the report. This fund has not made any great progress, though no fund has been a more real benefit to poor charges. There are twenty of such endowments now in the Church, and consequently twenty ministers, when otherwise they could not exist. The whole endowment fund amounts at this date to £17,603. The committee took action during the year in a matter of considerable public interest—a census, in connection with the national census, of the Gaelic-speaking population of Scotland. It was thought to be a subject of very considerable interest to all engaged in promoting the religious and educational wellbeing of the Highlands, while students of ethnology and philology would derive from the results most interesting and valuable information. The committee, so early as April 1880, memorialised Her Majesty's Government on the subject, and it was thought that as the concession of a similar census was made to the Irish in 1861, there would be no difficulty about a census for the Highlands in 1881. The memorial of the committee was followed by memorials from Celtic societies in Inverness and Glasgow, while the matter was mooted in Parliament by Mr. Fraser-Mackintosh, M.P. for the Inverness Burghs. Difficulties were, however, made by the Government, for what reason it is hard to understand, unless it be the difficulty that the Anglo-Saxon uniformly finds in understanding anything that has to do with the national feelings of the Celt. It would have been well for the Celtic races in the three kingdoms if there had been less of this among English statesmen. After a long delay, the concession was latterly made, but clogged with the condition that no name was to be inserted in the census paper but that of a person speaking Gaelic habitually. No remonstrance was sufficient to change this unnecessary and unprofitable addition to the census paper. The object with us was to know the number of Gaelic-speaking people, which has not been attained even approximately, and we shall only be able to know with some degree of accuracy, and less, I fear, than we would wish, the number of those who make use of the language in connection with their daily life. We shall not be able, however, to form an accurate judgment on the subject of the Gaelic census until we see the results.

With regard to the general state of the Church in the Highlands, there has not been much change to report. The most hopeful thing is connected with the state of religion, which seems to have had a measure of revival in several districts. It is not easy at this distance to judge of the state of religion in the Hebrides, but men themselves sound in the faith and of solid judgment have reported with confidence that there has been a genuine work of grace in Stornoway, in parts of North Uist, in Oban, Mull, Kilchronan, and elsewhere. Would that this work were to spread, and to increase in depth and power. It is what we need in the Highlands and Lowlands, and would be the true remedy for most of the evils that affect us as a Church. I desire very earnestly to commend our work to the prayers of the Church. May the presence of the God of Israel be with us. (Applause.) Dr. M'Lauchlan, after presenting his report, stated that, owing to his growing years and diminishing strength, he did not feel that he was able longer to continue without assistance the work of the convenership of this committee. He had been seven-and-twenty years in the convenership of this committee—twenty-six years as convener, and one year as vice-convener under Dr. Candlish; and he was now going to ask the Church either to relieve him of the work altogether, or to provide some assistance for him. He would like, if it should be the will of the Church, to be able still to nurse a few of the schemes in connection with this committee—(applause)—but he must request the Assembly to give him help with the work of the convenership, or he would be compelled to resign it altogether.

Principal RAINY said he had been asked by Dr. M'Lauchlan to move the adoption of this report, and in doing so he referred to the responsibility lying upon the Free Church of Scotland in connection with the position they occupied in the Highlands and Islands. In many other parts of the country, if they should fail to perform their duty, there were other influences and other Churches at work which would, to

ne extent, make up for their failure; but there were large portions of the High-
ds and Islands in which, if there should be anything like a blight on their spiritual
as a Church, it would be a very deadly calamity, indeed—a very great and sore
l. The Free Church of Scotland, therefore, ought to feel its responsibility in
king, by prayer and faith, to be and do what the Church of Christ should be and
to its adherents, situated as their adherents were in the Highlands. (Applause.)
rhaps they sometimes failed fully to realise as they ought to do how much they
ed as a Church to the country. How often did they find that the ablest, the most
elligent, the most helpful, and the most effective of their individual men were
n whose Christianity and whose loyalty to the Free Church, whose character, in
far as Free Church principles were in their blood and bone, had been nursed in
all country congregations. (Applause.) And if that was true generally, he had
n often struck with finding how much of thoroughly loyal, intelligent, large-
arted Free Churchism was embodied in men who now belonged to the Lowlands,
having become partakers of the commercial activity of the Lowlands, but who
l at the heart of their character recollections, impressions, and convictions, and
memories that were nursed in Highland homes. (Applause.) Referring to Dr.
Lauchlan's request to be assisted in the work of the convenership of the committee,
. Rainy proceeded to pass a high eulogism on the manner in which Dr. M'Lauchlan
d for so many years devoted himself to the work of the committee, dwelling on
s wonderful knowledge of the Highlands, and of all who were likely to assist in
emoting Christian work in the Highlands, on his constant industry, and on his
llingness at all times—while attending to the duties of his own congregation most
ccessfully—to lay his mind continuously under the burden of administering the
rk of the committee of which he was convener. He could assure Dr. M'Lauchlan,
the name of the Church, very cordially of the regard and honour in which he was
ld by the Church; and that the Church would not willingly dispense with his
rvices as convener of the committee, though they would at once respond to his call
r assistance in the work. There was not time at present to consult as to any
rmanent arrangement, and what he had to propose was that, for one year, Dr.
'Lauchlan should be requested to make use of any member of the committee
hom he chose to assist him until a more permanent arrangement could be made.
e would therefore move the following as the deliverance of the Assembly:—"The
sembly approve of the report, and record their thanks to the committee, and espe-
ally to its convener. The Assembly gratefully recognise the eminent services
hich have been rendered to the Free Church in connection with the committee for
ore than a quarter of a century by Dr. M'Lauchlan. They deeply regret to learn
at the declining strength incident to advancing years renders it impossible for Dr.
'Lauchlan to continue unaided the manifold labours devolving on the convener
this committee. The Assembly, sensible of the value of the convener's services,
nestly desire their continuance, as far as he may be able to render them, and
therise and desire him to employ such assistance as he may require in carrying
n the work of the committee during the present year." (Applause.)

Dr. WILSON, in seconding Dr. Rainy's motion, said the Assembly must feel
eep regret at the announcement made by the convener of the committee, though
at had not come upon them unexpectedly or too early. His conviction was that
d it not been for his love for the Highlands, and his love for the work of this
mmittee in which the Highland population were so deeply concerned, Dr.
'Lauchlan would before this time have made the statement he had now submitted
the house. He was confident of this, that the General Assembly not only recog-
ised the eminent services of Dr. M'Lauchlan in time past, but the desirableness, as
ng as his remaining strength would admit of it, of retaining these services for the
nefit of the Celtic population. (Applause.)

Mr. MACGILLIVRAY, Roseburn, suggested that Principal Rainy should be
sociated with Dr. M'Lauchlan in the convenership of the committee, stating that
is was the general wish of the Highland ministers, and referred to the noble ser-
ce Dr. M'Lauchlan had rendered to the Church.

Mr. STUART GRAY, of Kinfauns, spoke of the strong hold the Free Church had
the people of the Highlands. Any one who visited the Highlands would see
ether the Established Church was well attended or not. A few friends of his who
at into an Established church in the Highlands found that they more than doubled

the congregation. (Applause and laughter.) He considered that the work carried on by this committee was productive of beneficial results in many ways, and instanced the provision made for preaching to the fishermen engaged in herring fishing at different parts of the coast, where the arrival of the ministers or agents was always welcomed, and also commended the employment of probationers or students in these districts of the Highlands to which summer visitors from England and our large towns resorted, as affording the only means of preaching the gospel and spiritual teaching. In regard to the retirement of Dr. M'Lauchlan he considered that, when the history of the Highlands of the present century came to be written, the name of Dr. M'Lauchlan would be connected with it as one who had done all he could for its welfare, and as one who was held in high respect throughout the Highlands. (Applause.) He joined heartily in the appeal to the Church to strengthen the hands of the committee.

Dr. MACKAY, Inverness, also spoke of the importance of the work of the Free Church in the Highlands, and bore his testimony to the great services Dr. M'Lauchlan had rendered to the committee.

Dr. ELDER, Rothesay, appealed to the Assembly to deliver the committee from its present embarrassment. He called attention to the fact mentioned in the report, that the committee, owing to the deficiency in their funds, had been compelled to reduce the salaries of their agents rather than curtail their operations. This, he said, was surely a course which the Assembly must deeply regret, and which ought to be rendered unnecessary as soon as possible. The awakened state of the people in several Highland districts, as now reported to the Assembly, should specially commend this object to the friends of true religion. He cordially hoped that Dr. Rainy would consent to act as joint convener of the committee, and expressed deep sympathy with Dr. M'Lauchlan, who has so ably and so long discharged his duties as convener.

Mr. FRASER, Rosskeen, said—I have heard it remarked as anomalous, that members from the Highlands seldom addressed this house on this subject, in which they had so deep an interest. This is to be accounted for, not from want of interest in the work of the Highland Committee, but from their native modesty. There is not a more important part of the Church's work than that which devolves on this committee. Considering the extent of the territory and the diversified nature of the claims devolving upon them, the field embraces almost half the surface of Scotland. The last census shows a vast decrease in the population of our Highland parishes, but still there are from 150,000 to 200,000 who prefer to listen to the Word in their mother tongue. From the period of the Disruption to whom have they looked for gospel ordinances? Has it not been to the Free Church? and nobly has she come to their help. Indeed it would appear as if the Established Church was prepared to give up the Gaelic in Highland parishes, seeing their efforts in that way has done so little to bring back the Highlanders. In proof of this, that Church has sanctioned the induction of ministers who cannot speak Gaelic to Gaelic-speaking parishes. In the Glasgow Assembly of 1843 my predecessor, Mr. Carment, said, "All the residuaries of Ross-shire could at present be easily accommodated in a tolerably-sized room; and so far as I can learn a tolerably-sized barn would accommodate all the Gaelic hearers attending any Sabbath the thirty-one charges of the Established Church in the Synod of Ross. I heartily enter into the interim arrangement proposed to meet the request of the convener in his present state of health. I cannot conceive anything that would gladden his heart more than to see a good balance at the end of the year. It was painful to have doers of usefulness claiming the assistance of the committee, and to be compelled to refuse them, so as not to overdraw its accounts. The temporary arrangement gives time to the Church to show how much she has valued the services of Dr. M'Lauchlan for the last twenty-seven years. Our convener is naturally sensitive, and I hope his feelings will be consulted. What a monument to his services the £18,000 of endowments. In pleading the claims of the committee, let me conclude with the request of the convener—let me ask the prayers of the Church for times of refreshing from the presence of the Lord over all our borders, that the Lord of the Harvest would thrust forth labourers, men for the times, Spirit-taught, Spirit-filled, Spirit-chosen ministers of the Lord Jesus Christ. Then will our Church prosper; then will her

ls be builded, her battlements manned with faithful watchmen, and her hosts mus-
ed, numerous and invincible, for the world's battle and the Church's final victory.
Principal RAINY, having stated in regard to the suggestion made that he should
ept the office of joint-convener, that this matter should be allowed to lie in
eyance for another year, the report was unanimously adopted.

HOME MISSIONS.

Dr. ADAM gave in the Report of the Home Mission Committee. In the course
a long and interesting address, he said there were 33 mission stations, drawing
nual grants of £40 from the committee. As these grew in numbers and resources
ey rose to the rank of ministerial charges, though some simply supplied felt wants
the districts where they were situated, and from the limited population or other
uses could hardly look forward to becoming regular congregations. Only one had
en added since last Assembly, and it had features of special interest, viz, Sand-
ven, in Aberdeenshire. After giving some information regarding this station,
. Adam proceeded to speak of the territorial department, in which he said there
re six missions of this class, the grants being double the amount of those given to
dinary extension stations. Regarding new missions, Dr. Adam said—Two new
ns have been added—Keppochhill, Glasgow; and Easter Road, Edinburgh. The
rmer, until lately a Congregational Mission, conducted by the West Church, is
uated in a district already populous, and which will grow as trade improves and
e city extends. It has an iron church, and the members number 86. The latter,
ster Road, is under the charge of Mr. Pirie, well known for his successful labours
the Cowgate. Though he has been only a few months at work, 146 lately joined
the first communion; and there is already a Sabbath school of 250, taught by
ness belonging to the congregation itself. Collecting for the Sustentation Fund
s hopefully begun, and a site for the church has been secured. There could
rdly be a more promising commencement. It is matter of regret that this im-
rtant district was not occupied some years sooner, for not a few have, in conse-
ences of the neglect, joined other communions, who would have greatly contributed
the life and strength of such a movement. There are twenty-five territorial
arges. Two of them—Dowanvale and Bainsford—have had excellent churches
cted in the course of the year. The annual schedules were not returned in time
admit of any account of them being laid before the Assembly, but those con-
cted with the Presbytery of Glasgow were reported on by the local committee,
d they exhibit some gratifying results. Of the 12 congregations in question, 3
w a decrease of numbers to the extent of 84, including one long vacant and
nsalously situated, and nine show an increase to the number of 277. The let
tings are not always stated, but in particular cases we find them given as 374,
6, 419, 500, 560; and, in judging of these figures, we must remember how
rerely the times have been pressing on the working classes. The attendance
the prayer meeting is often extremely good—50, 70, 80, 85, 155, 170, 200.
ere are 405 Sabbath school teachers, 4649 pupils, and 625 visitors and tract dis-
butors. The finances are, on the whole, satisfactory, though we should like to see
s Sustentation returns larger both absolutely and in relation to the congregational
ds. One of these charges, Cunningham Church, has within a few years risen
m nothing to such a position of strength that it is able to dispense with the Home
ission grant, and, to its credit, it has spontaneously come forward and intimated
is to the committee.

We have here one of the most successful and inspiring specimens of territorial
ission enterprise, and of course the result is largely owing to the wisdom and
votedness of the minister. Congregational missions come next in order. There
s 88 of these, 65 of them conducted by students, and 23 by probationers or
echists. The evangelistic agencies consist of the six deputies appointed annually
the Assembly, the brethren who are sent to labour at a number of stations on
east and west coasts during the herring fishing season, and the lay evangelists
ployed by the committee. There is abundant evidence that no small blessing
attended these special efforts. Congregations have been quickened, ministers
dened and depressed have had their hearts stirred and their hands strengthened;
the invitation to the great supper has been carried, as it could not otherwise

have been, into the streets and lanes, the highways and hedges. I was not a little struck when lately visiting a remote station to be received not as a stranger, but as an old friend, because of my having been there as an evangelistic deputy in 1846, that is 35 years ago. I was told what my text had been, and how I had illustrated it, all of which had been forgotten by myself, but was thus vividly and most pleasantly recalled. The Miners' Mission Department is one of great interest and importance. Various grants have been made for buildings during the year, as for a new church at Holytown, a hall at Stonefield, and manses at Cleland and Baillieston. But the chief assistance is given in support of a living agency. The former allowances to ministers and missionaries have been continued, and some new ones have been sanctioned, as will be found detailed in the report. A work is thus carried on in various mining centres which, but for this special branch of our scheme, would be impossible. No part of the mission field is more necessitous, and no part of it has yielded a better return for the labour bestowed and the expense incurred. Dr. Adam concluded by asking the Church to still further prosecute home mission work.

Mr. WELLS, Glasgow, joint-convener, said—The most pressing need of our Home Mission scheme is a genuine mission zeal in all our congregations. Increasing zeal would soon reveal that we have everything else that is required for the work. Only an indomitable enthusiasm can remove the mountains of difficulty, and accomplish the task God has given us among our outcast. A fervourless faith makes a poor missionary. It will never raise the sunken, for it will never earnestly make the attempt. No other corner in Christendom presents a more interesting and manageable mission field, and in no other country has the Church more ample resources for the work; the masses without are not too many for the masses within the Church, nor are they sundered by any hopeless chasm. We should have at least one earnest worker for every twenty families in our territorial districts; and Home Missions thus need legions of workers, but the Church has them, and holy zeal would make them, under God, successful, and increase among us that greatest of gifts, the creative spiritual power by which the aliens are changed into disciples of Jesus Christ.

I will mention some features of mission zeal which acquaintance with not a few successful workers disposes one most to emphasise. The first of these is sorrow—a sacred and healthy sorrow. This is, in one aspect, a very sad work, and they who are most in sympathy with it are often of a sorrowful spirit. They know the fellowship of the sufferings of Christ, and also of the outcast. But familiarity easily blinds us to humiliating facts, and takes from truth all the powers of truth, and hence we often fail to see our surroundings as strangers see them. An elder of our Church, who was a government officer in an Indian famine district, declared that, on his return, he found more saddening spectacles in his own Scotland than he had witnessed among the famine-stricken heathen. An educated Indian, a heathen, after a visit to England, published a similar declaration. A German professor, making a hurried visit to Glasgow, was asked what sights he most wished to see. "Oh!" he replied to me in tones that went to the heart like a dagger, "take me to the Saltmarket first, for I have often heard in my fatherland that such proofs of vicious misery are not to be seen even in the Seven Dials of London, or at the Five Points of New York." If we have not sorrow enough to drown our self-complacency and deepen our zeal, it must be because we do not ponder some patent facts. Our vocabulary contains few sadder phrases than this of our home heathen. For who are these ragged, misthriven men, women, and children? One of John's most pathetic laments is, "He came to His own, and His own received Him not." Now, our home heathen are, very many of them, as much Christ's own as were these godless Jews. For Scotland is regarded both by Jews and Gentiles as a sort of modern Israel among the nations, and many of our home heathen are Scots, and Scots born and bred within the visible Church, and bound to the faith by a pious parentage, a godly ancestry, and many other hallowed ties, yet there they are. If we realise our environment we shall be like the modern Jews whose every prayer is tinged with sorrow for the desolations of Judah and Jerusalem. They dared not take the number of the godless as the measure of the Church's unfaithfulness, for the hearts of men were not in her hand, and the will of the individual was mightier far than all other human forces. The Church in heaven was faithful when the evil angels lapsed, and

it might not be wholly the Church's fault that many lapsed from her communion now. Still, they could not help feeling that much of the misery around them might have been prevented by a revived Church doing her utmost for our poor. It was most desirable that all the members should look afresh at the facts with their own eyes, for the best mission lessons and impulses were got at the hearths of the people. A friend told me that a well-known Glasgow merchant and magistrate, who claimed to be an authority on the subject, was offended by what he deemed the sensational extravagance of Home Mission appeals. The friend proposed that they should visit the mission district in question and judge for themselves. They visited one stair in the Saltmarket. The merchant was deeply affected, owned that he had misjudged the case, and became till the day of his death one of the most liberal helpers of our missions. It is a fact that nearly all Glasgow's princely supporters of this work in the last generation had been visitors of the poor under Dr. Chalmers. Personal acquaintance with the home-life of the poorest would correct that constant tendency among the prosperous to under-estimate the necessity for home missions, and would stir the sources of generous grief in every Christian breast. This sacred sorrow over our brethren according to the flesh would chasten and intensify zeal, and add to it that diffusive quality which somehow wins its way, and draws the most unpromising into the fold. For the Home Mission hand soon forgets its cunning when it is not moved by a humbled and bleeding heart, for great missionaries have great sorrows.

The zeal God seems most to own is both purified by great sorrows and humanised by deep sympathy. If there be a Home Mission genius or charm, it probably lies in sympathy. Not a literary, or oratorical, or sentimental sympathy, but a yearning fellow feeling with the wretched in the spirit of Christ, having no taint of mere pity or patronage, but which, rising above social distinctions, can say, like Wisdom, "My delights are with the sons of men." The most successful are furnished with a large stock of homely sympathies, and are strong in all the humanities. Hence the astonishing influence of women like Sister Dora, Agnes Jones, and others. It should be easy for us to sympathise with our poor, for they sympathise with us. At least the Scotch among them usually bear us a right hearty good will, still share most of our convictions; their past is with us; their conscience is with us; their heart in its best moods is consciously with us; Bibles and good books are among their prized heirlooms; a minister's faded portrait is over the mantelpiece; they are pleased that one relative and another is influential in the work of Christ; in many things they are yet sound at the core, and preserve some fine features of the old Scottish character. But for strong drink thousands of them would be regular worshippers with us. You may call China or Africa an outfield, but this is an infield; at least it does not lie far out from us; and shall any one despair of seeing a large part of it reclaimed? It would stimulate their sympathy did they consider whether, had they been in their shoes, they should have fared better than they had done. Driven from the country to the city, worried with many disappointments, beset with sordid cares and fears, toiling and moiling without much hope of bettering their lot, feeling lonely and strange in their city churches, and no friendly Christian visitor to remind them of their better days, what wonder that they ceased to frequent the house of God? They needed, they deserved a deep respectful sympathy from them; and such sympathy did not go unrewarded. The woman of Samaria first discovered a man in Christ—not a harsh Jew, as she expected—and then in the man she discovered the Messias; and the same order is usually observed in all missionary conquests. Spirituality, however real and intense, does not attract the neglected unless it be clothed with hearty humanity.

Further, the zeal that conquers, while sanctified by Christian sorrow and humanised by sympathy, is nourished by hope of solid conversions. Faith in presence of home heathenism is apt to lose heart, but despondency is fatal, and it is unreasonable. We must fight against it, and argue against it, and pray against it, and live it down. For we must strive to do the work as nearly as possible in the very spirit of Christ. In the days of His flesh Rome was incredibly depraved, and the popular religion in Palestine was irreligious, yet He taught His disciples to see before them only a harvest-field waiting to be reaped; and can our outlook here be less promising than theirs was to them? Our reports contain many facts that should inspire hope and keep up the heart. They who have dived into the deepest recesses in our cities,

who thoroughly know the old and the young among the neglected, have undoubtedly a more radiant hopefulness than their neighbours who survey the work at a distance, and theorise about it. Their lives are brightened with many a glad surprise, and many a trophy of grace, and thus they preserve the best home mission temper. Moreover, a full faith in the gospel and in the moral and spiritual nature of man should fortify us against despairing of any human being.

Our country districts need and reward home mission enterprise quite as much as our towns do. The recent census reveals a depopulation of some parishes that must be very trying to many ministers. But by their tender and minute horticulture our country brethren may be doing more in their little garden than we in the cities are doing by our miscellaneous agriculture. Their very isolation gives them freer access to, and more control over, what all the world knows to be the chief storehouse of Scotland's intellectual and moral power—the youth in our country cottages. A city pastorate is only one of many powerful influences in moulding our youth; a country pastorate is often the ruling influence. Thus some of our country ministers are securing one and another for the work of the ministry, and are sending to the cities some of our best workers. Two of our biographies should suggest such questions as these—Do we sufficiently appreciate the Christian possibilities that reside in our humblest homes? and should we not be at pains to make our humblest people more conscious of these possibilities? Dr. Duff tells that the impulses that made him a missionary were received from his father in a Highland cottage. The "Personal Life of Dr. Livingstone" proves that it was really his mother who, through him, did so much for the Africans. The earnest friends of missions in far off glens and farm steadings might feel inspired by remembering that they dwell at the perennial fountains of spiritual power in our land, and that their helpful sympathy with the young within their reach might make them as great benefactors of their race as was the father of Alexander Duff, or the mother of David Livingstone. They may even at this hour be laying the best of all offerings upon the altar of missions.

It is also very plain that eminent success in this sphere is in alliance with a peculiar style of gospelising, whether in public or from house to house. The really successful have a way of presenting the offers of mercy to perishing men. Their evangelising is inspired by a hopefulness that is fitted to awaken hope in the despairing, and by an apostolic courage that has a contagious quality. They believe in a present Saviour, and in a simple unhampered gospel, which, in their best moments, they declare as if very gladness made them speak. The history of the Church makes it probable that only a few are so gifted as to be able to wield, in its highest degree, the supreme spiritual power which would be as life from the dead to the kingdom of Christ. But we can all at least cherish the mission hunger. We can act as those who believe that this divine gift is more to be coveted than any other form of personal influence, and more than splendid eloquence or intellectual ability, more than academic or literary fame. By brooding over this question and seeking the heavenly unction, one may humbly hope that the wisdom which wins souls in the most unlikely quarters shall grow in the pulpit and in the pews. One thing is certain, should home mission zeal decline in this the second generation of Free Churchmen, the blame cannot be laid at the door of our Church fathers. The "Life of Dr. Candlish"—and in this he fairly represented his yoke-fellows—abundantly proves that he had a noble idea of the Church's calling among the poor, and that he strove to realise his idea with singular generosity. He gave this work exactly such a place of honour as the most enthusiastic missionary would claim for it. It is something that our fathers have set us such an example, and have taught us that no difficulties or distractions should turn us aside from evangelising the neglected. It is something that they all so earnestly summon us to, a great concern for the healing of the hurt of our people. Pledged as we are in so many ways to our Home Missions, let us thank God that a ripe harvest-field lies so near us, and let us proclaim from the house tops that every true-hearted harvest worker may count on harvest wages and harvest joy.

Mr. WATERSTON, Dundee, moved that the report should be adopted, and thanks returned to the conveners; that they express their pleasure that the work of the committee in all its departments had been carried on with so much efficiency, notwithstanding the depression of trade in many quarters, and that it gave them peculiar satisfaction to learn of the success of the mission; that they deeply regret

such a deficiency in the funds, and urge upon the people the duty of giving more liberally for a cause which was so bound up in the past history of the Church, and which had proved of so much blessing both in town and country throughout the whole land. In referring to the important work of the Home Mission, Mr. Waterston alluded to the grand and costly churches which were now erected. He was not sure but that some of their churches were too fine for their working men. There was a rage for all those things that satisfied the eye of man, and seemed to speak something like complaisant praises for those who had plenty of money to bestow on these things. Our great work is to build up the spiritual temple of the Lord.

Mr. GAULT, Glasgow, in supporting the motion for the adoption of the Home Mission report, adverted to the vast "miscellaneous" population of Scotland. There was a large number of Irish Protestants in danger of lapsing from ordinances, and a numerous body of Roman Catholics as to whose conversion we should entertain a lively hope. There was much to encourage us to go forward. Not the least interesting sight in Edinburgh is the series of Free Churches, extending from Holyrood to the West Port, and working most successfully among the lowest strata of our metropolitan population.

Bailie DICKSON, Glasgow, said that there were many difficulties in the way of people in rural districts attending more than one service on a Sabbath. His method of remedying that would be to organize a series of district services, which he thought would be an invaluable means of prosecuting the work they had in hand.

The deliverance was thereafter adopted.

DEGREES IN ARTS.

Professor THOMAS SMITH laid on the table the report of the Committee anent Degrees in Arts. This committee, the report stated, originated in an overture from the Edinburgh Presbytery, referring to the restrictions on the granting of degrees in Arts by the Scottish universities, by which degrees could be conferred only upon students who have attended a certain number of university classes. There were two cases in which this might prove prejudicial to the interests of the Free Church. The Church was perfectly free to dispense alike with degrees and attendance on classes, or to accept attendance on extra-academical classes, or to institute examinations, so as to ascertain the possession of adequate knowledge of the subjects, howsoever or wheresoever acquired. This was of course admitted. But the adoption of such a course would involve a breach of the relation between the Church and the Universities, which had hitherto subsisted to their mutual benefit. The Church had always desired, and still desired, that the great body of her ministry should be academic men; and the committee believed that it would be a matter of regret to the Free Church were she obliged to have recourse to the expedient referred to. The committee had no desire that the character of the Scottish universities, as at once teaching and testing bodies, should be abandoned. But they ventured to think that it might be advantageously modified to a certain extent. Probably it would be found that the most advantageous arrangement would be analogous to that which has long obtained in the medical faculties of the Scottish universities themselves, by which attendance upon certain licensed lecturers is allowed, in certain proportions, to be substituted for attendance on university classes. There were undoubtedly certain subjects embraced in the arts curriculum which could scarcely be studied with advantage excepting in such classes as could not be reasonably expected to be maintained outside of the universities themselves. But there were other subjects which might be studied extra-murally, and even at a distance from the university seats; and it was believed that the character and credit of the universities, as degree-conferring bodies, would be to no extent lowered, provided it were ordained that attendance upon classes where these subjects should be taught by graduates licensed by the university courts should entitle the students to present themselves for examination as if they had attended the corresponding classes in the universities. The Assembly should reappoint the committee, with instructions to bring the subject respectfully under the consideration of the governing bodies of the several universities.

Dr. BEGG, in speaking to the report, pointed out that the possession of a degree in Arts was of great value, because it allowed a man to enter the Divinity

Hall, and anything that would in a legitimate way facilitate the possession of such a degree was likely to be of great advantage. He referred to the case of Dr. Samuel Johnson, who could not obtain a degree in Arts notwithstanding his ample information, because he could not regularly attend the classes. He referred to the five thousand teachers of Scotland, many of whom might be available for the learned professions if the object aimed at were accomplished. He spoke also of the importance of evening classes, by which clerks and shopmen might have the full advantages of university classes, and on the other hand, of the Church having power to warn away her students from unsound and infidel professors. He therefore moved that the Assembly approve of the objects contemplated, and authorise the committee to bring the subject under the notice of the authorities of the Universities, with a view to obtaining their sanction to some definite arrangement for accomplishing that object.

Mr M'TAVISH, Inverness, seconded the motion.

Mr. R. G. BALFOUR, Edinburgh, moved that, considering the subject had not yet been sufficiently discussed by the Church, the Assembly remit the matter to the committee till next year.

Mr. M'LAUCHLAN, Dalkeith, seconded the amendment.

In the course of the discussion which followed, Mr. BALFOUR altered his motion to the effect that the Church was not yet prepared to take any action in the matter; whereupon Dr. BEGG remarked that it must be understood that the meaning of Mr. Balfour's motion was that the committee should be dismissed. The house then divided, when 28 voted for the motion of Dr. Begg, and about half that number for the amendment. The motion was accordingly adopted.

JUDICIAL FUNCTIONS OF THE CHURCH.

Sir HENRY MONCREIFF presented the report of this committee, which stated that in view of existing circumstances in the Church, they were of opinion that they should be discharged, leaving it to the Assembly to reappoint them at a future time, when found expedient.

On the motion of Dr. BEGG, the report was adopted.

The Assembly adjourned at ten minutes past eleven o'clock, to meet again next morning at ten

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THURSDAY, MAY 26.

The Assembly resumed its sittings to-day at ten A.M. The first hour of the sederunt was occupied by a conference on the state of religion and morals.

THE HYMNAL.

Mr. ISDALE, Glasgow, rose and said he begged to give notice that when the report of the committee upon the Hymnal was given in, he would move as follows:—"The General Assembly receive the report, and approve of the diligence of the committee, and return thanks to it, and especially to the convener; and the Assembly having regard to the length of time that the subject has been under consideration, the great number of returns containing the opinions of Presbyteries on the draft hymn-book sent down by last General Assembly, the large measure of approval exhibited in the return, and the careful revision of the collection in view of the suggestions made by various Presbyteries; considering also the widespread desire manifested in many of the overtures on its table for the speedy issue of the manual, do therefore sanction the collection as revised for use in worship, and they reappoint the committee, with Professor Bruce and Dr. Macmillan conveners, with instructions to proceed with the publication thereof under the title of 'The Free Church Hymn-Book,' in convenient form, as speedily as possible—(applause)—and also the same book with music, under the title of 'The Free Church Hymn-Book, with Tunes,' it being understood that the book at present in use should go out of print on the appearance of the revised and enlarged edition."

THE THEOLOGICAL PROFESSORSHIP.

Sir HENRY MONCREIFF said he had omitted to say yesterday that Dr. Watts was in no sense a candidate, seeing that no member knew whether he would accept or not.

THE CASE OF PROFESSOR SMITH.

Professor BRUCE, Glasgow, rose and said—Before Dr. Adam moves the motion of which he has given notice, I crave leave to read the following protest:—"We protest that in taking part in the discussion and vote on the motion submitted by Dr. Adam in the case of Professor William Robertson Smith, we, the undersigned, and others who may adhere, shall not be held as consenting to the declaration emitted by the Assembly on Tuesday last, or the competence of the motion by which it is now proposed to give effect to it." This document is signed by 127 members of Assembly, and I am prepared to read the names to the Assembly, if it is desired. ("No, no.")

Mr. THOMSON asked if this was to be recorded?

Principal RAINY suggested they should follow the precedent of former cases.

Dr. BEGG said, in previous cases some of the papers were recorded and some kept *in retentis;* but he saw no objection to putting this protest on the records. Their friends should be allowed to state their disagreement now with us just as they could have done on Tuesday, so long as they did it in becoming terms. (Agreed.)

Dr. ADAM rose to move the following motion, of which he had given notice:—

"The General Assembly, having resumed consideration of the papers transmitted in the case of Professor Smith, with the overtures and memorials, and having in view the judgment pronounced on Tuesday last, hereby appoint and declare that from the thirty-first of this month Professor Smith's tenure of his chair shall cease as regards all right to teach and exercise professorial functions in the College of Aberdeen, and as regards all ecclesiastical rights and powers grounded on his professorial charge; the Assembly appoint the full salary meanwhile to continue, leaving it to future Assemblies, if need be, to regulate that matter as reason and justice may require. In accordance with this finding the Assembly declare the chair vacant, and direct that the usual steps be taken with a view to the election of a professor at next General Assembly, and meanwhile empower the College Committee to make provision for the instruction of the classes during next session. Further, as regards overtures from Presbyteries anent the lectures entitled 'The Old Testament in the Jewish Church,' the General Assembly, while very far from being disposed to treat lightly the anxieties which the work has awakened, yet, considering the judgment already arrived at in regard to Professor Smith, and considering that from the very recent date of publication many members of Assembly have not yet had an opportunity of studying the book so as to be able to judge whether it is necessary or expedient to commit the Church to a formal investigation of its teaching; considering also that it is always open to the courts of the Church to institute such an investigation, if on more mature consideration that course appears to be required, the General Assembly think it more fitting at this time to pass from the overtures."

He said—Before proceeding with the motion, I think it right to say that there has been a talk in various quarters of other motions likely to be proposed, and I humbly submit if there be any intention of bringing forward other motions of a serious kind, it would be but fair to me and fair to the house—(hear, hear)—that we should know at the beginning of the proceedings what they are. (Hear, hear.) After a pause—I assume, then, Moderator, that there is no such intention.

Mr. LAIRD, Cupar—I have no intention of bringing a motion before the Assembly, but I must say that in my view it stultifies the Assembly altogether to go into a debate and say we are not to get any light from the discussion. It is the privilege of any member of this Assembly to bring in a motion at any time before the reply—(hear, hear)—and if that principle was departed from in this house, the very object of discussion is entirely thrown away. (Applause.)

Dr. ADAM—My purpose was not to fetter any parties in giving effect to new views originated by the discussion, but if brethren have motions already prepared of a serious kind, on which they wish the judgment of this Assembly, I think it is not fair to me that I should be allowed to discuss this question without knowing what they are. (Hear, hear.) Dr. Adam then said—In the course of my life and ministry I have had many painful duties to discharge, but I feel that I never had one more painful than that which is before me at present. I have had this duty laid upon me in a way that did not seem to leave me at liberty to decline the dis-

charge of it, believing, as I do, that the course which we propose to follow is right and necessary. I cannot shrink from taking my own share of the responsibility and of the odium. I go forward to it then, trusting that I may have a wisdom higher than my own, and strength greater than my own. I do it, Moderator, fully persuaded that in standing here now I have the sympathy of very many of my brethren—(hear, hear)—and I surely may claim the forbearance of those from whom I cannot look for sympathy. There is another preliminary remark I wish to make, and it is, that in supporting this motion which I have laid upon the table I may advocate it in a way that does not commend itself to many who may agree with me in the end to be accomplished. I shall be alone responsible for the statements that I now make; and what the members of this house will be committed to if they adopt the motion will be not my speech but the motion itself. This motion, Moderator, divides itself into two parts. One of these relates directly to Professor Smith in connection with past proceedings, and the other has reference to the book which he has so lately published. I shall take these parts of the motion in the order in which they stand upon the paper. You observe, then, that the motion begins in this way—"The General Assembly, having resumed consideration of the papers transmitted in the case of Professor Smith, with the overtures and memorials, and having in view the judgment pronounced on Tuesday last, hereby appoint and declare" to the following effect. The motion proceeds, as you observe, on the judgment that has been pronounced in the case already. I have to remind you what that judgment was. It was that it is neither safe nor advantageous that Professor Smith should continue to teach in the Divinity Hall at Aberdeen as one of our theological professors, and the Assembly, after adopting it, adjourned its proceedings in the case until to-day, in order that now we might give effect to that judgment. The manner in which we propose to give effect to it is then stated in what follows in the first part of the motion, and I must call your attention to the terms that are employed, namely, "Hereby appoint and declare that, from the 31st of this month, Professor Smith's tenure of his chair shall cease." You observe that the day is fixed for the termination of the office, and that is the 31st May. The reason of that is that we may not, by any of our proceedings, touch Professor Smith's right to sit and act in the present General Assembly, and therefore we have taken care to secure that there shall be no interference with him in that respect. The "tenure of his chair shall cease as regards all right to teach and exercise professorial functions in the College of Aberdeen." I trust, Moderator, that members of Assembly will carefully note what is the one thing that we propose to do. It is to deprive him of his right to teach and exercise professorial functions. We don't touch his status in any other respect whatever. Of course, he remains in the ministry of the gospel, and that leads me to say that a form of expression which has been or may be used is really an abuse of language. (Hear, hear.) We hear about his deposition. There is nothing of the kind suggested, and all that we propose to touch is simply—no doubt, an important matter—his right to teach and exercise his functions as a professor in the College of Aberdeen.

Now, it is added, "as regards all ecclesiastical rights and powers grounded on his professorial charge." That means, Moderator—and we desire to have it made perfectly clear—that he shall cease to have a seat as a professor in our Church courts, and the reason of that is obvious to every one acquainted with our ecclesiastical procedure. We ministers sit in our Church courts not simply as ministers, but as having certain charges, and when we cease to have these charges we cease as a matter of right to have any place in the Church courts. Our professors are there because of their professorial standing, and the moment that standing disappears there goes with it the privilege of membership in our Church courts. The motion proceeds:—"The Assembly appoint the full salary meanwhile to continue, leaving it to future Assemblies, if need be, to regulate that matter as reason and justice may require." There are, perhaps, many who think that this part of the motion is introduced as an expedient to guard us against certain civil consequences which might follow from our line of action. I am not afraid of these consequences, and though I thought they were likely to occur, they would not deter me at all from going forward if I believed it was the duty of the Church to go forward. We were certainly indebted to Mr. Guthrie for the views he set before us the other evening, but we know what would have been said by another Guthrie if there had been any

proposal that we should arrest our proceedings. (Oh, oh.) Moderator, I am speaking with the most entire respect for Mr. Guthrie. I am pointing to another aspect of the case altogether, and I say that, while he might have admitted to the letter the judgment laid before us, he would have taken the higher ground to which his son would be equally ready to advance—(hear, hear)—that it was the duty and interest of the Church to go forward in that particular line. (Applause.) It is scarcely conceivable that there should be misconception as to what I mean. But I maintain that it is not with any reference to those consequences at all that I contend for this part of the motion. I contend for it on the ground of just and generous treatment of Professor Smith. (Hear, hear.) We are proposing to remove him from his chair in what is admitted to be an unusual method. We are going to do it, if this motion be adopted, in a manner that, in a certain point of view, may be regarded as abrupt, and I hold that it would not be a righteous thing, far less would it be a gracious thing, to touch the salary he is enjoying. We, sir, do not commit ourselves as to any ultimate decision upon this question. The probability is that Professor Smith, with his remarkable gifts and attainments, may very soon occupy a position in which he may have emoluments far higher than any —(ironical cheers)—that he would have been likely to enjoy in our service, and if that state of matters should arise, it would not be expected either that we should give or that he should be willing to receive the salary in question. So much for that part of the motion—"In accordance with this finding the Assembly declare the chair vacant, and direct that the usual steps be taken with a view to the election of a professor at the next General Assembly; and meanwhile empower the College Committee to make provision for the instruction of the classes during the next session." Now, that is the way in which we propose to give effect to the deliverance adopted on Tuesday. I ask if it be not the natural way of carrying out that decision? Sir, I can conceive it possible—only possible—that men might be able to agree to a vote of want of confidence such as was come to on Tuesday, and yet somehow hold that we do not possess the power to give effect to it in the manner I have stated. (Applause.) That question was argued before. It was argued in the discussion the other day. I am quite prepared to argue it again, and I am necessitated to it by the motion that you have held to be competent—the motion of Professor Bruce. Well, I think I may assert this, that whatever certain people may say, or whatever sound the declaration may call forth, it has not been formally denied in this house that the Church has that power. (Hear, hear.) I repeat it is not denied on any authority in this house, nay, it has again and again been admitted that the Church has that power.

Professor CANDLISH, who rose amid cries of "Order"—I beg to say I formerly denied that. (Loud applause.)

The MODERATOR—I must request members of the house to remember that it is not regular to introduce contradictions of a speaker, and that every one will have an opportunity of making contradictions afterwards. (Applause.)

Dr. ADAM—Moderator, I am sure your authority will be respected, but it is rather an advantage to me to know exactly how the matter stands. What I refer to was this, that I was under the impression, and that I am under the impression still, that it has not been denied that the Church has power to proceed to remove a professor without the formal process of a libel. If that be denied, well, I am prepared to discuss the question. (Hear, hear.) Moderator, I hold that it is essential for the Church to possess that power. Sir, it is possible even to teach heresy of a very deadly kind, heresy that would be most damaging to our students, without doing it in a way that you could possibly reach through the medium of a libel. (Applause.) I think I could subvert the divinity of Christ by a method of dealing with Scripture, while I did not by any direct statement whatever deny that fundamental doctrine; and I am persuaded I could teach ecclesiastical history so as to advocate almost any error that has existed in the course of the Christian Church, without committing myself to an open or decided statement in regard to the particular heresy. (Hear, hear.) More than that, there are many things which might arise that would utterly unfit a professor for the discharge of the duties that are not connected with doctrine at all. We have in this case materials of that description; a combination of circumstances not only as to views, but as to the mode of setting forth the views, and as to the whole course of procedure. We have all those various

elements shutting us up to a particular course—elements that could not possibly be dealt with to any effect through the medium of a libel. And this power is one which is found to be necessary in the case of other professors than those belonging to our Church. (Applause.) I wonder if any of our brethren have looked into our University Acts, and considered the power possessed by our University courts—small bodies which surely ought not to be trusted more than the Assembly of this Church. I wonder if they have attended to the authority conferred on these courts—"Upon sufficient cause shown, and after due investigation, to censure a principal, a professor, or to suspend him from his office and from the emoluments thereof in whole or in part for any period not exceeding one year, or to require him to retire from his office on a retiring allowance, or to deprive him of his office; and during the suspension of any professor to make due provision for the teaching of his class, provided always that no such sentence of censure or suspension, or deprivation, or requisition to a professor to retire from office, should have effect until it has been approved by Her Majesty in Council." (Laughter.) Moderator, has the time arisen when it is believed that a man must have much better security in the hands of a University court if its decision be approved by Her Majesty in Council than if he were in the hands of all his brethren as represented in the General Assembly of our Church! (Applause.) There are other cases to which I may refer—cases of public bodies, cases of Churches, where it has been found necessary to proceed in the manner that we are now following. I cannot go into details, but I may allude to instances such as these:—The Irish Presbyterian Church not many years ago dismissed a professor of ecclesiastical Greek, and it did something more. It did more, for it did this—it abolished the chair altogether. (Loud laughter.) I might adduce the example of Professor Davidson, of the Lancashire Independent College, who, by a vote of want of confidence, had to retire from the position which he occupied in connection with the college belonging to the Independent body. I might refer to the case of Professor Maurice, London, and to others of a similar kind, these being sufficient to show that those responsible for the teaching in theological institutions have felt it to be necessary both to possess and exercise the power of removing professors in the way we are now proceeding.

Professor ROBERTSON SMITH—I rise to a point of order. As I understand, Dr. Adam is at the present moment referring to cases and instances, and I inquire, as a matter of order, is it legitimate merely to refer in a general way to precedents and cases, or whether, when they are referred to, it is not essential that the points should be clearly laid down, in order that the house may use the precedent according to the measure in which it affirms the present case? and I will therefore submit as a point of order Dr. Adam must either withdraw—("Oh, oh," and "Order")—or proceed to lay before the house not merely the outline but the details of the cases which he stated he is prepared to bring forward, but which he says is unnecessary to bring forward. (Hear, hear.)

Principal RAINY and several members rose to speak.

Dr. ADAM—Let me speak to the point of order. I am entitled to do so. If this proposal were entertained, it certainly would occupy a very great portion of the time of the Assembly to enter into all the details of these cases. But Professor Smith is here—he has many friends here—and, in so far as the cases do not apply, they have it in their power to contradict them. (Hear, hear.)

Mr. DUGUID, New Macher—Dr. Adam puts it as a question of time; but surely we can take time—and as it is a judicial case we ought to take time—to discuss the case thoroughly. The cases Dr. Adam refers to have no relation to this Church or its constitution.

The MODERATOR—There is here a question of order raised, and it appears to me a very simple one. Dr. Adam is discussing a question that is fairly before the house. He is entitled to use any arguments in regard to it, and those who are of a different opinion from him will have an opportunity of replying to any statement he makes. Undoubtedly he is in order. (Hear, hear, and applause.)

Dr. ADAM—If the case is novel in our Church, I can give an explanation of that circumstance. Why, sir, before the Disruption our theological professors occupied an entirely different relation to the Church from what is their present relation. They were appointed by the State—they belonged to what were to us external corporations. The connection of the Church under them, and the control of the Church

over them, was very small indeed. It is an entirely different thing now, when we occupy an independent position, when our professors are closely bound up with ourselves, and I go back to what I stated before, and say, not committing any member of the Assembly to it, but affirming it for myself, after looking at the present and future as well as at the past, that it is of the last consequence for us to assert and maintain this right. (Applause.)

Now, it may be alleged, and I so far admit it, that the power may be exercised in a dangerous way, that it may conceivably be employed in a tyrannical way. I frankly allow that; but, at the same time, I have to maintain that in a Church like ours there is extremely little probability that that will be the case. All things tend rather to raise a fence round a professor, and to secure him in the position that he occupies; and I believe it would be only in extreme circumstances, and only in the event of some great emergency, that there would be any attempt to exercise the power in question. And, Moderator, if there be a danger connected with the possession of the power, what is the danger connected with the want of of the power? (Hear, hear.) When we think that our halls are now almost entirely endowed—when we think that our professors, after their appointment, will occupy a position of a peculiar kind—a position that I think carries with it very special temptation—a position that will have a tendency to disassociate them perhaps from the Church at large—and when I think of many things that I will not so much as mention, I feel that I can set the danger of not having the power over against the danger of any arbitrary exercise of the power. (Applause.) That brings me to look at the first part of my motion in relation to that which is to be proposed by Professor Bruce. Sir, that motion is a very extraordinary one. (Applause.) I am very thankful that the Assembly has found it not incompetent. It has rendered me a very great service. It has allowed me to take a latitude in the discussion I would not otherwise have been at liberty to take, and I so far thank Dr. Bruce that he has tabled the motion. But did you ever hear of an Assembly being asked to do the thing that is here proposed? We have been lectured loudly and long on the respect that is due to the decision of last General Assembly. (Hear, hear.) What was the nature of that decision? It has been supposed that it was regarded as providential, and that it was universally acceptable. I have to say that it was not satisfactory to me. I thought that in respect to it the Church failed greatly as regards faithfulness, and I have to add what I am about to state. It was a deliverance carried by a very small majority, and, indeed, it was not carried by a majority of the house; for it is well known that many were peculiarly circumstanced, and having much stronger views, did not take part in the decision. We feel, then, that it was a judgment that, while we submitted to it (and I can appeal to my opponents here, if I am to speak of opponents, whether we did not submit to it with a good grace), was entitled to very little weight.

Well, here we had a decision of this General Assembly on Tuesday. It has not been forgotten, it has not gone out of the minds of parties since Tuesday; and what is now proposed? We adjourned in order to give effect to that decision, come to by a very large majority in this General Assembly; and the deliberate proposal—the respectful proposal now made—is that we decline to give effect to our own judgment adopted so deliberately. (Hear, hear, and applause.) Would there ever be such a stultification of an ecclesiastical court in the face of the Christian world? (Hear, hear.) I ask if any member of this Assembly, old or young, ever heard of such a proposal before? But Professor Bruce gives certain reasons for that remarkable conclusion—I hope very different from most of the conclusions he arrives at in his speaking and teaching. (Hear, hear.) We are told that we are to decline to give effect to the deliverance of the Assembly "because the summary removal of Professor Smith from his chair would be an act inconsistent with the Scriptural principles of Church discipline." I do not know very exactly what the Professor refers to in these "Scriptural principles of Church discipline." I should suppose it very possible that he alludes to the necessity of large dealings with the accused party before proceeding to any sentence—especially to any final sentence. If that be what Professor Bruce means, I just point back to the five years that have elapsed since this case began—(hear, hear)—five long and weary years in the history of this Church—(hear, hear)—during all the time of which, in one way or another, Professor Smith has been dealt with by his Church in regard to the course

that he has pursued. There is another reason given in the motion, and it is, that "the form of process hitherto observed in this Church has not been followed." That was argued upon Tuesday. That is the old matter of the libel. Now, I am at liberty, since this has been introduced, to tell you that I am not in favour of a libel, and I am not in favour of it, just because I agree with Professor Bruce and his friends in some respects. This may seem strange, but it is the actual fact. I do not think that a libel is the right way of dealing with these critical questions that have arisen. I believe that we need time—that we need discussion—and I will not be a party to hurrying the Church, to precipitate the Church, into a decision upon these questions until we have some light as to their right solution; and, therefore, it is in the interest of research, it is in the interest of investigation, it is in the interest of fresh and fuller inquiry, that I decline to be driven, unless it be unavoidable, into a course by libel. (Applause.) Then, sir, if the proposal rather should be to connect the libel with the decision we arrived at on Tuesday, I have still greater objection to a libel. I know that some of our friends in this Assembly had the idea, and they have probably the idea still, that the better course of procedure would have been to have passed a resolution like that of Tuesday, and then have gone on to take steps which would have issued probably in a libel. I could not be a party myself to such a course of procedure. I hold—it may be in error—but I hold that if a man is to be dealt with by libel he should enjoy every possible advantage. There should be nothing done to prejudice his case before he enters on his regular trial. I should not have been a party to pass any resolution against Professor Smith—any resolution that would have been a virtual condemnation—before he was put on his defence under a process by libel; and therefore, sir, I contend against that course, and believe we are pursuing what is the natural line in following up the decision of Tuesday by the Assembly in the way now suggested.

There is another statement made in this motion to which I must advert. Moderator, is a libel the best way of settling this vital question regarding the truth of Scripture? I ask, in all seriousness, do our friends think that that is the right method of dealing with these matters? I shall be much mistaken if they will commit themselves to a statement of that description. I believe, sir, that these questions are too serious to be effectually settled in such a way, and I am also of this opinion, that it is by disentangling them from a particular case, and getting them into the open field of discussion, that any embarrassment such as that in which we are now involved is to be cleared away. That is the proper way to sift, and, if possible, settle these disputed questions. Well, sir, it is on grounds like these, which were all in the view of the General Assembly of Tuesday, which were before it in its whole course of procedure—it is, I say, in regard to views like these that we are asked to stultify ourselves before the world, and in our own eyes, by the adoption of such a motion as that of Professor Bruce. It would have been relevant and proper if he had pointed out any way in which to give effect to the judgment of Tuesday. He might have said, you are bound to give effect to it, I disapprove of the particular method you are going to adopt, and I suggest this is the right course. That is not what Professor Bruce proposes at all. It is simply that we shall overturn—(hear, hear)—the decision that we came to on Tuesday, that we shall strike the very foundation from that decision. And that proceeds from those who have lectured us upon adherence to the proceedings of the General Assembly. I now come to the second part of my motion—that which refers to the book which has been recently published by Professor Robertson Smith: "Further, as regards overtures from Presbyteries anent the lectures, 'The Old Testament in the Jewish Church,' the General Assembly, while very far from being disposed to treat lightly the anxieties which the work has awakened." Anxieties! Moderator, it has awakened these deep and painful anxieties. (Hear, hear.) Will we be told by any man here that they are the result of ignorance? that they are the result of panic? I, for one, share in them; I shall be deterred by no imputation from saying that I share in these anxieties. (Hear, hear.) We have got a character given to this book yesterday by parties in the debate. I do not think it would be regular for me here to go into the merits of that production, but I am perfectly entitled to say that when I read in it the teaching which it contains with regard to sacrifice—(hear, hear)—forgiveness of sin—the whole Levitical system—(Cries of "page")—and the entire history that is

bound up with the Levitical legislation, and when I find that much of all this is explained on the avowed principle of legal fiction—(hear, hear)—legal fiction—(laughter)—do men laugh when that language is applied to the Bible?—(hear, hear)—the Bible, the Word of God?—then I say that I do not wonder at these anxieties. And will any charge be brought against me if I take my side with those who hesitate not to confess that they have the gravest apprehensions? (Applause.) Why then, sir, do we propose in my motion not to go into the consideration of the book? There are reasons, and I think they will commend themselves to the General Assembly. Considering the judgment already arrived at with reference to Professor Smith—that is one reason.

Now, Moderator, I think that is a valid reason. We are proposing to do a thing which is of a most decided nature—a very serious thing, seeing it is removal from his chair. We are proposing to do it in a way that is unusual—that I frankly admit—and just in proportion as it is unusual will it be a testimony to the world and the Church that we have no sympathy with these views—(hear, hear)—and that we are not committed to any sanction of them whatever. (Hear, hear.) The second consideration in my motion is that the work is recently published, and has not been generally perused by the members of Assembly. Well, sir, it is a fact that it has been published at a very late date indeed. There has been little time for the study of it, and little time for discussion in connection with it. It so happens that members of the Assembly have not yet had an opportunity of considering it maturely, and I think it would be precipitate, I think it would be rash, I think it would be unworthy of our Church, to commit themselves to any action in regard to the book until we could do so at much greater advantage. And then another reason is given, that it is always open to the courts of the Church to institute such an investigation, if, on more mature consideration, that course appears to be required. Moderator, it is here stated that it will be open to the courts of the Church to take action in regard to the book. That is an important circumstance, and that should open the way for many agreeing to my motion who otherwise would have differed; but may I be permitted to say this, that I do trust the courts of the Church will not be in a hurry to enter upon the consideration of this book with the view to any action such as would be legitimate. I hold full time should be allowed, and that we should not be driven into a new case without seeing what at least is the effect of the decision to which we will probably now come.

But, sir, that will depend very much upon the attitude of Professor Smith and his friends after this Assembly has come to an end, for it is quite possible for them to pursue a course—quite possible for them to take a line of action—which will plunge the Church at once into a new case, a case that may have to be dealt with in the way some of our friends so much contend for. But I am persuaded that, unless the Church be compelled—unless the Church, by what shall be done by others, be constrained to take that step, it will be very willing in the meantime to allow this matter to rest until it is seen what is the effect of the decision at which we have arrived in this General Assembly. And now if any of our friends with whom we unhappily differ in this matter, if any of them think we are going about this business with light hearts, they are very greatly mistaken. I shall not attempt to express what grief, and what a burden it is, and has been, to all of us. Surely we shall be believed when we say it has cost us much to reconcile us to the loss of Professor Robertson Smith. I don't suppose that there is a man in this house that does not acknowledge frankly his remarkable gifts and talents, and does not feel that they might be, and hope that they yet will be, of the greatest service to the Christian Church, and to the cause of God. (Hear, hear.) We have not too much learning. We have not too many of the qualities—too large a measure of the qualities—which he is admitted to possess, and therefore it could only be under great constraint, under a pressure of some dire necessity, that many of us could reconcile ourselves to what is here proposed to be done. And shall I be forgiven by the Assembly if I add that, while we think that a great deal of blame attaches to the Professor in connection with all these proceedings, my belief is that a portion of the blame attaches to the Church herself. (Hear, hear.) We all remember how it was in very youthful days he was appointed to occupy this position. We remember how it was just at this time that speculative tendencies in men's minds are the strongest, and I have always felt that if there were any brother among

us entitled to a large measure of consideration and charity it was just our Professor. And it is yet in the face of all this that I—in the face of all this that many of us—have brought ourselves to this painful conclusion. May I not address one word of appeal to the brethren with whom we unhappily differ? I think I can appeal to them on this ground, that, as I have remarked already, we did, with a good grace, acquiesce in the decision to which we were very greatly opposed, although it was a decision which, by reason of the circumstances to which I have referred, could not be supposed to have any great moral weight. I ask if we manifested any bitterness after that. I ask if we stirred up any opposition in connection with it. I ask if we did not try to the very utmost of our power to allay apprehensions, and to see that full justice was done to that decision. It was not we who disturbed it. It was not on our side that the decision was in any sense opposed or assailed. You all know what was the cause of its being brought into question. You all know what was the action that led to the disturbance that has since arisen. Is it too much to say that our example in this matter will be copied? I cannot tell you what the judgment of this day may be, but we have had decisions already adopted by very large majorities of this Assembly, and if the result to-day, Moderator, should be in accordance with what has gone before, is it too much to ask our brethren to act in the way we endeavoured to do the year before when our disappointment was perhaps, in some respects, not less than theirs? I have that confidence in men—in our Christian brethren in the ministry and eldership, and among the people—that confidence which leads me to believe that when the present heat has passed away there will be a state of mind such as I have sought to see appear. Moderator, our Church has suffered incalculably during these years that have passed. I believe that injuries have been inflicted which it will take a long time to remove. Surely every feeling of love, every feeling of loyalty to our Church, and, to what is higher than our Church, our great Lord and Master—I say every feeling of love and loyalty should lead us to combine so as, if possible, to heal the wounds, instead of widening or deepening these wounds. But I must add, and it is all I shall add, that should unhappily that not be the case, it cannot but be very sad, it cannot but be very calamitous; for our brethren should understand that there is just as decided a state of mind in some of us as there can possibly be in any of them. I know that they differ from us as to the view that they take of certain things, but they must give us credit for our convictions, and if we do believe that the authority of Scripture is involved here—I say if we believe that the Word of God is in any way endangered, if we believe that a door is being opened for the entrance of a desolating Rationalism—they must not be surprised to hear, that while the breath of life is in us we mean to stand firm in our adherence to the truth as it has been held and professed among us. (Loud applause.)

Colonel YOUNG seconded the motion, and said that he did so in the spirit of the concluding remarks of Dr. Adam in his address.

Dr. BRUCE rose to move the adoption of the following motion:—

"That the Assembly, considering that the summary removal of Professor Smith from his chair would be an act inconsistent with the Scriptural principles of Church discipline, and the form of process hitherto observed in this Church, and contributing nothing to the settlement of those vital questions regarding the truth of Scripture, which are of lasting importance to the peace and spiritual welfare of the Church, decline to adopt the motion submitted by Dr. Adam."

He said—In rising to support the motion of which I gave notice, I am conscious I have on hand a difficult and delicate task. We of the minority have been somewhat perplexed to know what might be the line of our duty in reference to this last stage in the tragic drama of this Assembly in the case of Professor Smith. We have felt disinclined to occupy, without necessity, any more of the Assembly's valuable time. We have been tempted also to think that further discussion on the subject for the present was bootless, and that what remained for us to do was to stand by and leave the Assembly to execute its imperial will, simply protesting against the proceeding, to clear ourselves of all responsibility. But on second thoughts it has seemed to us that while such a course might be dignified, it might not be doing all that was in our power. We have, therefore, resolved to offer this motion, and to support it by reasoning, the more effectually to clear ourselves of responsibility, deeming such a course due to ourselves, to our cause, and to the Church to which we belong, and to

which we are still attached. (Applause.) It may seem as if in pursuing this course we were going in the face of the Assembly's action on Tuesday night. I think, however, it ought to be regarded as a sufficient apology for this seeming antagonism that it is due to the peculiar manner in which, for reasons unknown to me, and which I do not inquire into, this business has been gone about, divided as it is into two acts, a sentence and an execution. You have chosen to do your pleasure on Professor Smith by two distinct processes, and you compel us to meet you twice over with a flat denial at once of the competency and of the wisdom of your procedure. And the reasons which we are to give for opposing the execution must be very much the same as those with which we opposed the abstract resolution. I hope you will bear with us patiently while, with all due respect and with sadness, we tell you why we cannot be parties to what you propose to do. You can afford to be generous. You are strong in numbers, and you have the offender at your mercy.

Now, in proceeding to state some considerations which lead me to submit my motion, I begin by remarking that there seems to me to be a broadly marked difference of opinion between the two sections of the Church, in regard to the extent to which, and limits within which, the Church has it in her power to remedy evils which manifest themselves in the doctrine and life of her members. I say evils, because in this discussion we must go on the assumption that there is an evil to be dealt with, whatever our view of the merits. The doctrine held on our side is that evils which cannot be remedied by the ordinary means provided in our system of discipline must be borne with, and counteracted only by moral means. The doctrine held on the other side is, that it is possible and incumbent to find a remedy of an authoritative kind for all evils major and minor, and that in cases in which it is not possible or *convenient* to find a remedy by the ordinary course of judicial procedure you can and ought to find it in the *nobile officium*, the *sic volo, sic jubeo* of the supreme court. This is a constitutional question, and our view is that the doctrine of the majority is not Presbyterian. (Loud applause.) The very meaning of our having a constitution and a form of process is, that we think that evils that cannot be dealt with that way are tolerable evils of a minor character. The underlying principle is that evils that, from any cause, whether because they obviously are not confessionally libellous, or because the Church is divided in opinion on that point—which is the present case—the underlying principle, I say, is that evils that cannot be regularly dealt with must be endured. The application of this principle to conduct might be illustrated thus. Take the case of a man tried for drunkenness, and acquitted on the ground that the charges are not proven, yet in which the evidence leaves a painful impression that there is something wrong, and that the accused cannot do any good, but only harm, as a minister. Our theory applied would mean that you must bear with that man, however unsatisfactory. Yours would mean that though the libel had broken down, yet for the good of the Church you must remove the man from his office. Or take a case of gross inefficiency. It is known that a minister is ruining his congregation by laziness, neglect, incapacity. You cannot get at him by law. What is to be done? We say you must bear with him, or be content to use moral means to effect improvement or an amicable arrangement. You say, if you act consistently, vote him out. I confess that this is the case in which I am most tempted to agree with you—(laughter and cheers)—and I fear it is the case in which you will be slowest to bring your new theory into operation. (Applause.) For trades' unionism will come into play here. For, as Principal Rainy said on Tuesday, ministers are many while poor professors are few, and by combination they can easily protect themselves from the application of this revolutionary doctrine. If the state of the case were reversed, the professors were many and the ministers were fewer, I am not sure that we should have virtue enough to resist the temptation to attempt retaliation. I wish to say, with reference to certain things that fell from Dr. Adam, that, in my view, this is our constitution as it stands. Dr. Adam has cited cases illustrative of the use of similar powers in connection with other matters—in connection with universities or in connection with other Churches.

Now, with regard to one or two of these cases—those of Professor Davidson and of Professor Maurice—I think these cases were dealt with, not by Churches, but by trustees. And that reminds me of the fact that, when in America last year, I found that some of my friends who sympathised with us on the merits of this question,

did not sympathise with our contention that professors and ministers were to be treated on the same footing, and the reason was that there the professors of the theological colleges—at least some of them—were appointed by trustees, and could be removed by the will of the trustees when they had ceased to think that they were occupying their office to the advantage of the institution. All I have got to say on this point is, that if you think that it is desirable that the Church should have a similar power to that over her professors, why, then, take the right means to get such power. (Applause.) Do not exercise it merely because you have a majority to do so; but exercise it because you have passed an Act giving you the power. You have no Act now, and if you want that to be the law, you ought to send down an Act through the Barrier Act. (Applause.) But, sir, I hold that our view is not only constitutional, but that it is rooted in wisdom, and that it is our constitution simply because our fathers believed it to be wise. (Applause.) It is better to bear the ills you have under such a constitution than fly to others that you know not of, by abandoning your constitution in a fit of irritation and panic. (Applause.) This is virtually what you are doing just now. You are saying—"This man is giving currency to opinions which we dislike and dread, and which it may be somewhat difficult to prove confessionally illegitimate, concerning the confessional legitimacy of which there is grave diversity of opinion in this Church. But whether tolerable or not from the confessional point of view, they are intolerable from the point of view of our feelings, opinions, and prepossessions. Therefore, we cannot allow him any longer to teach in one of our colleges.

Now, even allowing your representation of the case, looking at Professor Smith with your eyes, I say it were wiser, better ultimately for the good of the Church, to bear the evil than to cure it by a despotic exercise of authority. (Loud applause from the galleries.) In saying this I am far from being indifferent to the anxieties of brethren. I respect these anxieties. And I acknowledge that to those sharing these anxieties, to an extent to which I cannot honestly pretend to do, a policy of intolerance offers itself as a very tempting policy. And I believe that on this very account the intolerant spirit of our Church, while in one sense to be deplored, is, in another sense, to its credit, as a mark of religious earnestness. I believe that religious earnestness is, to a very large extent, the source of the impatience which prevails. You are sincerely zealous for what you regard as the truth, for the honour and authority of the Bible. I am not sure that there are not other causes for it of a less pure and worthy character. There is, *e.g.*, a temptation arising out of the desire to present as wide a contrast as possible to a Church in which latitudinarian laxity, to the extent of a total neglect of discipline in doctrinal matters, seems to prevail. Augustine, in one of his tracts relating to the Donatist controversy, contrasts two things, an undisciplined toleration dangerous to purity, and an intolerant discipline dangerous to unity. We in the Free Church have been inclined to think that in the Established Church the one of these extremes has been realised; and just on that account we are tempted to go, and do in fact go, to the other extreme. Another of our temptations is the thought that the world is looking on. Our reputation for orthodoxy and zeal for truth must, we think, be looked after, and so we are in danger, Jehu-like, of saying, "Come, see my zeal for the Lord," driving the chariot of discipline furiously. (Applause.) From all these causes, creditable and not so creditable, the peculiar temptation of the Free Church is to a policy of impatience with evils incident to the present earthly state of the visible Church—a Donatistic desire to reach an unattainable ideal of purity by means which endanger the peace, unity, and stability of the Church. It is very natural, and yet it is not wise, and we ought to resist the temptation, and put a restraint on our temper, and school ourselves to moderation. Such impatience is not scriptural. It is the policy of the servants in the parable, who would at once pull up the tares. It is not in accordance with the scriptural account of the true wisdom that cometh from above, which is indeed first pure, but then also, co-ordinate with that, peaceful, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy. (Applause.) It is not fitted to promote edification, which is the great scriptural end of discipline, for it tends to breed in many minds a sense of wrong and a feeling of insecurity, which may compromise and imperil the unity of the Church. On such considerations of wisdom we decline to be parties to the execution of the resolution of the Assembly to remove Professor Smith

from his chair by a summary act of authority. (Applause.) But there is another reason mentioned in my motion, namely, that this method of dealing with the case is inept, inasmuch as it contributes nothing to the settlement of the important questions raised in connection with this controversy concerning Scripture. (Applause.) Both the motion of Tuesday and that of Dr. Adam to-day evade the doctrinal aspects of the case. For reasons that one can divine more easily than sympathise with, certain indiscretions of Professor Smith have been almost eagerly laid hold of, unduly magnified, and made to bear the whole weight of the Assembly's judicial severity, as if it were a case of constructive contumacy. Surely this is unworthy trifling with the grave interests supposed to be at stake. (Applause.)

But, sir, there is more than evasion here. A course is being pursued which tends directly to frustrate the very end professedly in view—the neutralising of an evil influence. You put Professor Smith out of his chair by a summary process, amounting in effect to suspension *sine die*, and you hope thus to be in a favourable position for dealing with the critical questions which, we are told, "are so plainly in the air, and so inevitable for the Church." I say nothing of the moral aspects of this policy. I merely ask, Do you really believe this? Professor Smith is put out professedly for conduct, but in reality because his opinions are contrary to the prevailing opinions of his brethren. What is the natural effect of this? That you won't get the benefit of that free and full discussion of these opinions which the divided state of the Church, both on the doctrinal tendency and the confessional legitimacy of Professor Smith's views, shows to be above all things needed. Two feelings will operate against a free and full discussion—fear and a sense of honour. Men inclined to support Professor Smith's views will be tempted to keep their opinions to themselves, lest they fall under the same condemnation. And this leads me to refer to what Dr. Adam said about doing no more in the meantime, till they saw what would be the effect of the present act of deprivation. I wonder what he meant by that intimation? It appears to me that its natural effect will be intimidation. (Applause.) Others, on the other hand, who think some of Professor Smith's opinions very questionable and insufficiently supported, though they think them entitled to toleration, moved by a sense of honour will withhold their thoughts. Nothing could be more for the benefit of the Church than to have Professor Smith's recent book freely criticised by men possessing influence with the general public and competence for the task. I believe there are men among those who voted in the minority on Tuesday who, if Professor Smith were sent back to his chair and the whole matter to end judicially, would favour the public with criticisms on the views of Professor Smith. For our position is not that of men who accept in the slump all Professor Smith's critical opinions. Among the party of toleration are those who think some of the Professor's positions might be assailed. (Applause.) But they are not likely to do it in present circumstances,—for what honourable man is going to kick a man when he is down? (Loud applause.) Who that has a generous mind is going to write against a man under perpetual suspension? You will get contributions to the discussion of critical questions, doubtless; but they will have little weight, because the public will be apt to regard them as the products of fear, self-interest, and party passion. The course now being pursued tends to defeat itself in another way. In getting rid of the man, you don't get rid of the leaven. (Applause.) You don't even get rid of the man. (Loud cheers.) You only get rid of the Professor. (Laughter and cheers.) The man remains with tenfold power, because you have made him a martyr. (Applause.)

But suppose you were rid both of professor and man, you don't get rid of the leaven. It remains intensified in its power by persecution and injustice. Tolerate the views you dislike, and you minimise the influence both of them and of their author. Ostracise the author, and you produce the opposite effect. There is a large amount of sympathy, more or less pronounced, with Professor Smith's views in the Church, especially among the younger ministers. If you want that sympathy to grow into an enthusiasm, put him out of his chair—adopt Dr. Adam's motion. The only wise thing to do is to meet the leaven with a counter leaven, in a free unintimidated discussion. (Applause.) Such are some of the grounds on which I for one cannot be a party to the policy now being pursued. (Applause.) Now, sir, it will be observed we propose in this motion no counter policy. It is not for us to do so We are on our defence. It is not for us now to repeat the proposal made by Dr. Whyte on Tuesday. I am not going to refer to it further, except to say that I

agree with Dr. Adam, that a libel is not a suitable instrument for dealing with such a question as this. I do not believe that a reference to the Confession of Faith is a competent mode of dealing with such questions as Professor Smith has raised, because I hold that they are outside of the Confession. (Cries of "Oh.") I hold that, and for my own part, I will candidly confess I did not care for that proposal even on Tuesday. I believe the party of toleration were entitled to make that proposal, and that they made it in good faith. I say this with reference to insinuations to the contrary which have come from a certain quarter. But I personally did not care for the proposal, therefore I took no part in the debate, and my vote meant decided opposition to Dr. Rainy's motion, not entire approval of that of Dr. Whyte. My view is, that the true wisdom of the Church is not to deal with the present case by judicial procedure in any form, either by libel or by ostracism, but by patience and moral influence and free discussion, with confidence in the power of truth and the power of God's Word to look after itself, without our Uzziah-like jealousy in guarding its honour and safety. (Applause.) And now, sir, I am done. But I cannot sit down without expressing my sorrow and shame at what is about to be done. I never expected to see the day when such a spectacle could be witnessed in our Church. Had I foreseen it I do not know that I should have been very much inclined to be either a minister or a professor in this Church. But, notwithstanding all that has happened and is about to happen, I do not regret, nor do I think any of us regrets, that he is a Free Churchman. (Applause.) We are proud of our Church's past history and achievements, and we will not despair of her yet having a future of which we can be proud—a future in which she shall appear orthodox yet not illiberal, evangelical yet not Pharisaical, believing yet not afraid of inquiry. And even now we love our mother Church, and will serve her faithfully and loyally as long as she will allow us. We will cling to her through good report and through bad, and we will use our influence to induce all others to do so—our members, our office-bearers, our students. We humbly think she is doing a great wrong, but we count surely on a reaction and a noble repentance, in which she will cancel the ostracism which she is about to exercise against her ablest servant and her devoted son. (Loud applause.)

Dr. FRANCIS EDMOND, of Kingswells (elder), said—I have been requested to second Professor Bruce's motion, and I do so with the more confidence because I think it is, in the circumstances, the resolution which this Assembly should adopt.

It has been said that the Tuesday's resolution, if carried out in the way proposed by Dr. Adam, will end the matter and restore peace to the Church. But as I read, my Bible, there can be no peace without righteousness—first righteousness then peace; and it is a fallacy to say that our Church can enjoy peace following upon an unrighteous act.

And as to Dr. Adam's motion, if carried, ending the matter, it is a complete delusion. The matter will not end until the Tuesday's resolution, founded on Principal Rainy's motion, is expunged from the records of this Assembly, or otherwise made ineffectual.

No one ought to boast of to-morrow, least of all a man who has been nearer eighty than seventy years in the world; but if God spare me, and give me strength, I will unite that strength with the strength of the thousands and tens of thousands who are ready to instruct our people and agitate until the disgrace which this Assembly has brought on the Church is swept away, and until our Church is, by the blessing of God, restored to the place of honour which she has occupied for so many years. (Applause.)

Some may ask, Will that ever be? I have no fear for it if we act as a united band. Let no one, however disappointed, desert us. We have but one object in view—the good of the Church and the glory of God, and I am confident that if we follow God as our leader, the time is not far distant when we shall prevail.

Let me not be misunderstood. I have not adopted all Professor Smith's views, and the motion of Professor Bruce does not commit you to any of them. I am pleading for toleration, for freedom within the Church and within our colleges, to search the Scriptures and to explain apparent doubts or inconsistencies, not to disturb or destroy, but to confirm the faith of God's people, and to meet the attacks of infidels upon His Word.

And let me add, that the toleration I plead for was, in the opinion of Dr. Begg

and Dr. Kennedy, granted by last Assembly; for one of their reasons for dissenting from the resolution in favour of Professor Smith was, "because the views of Professor Smith are not condemned in the resolution, and by fair inference are to be tolerated in the Free Church."

If these leading doctors have changed their opinions—or if any members of Assembly think that Professor Smith's views are erroneous, the law of our Church is open to them, but there is no law, ecclesiastical, civil, or criminal, I ever heard of in a civilised country that condemns and punishes a man and then tries him. (Applause.) Such a procedure would, in my opinion, be not only unjust and illegal, but a great sin against God. (Applause.)

I am now to conclude with two warnings, both from the grave. We had a powerful and unanswered speech on Tuesday from the eminent minister of St. George's, Edinburgh—(applause)—and a predecessor in that Church, Dr. Andrew Thomson, wrote the life of Dr. Owen, in which he referred to Owen's rash and erroneous conduct about Walton's London Polyglot, and said—"Let these theologians be warned by it, who, on the ground of pre-conceived notions and incorrect interpretations of Scripture, have called in question some of the plainest discoveries of science, and be assured that truth, come from what quarter it may, can never place the Word of God in jeopardy."

A MEMBER—These are not the words of the late Dr. Thomson, but of the present Dr. Andrew Thomson, of the United Presbyterian Church.

Dr. EDMOND—They are the words of truth, at any rate. The other warning is of an older date, and it is shortly this—"Refrain, for if this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it." (Loud applause.)

Mr. WHITE, Blairgowrie, rose to oppose Dr. Bruce's motion. In that motion they would commit themselves to a statement that the decision of the Assembly would in no way tend to settle the important case that had arisen in connection with views of doctrine such as they were discussing now. The first decision of the Free Church General Assembly in the matter of Professor Smith's case was one which distinctly declared that the General Assembly should hear what Professor Smith had got to say in regard to our Lord's testimony. It was not by some pamphlets, such as his own unhappy little one—(a laugh)—that this matter had been pressed upon the attention of men, but by the solemn decision of this house this matter was at the very first declared to be a point which the Church could not possibly get over—that it must be persuaded that men, in connection with the views they entertained of the Old Testament Scripture, were in thorough harmony with the testimony of the Lord and the apostles to Old Testament Scriptures.

Now, in connection with the Psalms, at the time when the article "Bible" was before them, there was a suspicion, in spite of all Professor Smith had said, that in reference to the 16th Psalm, for example, Peter's testimony could not be regarded as settling critical questions. Then, in the matter of the Psalms, the Professor had drawn a distinction between himself and rationalistic men. He declared there were few points in history better settled than the fact that David wrote the 18th Psalm and the 7th Psalm, and that it would be hypercritical to say he did not. Now, in the lectures that must come before the Church in some way, Professor Smith had declared that the Psalms containing the word "temple" could not have been written by David, because there was no temple in his day. There had been a temple, but it was destroyed. It was a tabernacle, and Psalms that had the word "temple" in them could not have belonged to the time of David. Now, the 18th Psalm had the word "temple" in it—(hear, hear)—therefore the 18th Psalm could not have been written by David. (Applause.) It was said before by Professor Smith that the 18th Psalm was indisputably Davidic; now it was as plainly declared that further search brought him, unhappily to himself, alongside of those whom he called hypersceptical in the matter of criticism—(applause)—and the question now forced itself more earnestly than ever upon the minds of men as to whether David ever wrote any Psalm. He knew his friend, Mr. Sloan, urged the Professor in Aberdeen, so that his conscience might be free, as a matter of grace, to tell whether or not these solemn words from Peter, "Thou wilt not suffer my soul," &c., did not point, at all events, to the Davidic authorship of the 16th Psalm, and the answer was on record, and had been sent all over the Church by friends of Professor Smith, that any other name might

have been there instead of David's, and the argument would have been equally true. These were the kind of things they said to Professor Bruce, and they must be faced and acknowledged by able men like him, who would be able to show them that they could stand thoroughly by Peter and Paul, although there were certain critical differences some men might feel in reference to the Old Testament Scripture; for had it not been declared that they could not accept, as an authority, the Chronicler when he spoke of things actually before his time any more than they would accept St. Paul as an authority on a matter of chronology?

Proceeding to comment upon this matter, Mr. White said that the word of Paul had an important bearing on these critical views, for if the law was not given till Ezra's time rather than Moses, he feared they would never be able to present an intelligible statement of Paul's views so that they could stand firm by them as the words of truth. (Hear, hear.) Was the law of sacrifice ever distinctly sanctioned in the way of its being given forth by a prophetic man who gave it divine authority? They would say "yes," Ezra was a man of that kind. He would not speak of Ezra as he had been spoken of, but this he would say, Professor Smith distinctly declared that the whole subject of the day of atonement was unknown long after the days of Ezra; that it was unknown to Nehemiah, that there was no such thing as the day of atonement in the grand sense by which the writer to the Hebrews held evidently by the day of atonement, and its connection with the doctrine of sacrifice in regard to the death of our Lord Jesus Christ. (Hear, hear.) He knew that it would be said, perhaps, that the author of the Epistle to the Hebrews was not Paul, and not an apostle. Yes, there came in a question they must deal with if they were to satisfy the scrupulous feelings of their Christian people.

Mr. JOHNSTONE, Belhelvie, rose to a point of order. (Cries of "Order" and "Chair.") Mr. White was speaking to the merits and not to the first motion, the mover of which had expressly refrained from entering into the merits. Indeed, Mr. White was not speaking to *any of the motions* before the house, for none of the motions touched on the merits.

Principal RAINY—Allow him to proceed—his time is almost up.

The MODERATOR said it would save the time of the house, if they would allow him to finish.

Mr. WHITE did not continue, but at once resumed his seat.

Dr. MARCUS DODS said—The noble utterance which we have heard from Professor Bruce makes me both reluctant and ready to speak—reluctant because I could wish that that speech of his should go out to the world as our manifesto. No one of us could put our case better than he has put it, and my fear is that we by our speaking may only deaden the effect he has made, and may yet make when his words are read by persons outside. At the same time, his utterance makes me ready to speak, because he has made me feel more hopeful, as I cannot persuade myself that members of Assembly can have listened to his words unmoved.

Regarding the constitutional question, the house will not expect me to say anything. No opinion of mine could carry weight on such questions. I would only say this, that I feel there has not been laid before this Assembly any process of sufficient weight, or even of sufficient length and detail, to warrant so forcible and irretrievable a step as Dr. Adam's motion calls upon the Assembly to make. Members are to remember that last Assembly cleared Professor Smith of all charge, and reponed him in his chair; and I ask if during the time that has since elapsed anything has transpired of weight enough to justify the Assembly in depriving him of his office now? I maintain—and I am sure there is no member of the house that can directly contradict me—I maintain that no sufficient material has been laid before this Assembly to warrant a step so forcible and irretrievable as we are called upon to-day to take.

In regard to the constitutional question there is another point I would mention. We had a number of precedents laid before us this morning by Dr. Adam. Dr. Adam must know as well as I do that one of these precedents—that of Frederick Denison Maurice is clean against him, and directly in favour of the position Dr. Bruce has expounded. The very thing we plead for is a full investigation—and I would remark in passing that it is a very ominous thing, when it is the accused that courts investigation and the accusers who refuse it. But I say Dr. Adam must know as well as I do that before Professor Maurice was withdrawn from his chair, there was published a

correspondence upon the whole subject between some of the ablest theologians then alive—a correspondence which to this day is the manifesto on the subject of eternal punishment. This is precisely what we want. We would not have a precedent more in point for our position. All that we wish, all that we plead for, is full investigation and the publication of the views that are arrived at after full investigation.

But I think there has been rather too much made of the constitutional question. I have heard my friends on our side of the house saying again and again that the personal question is by no means so important as the constitutional question. That is true: but I would go further and say, that there is another question more important than either. The question I mean is, Are Professor Smith's views true or false? This is what we wish to know. If our constitution does not enable us to arrive at this, then it is useless, and we need not talk about it.

Now, what has been the practice of the Church in all ages? I do not refer to the practice of our Church, but of the Church catholic from the beginning. It is a commonplace in the history of doctrine that all attainment in truth has been made by the Church in the face of error. It is a commonplace in the history of doctrine that whenever a new heresy arose, or a supposed heresy, the Church set itself to discover how much of truth there was in it, because there was always found to be some measure of truth in it, and some modification of the old opinion required. The Church has never been in the habit of saying, These views are novel, therefore they are untrue. The Church has always said, This is novel, therefore we will examine it. The annexation of Christian truth has proceeded very much as the annexation of territory by the British Empire to the old Roman Empire. Some savage begins nibbling at the frontier. We examine his claim; we see what kind of land he has; and we put down his rebellion and annexation. Precisely so has the Church dealt with all suggestions of new truth. These suggestions may turn out to be heresy; but the Church was very careful to know whether it was heresy or not before it condemned. And I should like very much to have seen how some Greek-speaking Dr. Rainy would have been received by the Council of Nice, let us say, if he had professed to deal with the heretic, but not with the heresy. I should like very much to have seen how such a proposal would have been received even by the Synod of Dort in a much more prejudiced generation. You may say it is idle to refer to these creed-making epochs. I say it is by no means idle to refer to them. Both sides of the house admit that the questions about what we are now debating are questions more vitally important than those which were before the Synod of Dort. But these theologians did not refer men to past creeds. They, like honest, candid, wise, and faithful men, set themselves to the task our Lord gave them, and manfully went through the business, and gave to the world the result of their deliberations on the five points in a manifesto which will, I suppose, be the manifesto to all time of the distinctions between Arminianism and Calvinism. This is precisely what we now desire.

I think that our friends on the opposite side somewhat mistake our position. We are not in the position of accepting Professor Smith's views wholesale. This has been stated again and again, and last of all by Dr. Bruce; and, I repeat it, we do not support Professor Smith because we believe all his opinions. I am prepared to say that his theory of the Deuteronomic code and Levitical legislation is demonstrably false in some particulars—almost as untenable as the old original traditional view. I for my part do not accept his theory, and I am not aware that any one does. All that we want, I again repeat, is investigation. We are promised investigation, we are assured that inquiry will be made. I suppose we shall hear less of this after Dr. Bruce has so thoroughly exploded the idea of anything like a candid and open, and especially brotherly, investigation after what is likely to happen to-day. How can we investigate after we have dismissed the man virtually on the ground of holding these views? Why should we inquire into views about which we are already convinced that they are so obnoxious that we deprive a man of office for holding them?

There is one other point I wish to speak to, which I think has been too much overlooked in this whole discussion, and that is this—it seems to have been altogether, or almost altogether, neglected that Professor Smith has advanced his various theories in an apologetic interest, and I do think that deprivation of his chair is not just the recognition we should make of his efforts, even though he has made mistakes.

Granting that he has made mistakes, deprivation of office is scarcely the suitable reward for one who has aimed at establishing the Christian faith upon a firmer basis. I believe that even those statements in this connection that have been made have been put aside as if they had been made somewhat in the air—as if actually Professor Smith had done nothing to secure a better apologetic position for the Church. I believe it is held by a number of persons that his intention was good, but that he has not succeeded. Well, even supposing he had not succeeded, we still ought to regard him with friendliness, and we ought to take this opportunity that the split of Dr. Rainy's motion into two days and two parts gives us, to most thankfully avail ourselves of for pausing before we do what is irretrievable.

But, further, I would urge that it is not only Professor Smith's intention that has been good. He has, in one particular and central instance, established the faith regarding the canon of Scripture in a way which has never previously been done. Allow me to make good what I say. Every one who has been reading on the subject of the Old Testament canon knows perfectly, that during the last fifteen years certain facts have emerged which make it impossible to hold the Old Testament canon on the old traditional basis. That is a fact. Any one who attempts to defend the Old Testament canon on the traditional grounds will find himself at a loss. He will find himself at a loss before any scholar who knows the facts. I am speaking, of course, as you give me credit for speaking, in simple honesty and truth. These facts have emerged, and in the presence of these facts you cannot maintain the Old Testament canon, the principle of Old Testament canonicity, and the actual contents of the Old Testament on the traditional basis. Up to this time—up to the publication of these writings of Professor Smith's—these facts have invariably been used in either of two ways. They have by some scholars been acknowledged, but garbled, and by others have been applied in the way of demolishing the Old Testament canon. One writer, Dr. Samuel Davidson, says, "Look at these facts, they demolish your position in regard to the canon. Where is your canon?" Professor Smith has taken these very facts, and he has used them in the interests of orthodoxy. He has used them to give us a better hold of the contents of the Old Testament, and he has put the canon upon a basis which, I am free to say, it will not be shaken off for many a day to come.

I maintain that we ought to give weight to these things—that we ought not to overlook these things—that we are not acting in simple fairness and justice—that we are not acting faithfully and rightly—if we do refuse to recognise the immense benefit that Professor Smith has done to the Church at large, and merely look at any slight mistakes—or mistakes of a greater kind, if you please to call them so—that he has made. (Applause.)

I would like the Church to look at what is thought by men who have made these special subjects their life study—by men who are experts. Let me quote a periodical issued in Germany, but none the less instructive, in which a writer says:—"It is for the interest of the Scottish Free Church that she maintain herself in relation at once with science and with the spiritual life. There are few persons, indeed, who are at once so willing and able to do this service for the Free Church as Professor Smith is." (Applause.)

I think I have made out somewhat of a case in Professor Smith's favour, so far, at least, as to induce us to suspend judgment at this point. We have given ourselves, providentially, I would say, an opportunity of doing so. We need not go on. I maintain that it does not follow that we deprive a man of his chair because his views are not safe. We are all quite aware that these views are not safe. I am quite willing to argue the case upon the ground of the decision come to on Tuesday night. I do not agree with that decision, but I am willing to start from the resolution come to on Tuesday, that the teaching of Professor Smith may not be safe. But it does not follow that we must therefore deprive him of his office. It does follow that we are to examine these views, and to ask Professor Smith to give us the full grounds of them, and to ask him to help us in what we all acknowledge to be a crisis.

We all feel the painful nature of the crisis to which we have come; and what we on this side of the house feel now,—at least what I myself feel very painfully,—is that we are now on the brink of doing what is irretrievable. We cannot go back. It has been said that the ostracism we are about to pronounce to-day may be can-

celled. That is an exceptionally unlikely thing. I do entreat my brethren in the Church seriously to consider whether it is not possible—whether it is not right—whether it is not fair—to suspend their judgment even yet, and not yet to pronounce this irretrievable resolution. (Hear, hear.)

There is one illustration of our position that has been very much on my mind during the whole of this case, which you will allow me to mention. I presume that our friend Dr. Begg, with his multifarious occupations, having the care of all the Churches, both Protestant and Catholic, on his hands, and having also the care of the nation very much on his hand—(laughter and cheers)—has not much time for reading such authors as Euripides. But you yourself, Moderator, and Dr. Rainy, must, I am sure, remember with perfect distinctness the magnificent tragedy in which that great writer, gathering his powers for one supreme effort at the end of his life, chose as his theme the disasters attending religious excitement. I used to think that the medium that he used for illustrating and representing this theme was too highly coloured and overcharged. The medium was that of a mother, becoming insane—becoming so infuriated with religious frenzy that she was blinded to the fact that her own child was before her, and destroyed her child, thinking it some dangerous animal. I say I used to think that this was overcharged; but I am beginning to believe that the old dramatist knew his business, and that it was not in the imbecility of old age that he adopted that illustration, but that he gave it to the world as the result of life-long experience, and a deep interest in religious truth; and it has been my dread all through this case that any element of religious excitement should enter into our action, and that we might have one day to repent in the same anguish and bitterness of spirit as that mother had to repent, that we have destroyed one of the very worthiest of our sons. (Applause.)

Mr. JOHN COWAN, W.S., law agent of the Church, said—In consequence of what has been said in the course of the discussion both on Tuesday and also to-day, I wish to say a few words, stating the views which occur to me, and which I think should be before the Assembly on the constitutional questions which have been raised regarding the status in our Church of the professors in our various colleges. That status is a very high and honourable one, and one which involves great responsibility on their part, as intrusted by the Church with the teaching and instruction in the various branches of theological learning of those who are studying for the ministry of our Church. The Church and all its courts as well as the individual members of the Church regard them with great respect as holding high office in our Church. (Applause.) It is necessary, however, to consider carefully the constitutional position which they hold in the Church. The office of a professor in a theological hall in connection with the Church was a new office in our Church instituted after the Disruption. There was no such office, and there were no such halls in the Church prior to 1843. The universities of Scotland had separate faculties of divinity, and there were professors of divinity in these universities, but these professors were not appointed by the Church, but either by the Crown or other patron. They were members of an independent corporation, and had a certain recognised position, holding their appointments apart from, and independent of the Church, but, according to the law and practice of the Church, having right to be constituent members of the ecclesiastical judicatories of the bounds within which their respective universities were included.

Subsequent to the Disruption our Free Church instituted halls or colleges for the training of students in divinity, and have appointed professors to teach in them. These professors are to be selected out of a certain limited class—namely, ordained ministers, or probationers who are ordained ministers before entering on their duties, and this Assembly has ordered that the professors should be inducted in the same manner as ministers are. The Church has further directed that the internal affairs of the halls or colleges should be under the control of their respective professors, who constitute the Senatus. These halls or colleges are not corporations, and have no separate existence apart from the Church. They are simply schools of theology in connection with the Church. The Church instituted them, and the Church can, if it sees cause, abolish them.

Such being the facts, it appears to me that no analogy whatever can be drawn from the position of professors in universities—(applause)—and the question arises, what is the position of the professors in our halls? (Applause.) In considering this

question it is necessary to keep perfectly distinct the two offices which any on is a professor holds—the one the office of an ordained minister, and the otl addition to the former, that of a professor or teacher in the hall. The latter c conferred by the General Assembly when it appoints a professor. (Hear, hea

Now, what are the duties of the latter office? These are, generally speakir training and instruction of the students for the ministry in all branches of t gical learning—a very high and solemn duty—perhaps I may say the highest of teaching of students known; but still, however high in degree, it is teach training of students in a particular branch of learning, and, so far as I can not in any way analogous to the office of a pastor over his people, but is qui tinct. (Applause.) The office which a pastor holds is, in my opinion, one wh holds *ad vitam aut culpam*, and no possible question can arise regarding it. hear.) But, looking at the duties of the office and the position of the theo halls towards the Church, I think that the office which a professor, *qua* pro holds is not one of the same tenure, and that it is in the power of the G Assembly both to appoint and, if an emergency arise, to recal the appointm professors, on such terms and conditions as they think just and equitable. I of what my learned friend, the *interim* legal adviser, stated on Tuesday, I can course, express a confident view on the question, but I think it due to the ho state what I have done, that they may know that I do not agree in every r with what he stated—(applause)—and that I am of opinion that the views w have expressed are sound in principle and in accordance with law and equit with the wellbeing of our Church in relation to its theological halls. (App There is one observation further which I wish to make, and that is this Tuesday night this house, after a full discussion, decided that there did exist relation between the Church and one of its professors such an emergency as pointed at. The house are now therefore bound to take steps to carry ou resolution in a practical form. (Applause.) Both the motions before the proposed by Dr. Adam and Dr. Bruce, recognise this necessity. Dr. Adam definite proposal before the house, but Dr. Bruce's motion objects only manner in which Dr. Adam proposes to carry out the decision of the Assembl is therefore incomplete. (Applause.) I am sure that the house will give a fa full consideration to any proposal which would enable it to perform with as tenderness and consideration as possible the painful duty which they ha perform. One thing, however, I am sure of, and it is, that the house wi stultify itself by accepting Dr. Bruce's motion in its present incomplete (Applause.)

Mr. M'CANDLISH, Edinburgh, wished to say something on the question power which the Assembly had to deal with professors. He had never lai great stress on that question. All authorities like Parliament, and in one this General Assembly, had a sort of absolute power. It has often been sai even in this free country Parliament is omnipotent, and so it is, because there tribunal, except the people who elect it, to which an appeal can be taken agai decisions. In that sense the Assembly was also omnipotent. The only cours to a minister or professor would be to appeal to the Church itself or the Co Session. Therefore there was no use talking about power. The whole thin whether it was just and desirable for the Church to exercise that power in tl proposed. He quite agreed with some of those who had spoken that it migh desirable thing that the General Assembly should not only have the power t out professors and ministers also, but should sometimes exercise it. (Hear, But the question was, By what process was that power to be exercised? He say the very worst way, and that which must tend to most injustice, was th such a question loose upon the General Assembly—a popular Assembly like and having it debated for a single day, and then carried by a mere majori they were to canvass the conduct of either their professors or their minister ought to do it in a solemn and deliberate way, but certainly not in this par way in which the Assembly were proposing to do it just now. He wished to to one proof of that. They were asked to turn out Professor Smith upon g which practically had not been debated in this house. Several parts of the of Tuesday had never been debated at all. He ventured to appeal to the As whether the soundness or unsoundness of Professor Smith's views was not tl

question at issue, and yet it had never been debated in this Assembly. He for one had not made up his mind on that question, and he was not going to turn Professor Smith out of his chair because he had been a little indiscreet here and there, and because he did not tell them at last Assembly that he had an article in the press that might create further discussion. The only question on which they could reasonably turn out Professor Smith was the soundness or unsoundness of his views. They had that question still to debate. He did not think this Assembly was the place to debate it in, at least until it had been considered in some calm and deliberate way, and that was the reason why in their motion on Tuesday they asked for the appointment of a committee. Dr. Begg had reproached them with suggesting a libel now when they had voted against the prosecution of a libel last year, but the circumstances were altogether different. Last year they were dealing with a particular libel and with particular writings. That libel had consisted originally of some four and twenty charges, but the whole of these, with one exception, had either been dismissed by the Glasgow Assembly of 1878 or had been withdrawn, and the one that remained had emerged in a new shape, and in the Assembly of 1879 had been supported only by a majority of one. Last year a large majority of the Assembly were in favour of getting rid of that one remaining charge, some, no doubt, in one way and some in another. But they were now in a totally different position. They had different publications before them. They had a book in which Professor Smith had given utterance to his opinions on a fuller scale than he had done before, and he (Mr. M'Candlish) was most desirous that some method should be found in this Church for examining that book. It was perhaps a rash thing to offer an opinion on the subject, but so far as he had been able to follow Professor Smith's teaching he was not inclined altogether to accept it. But he wanted to be informed on the subject. Dr. Adams had said they were not going to inquire into it. (Interruption.) Yes, but they were going to act before they inquired into it. The proposition on his side of the house was not that a libel should necessarily be framed. They proposed a committee to consider whether a libel could or should be framed. Many gentlemen on his side of the house were of opinion that no libel could be framed, and that they could not bring any charge under the Confession of Faith in consequence of that book. He should have liked that looked into. There was great difference of opinion in this Church on questions of doctrine, even on these critical questions now under consideration. There were gentlemen in this house who altogether differed from Principal Rainy on these points, although they were acting along with him in seeking to turn out Professor Smith. (Laughter.) Nobody who had read Dr. Rainy's book could doubt that he was much in advance of many of his supporters in his views on this subject. What Dr. Rainy said was, "Go ahead, but don't go headlong." (Laughter.) Did that mean they were just to go exactly the length that he had gone and no further? (Renewed laughter.) Were they to go the length Dr. Rainy went at this Assembly, and then to follow him at next Assembly to the point at which he had arrived by that time? He wanted to know where they were to have any standard for their opinions—where the Church was to have any such standard. Their only safe standard must be the Confession of Faith. That contained all the doctrines upon which they had agreed to agree, and as to things outside the Confession of Faith they had agreed to differ, and ought to have liberty to differ; and if they threw discredit on the Confession of Faith, as gentlemen on the opposite side had done—(No, no)—yes, it was to disparage the Confession of Faith to represent it as an incomplete and imperfect document, and an unfit instrument for trying questions of doctrine,—if they discredited the Confession they would find some other day the danger of that course. There was another point. A very large number of office-bearers and members of the Church had a strong conviction that great injustice and unfairness had been done in the course of these whole proceedings against Professor Smith. (Hear, hear.) It might be said indeed, "You think them unjust, but we don't," but why should the proceedings of this Church be conducted in a way to give such an impression to any one member of the Church. Surely the affairs of the Free Church could be conducted, whether as a court of justice or as a court of an imperial Church, in some way to produce an impression that everybody had had fair play. He urged the Assembly to go no further in that course, and so preserve the loyalty of a large body of their members. (Applause.)

Sir HENRY MONCREIFF said—I do not want to say much about this ques-

tion to-day, because, just as I said on Tuesday evening, I am willing to acquiesce in Dr. Adam's motion, simply because I can see no better way of extricating ourselves from the position in which we are placed. (Applause.) I am not particularly fond of the course proposed, but I have a strong objection, on the one hand, to some of the references that have just been dealt in by Mr. M'Candlish, and also to the terms of Dr. Bruce's motion. I merely wish to state this opinion. I do not appear as a keen advocate for the motion proposed by Dr. Adam, although I feel myself obliged to acquiesce in it. What I have to say about Mr. M'Candlish is, that he says we are disparaging the Confession of Faith. I do not think that a single man who supports Dr. Adam's motion has said a single word or done a single thing to disparage the Confession of Faith. (Applause.) But the whole point here, palpably ignored by many people, and by Dr. Bruce in his motion, is the point of distinction between what we are proposing to do and what we must do when we make a case of discipline. It does not distinguish between the latter and the rights we may have in respect of colleges and professors. We say we are not going to come to any conclusion in the way of Church censure. There is nothing said in Dr. Adam's motion about Scriptural principles and formal processes, which relate to Church censure. The motion of Dr. Bruce is totally inapplicable to what Dr. Adam proposes to do, and is a question apart from the question altogether of our professors. We are entitled to consider what the interests of the Church are in the teaching of the classes in our colleges. This is the simple question Dr. Adam has put before you. I am not particularly fond of this motion, although I feel I cannot see any other way of extricating the house from this difficulty. On the other hand, it will never do to say that we are to be held as violating the forms of the process or the principles of discipline when it is maintained by Dr. Adam that you have something decisive to deal with—a power the Church has a right to exercise with regard to the teaching in our colleges. What I say is—It is not proposed that any of the consequences that arise out of ecclesiastical censure shall follow in the case before you. Nothing of that kind is proposed. You can deny that we are entitled to deal with a professor apart from the process of discipline, but you have no right to ignore the fact that this is a point of view that is founded on by the other side. Well, Mr. M'Candlish referred to the history of the case in connection with last Assembly. There is one thing which he and others uniformly omit to notice, and wish to give the go-by to and forget, and that is, that before that judgment was pronounced, an overwhelming majority of the Assembly declared the libel ripe for probation, and if it was ripe for probation it must have been relevant. (Applause.) In these circumstances, I should have been glad if any medium course could be found that might be likely to bring peace in regard to Professor Smith; but I do not see that that course could be found. (Applause.) I am quite aware, at the same time, that if this motion is carried peace will not be brought to the Church. I am quite aware that that book of Professor Smith's will sooner or later require to be examined—(hear, hear)—but, at the same time, I believe we are not ripe for coming to any conclusion about that book at present. (Hear, hear.) I do not think many of us have so thoroughly studied that book as to come to a conclusion upon it; and, on the whole, I think it desirable that the matter should rest with the notice taken of it by Dr. Adam in his motion. I do not think that motion would be complete unless notice was taken of it. (Applause.)

Mr. BENJAMIN BELL, Froickheim, said—Moderator, it is always hard to speak for the first time in this Assembly, but surely hardest of all when we must plead for a beloved friend, with a house almost committed against him. I say "almost," for let me remind you to how much we are pledged by Tuesday's finding. Only to this, that it is not safe or advantageous that Professor Smith should at present teach our students. Now, permit me to point out—and this is no mere verbal quibble—that there are things neither safe nor advantageous which yet may be both just and necessary. Christian men may have to do or bear many such things because they are righteous and merciful. (Applause.)

I hope I shall not say one word to weaken the effect of the appeals already made in this debate. All must have felt the high tone of the speeches thus far May we not hope yet to reach some satisfactory solution of the difficult question before us to-day? I feel sure there would be little difficulty in doing so if all the members were free, as they ought to be, to act *now* exactly as they see to be just and

Christian. But we have this peculiar state of things to contend with. We have to face a coalition. Lord Beaconsfield never said a truer thing than this—"England does not love coalitions." Moderator, I venture to say, the Church of Christ does not love coalitions. (Applause.) But here we have three different parties agreeing together before the Assembly meet on a course of conduct in this case—agreeing to what I may call a tragedy in three acts—of which the third falls to be enacted this day. Now, I venture to hope, that this third act has not been fully rehearsed. I appeal to the independent members who voted in the majority on Tuesday, if there is not some ground in the state of the argument to-day, to hope for some solution short of that presented in Dr. Adam's motion. (Applause.)

I have three objections to his proposal—1. The censure which it would inflict is much too severe for the fault condemned. That fault was in substance one of impulsiveness or impetuosity—a fault of temper and hastiness. Now such errors committed instinctively, and under impulse, are less blameworthy than others which are deliberate and under the control of the will.

But 2. I object to Dr. Adam's motion, because Tuesday's finding was reached in a way that diminishes the moral weight of the majority, large though it was. I will not say a word more about the coalition. But there have been besides several significant indications of hesitation about the course proposed on the part of some even who supported it. Thus, my honoured friend, Sir H. Moncreiff, who is wont to take a middle position in this house between the two extreme parties (and long may he be spared to do so), he told us on Tuesday that he acquiesced in Dr. Rainy's motion with considerable hesitation, and used other similar expressions which he has just repeated again to-day about Dr. Adam's motion. I also observed his unwillingness to be one of the committee to answer the reasons of dissent. And we all remember what occurred. As to Mr. Guthrie, when he began to speak, nine-tenths of the house thought (including Professor Smith himself) that he was about to support Dr. Rainy's motion. We were entitled to think so from the turn in the debate at which he spoke. But instead of that, we find him, the *interim* legal-adviser, so strongly impressed with the danger of the course proposed, and the entire absence of precedents in its favour, as to volunteer his legal opinion to that effect. If the house will pardon a harmless pleasantry, I would say, that some of the supporters of Dr. Rainy's motion might have addressed to him the remonstrance of King Balak to Balaam of old, "What hast thou done unto me? I took thee to curse this people, and, behold, thou hast blessed them altogether." (Laughter, and loud applause.)

But I have yet another objection to Dr. Adam's motion. It has no word, no message, for our waiting people. (Applause.) This is a people's question. Moderator, they are intensely interested in this subject. (Applause.) I don't wish to appeal to the galleries, but I venture to say, that three-fourths of our Christian people in the Lowlands are on Professor Smith's side. Some of them think he has not got justice. Some of them, that there is a great deal of truth in his views, most of them think *both* these things; and we are giving no answer to our people's cry for light and help in this matter. Anxieties about Biblical questions have been aroused, not by Professor Smith, but by others; and this is the *stone* we give them instead of bread. For what is all that Dr. Adam's motion says about the lectures? It speaks of "anxiety," and of "considering the judgment already arrived at in regard to Professor Smith." Does that mean that if our people read the lectures, they may be dealt with as Professor Smith has been? I venture to think, Moderator, that it means little more than this, that at that point the coalition very nearly broke down. (Applause.)

Moderator, our Church has had a noble history in the past. Her *principles* have been great, and also her *men*. And among her principles none has been more fundamental than that of *non-intrusion*. Dr. Begg did good service on behalf of that before the Disruption. The question of spiritual independence in the present century grew out of that principle. Now that principle is at stake to-day—*non-extrusion* is just as important as *non-intrusion*. The one is as great a violation of the rights of the Christian people as the other. (Applause.)

We have had great *men* too. Will any one tell me that Dr. Candlish would have done what we read of in the *Scotsman* last Thursday? (Interruption.) Leaving the friends with whom he had acted for years, and without communication with them, attending a meeting of the other side! I do not wish to say one word disrespectful to Dr. Rainy. But I maintain he has made a mistake—a mistake which he told

us himself on Tuesday that professors were peculiarly liable to fall into, through not being "pressed on all sides by their congregation." For more than a year he has been neither giving nor seeking confidence on our side, and the consequence is, that he has been ignorant of the true state of feeling in the Church and the country. (Applause.)

One other closing remark. I was the fellow-student of Professor Smith. And I appeal confidently to his professors, as well as all his fellow-students, if his influence in the Hall was not that of a man of God and of prayer—on the side of earnestness and reverent thought. We never looked on him as an unorthodox student. We recognised thus early the peculiarly strong hold that he had of the doctrine of grace, and of the historical character of God's revelation of Himself in His Word. He held that view of Revelation strongly, as Dr. Rainy does in the same sense, and has expounded it so ably in his great work, "The Delivery and Development of Doctrine." It was that truth, I believe, which led him toward the critical views he has adopted. For these have a spiritual side, though I must not dwell on it. I would only now appeal, in sitting down, to independent members in the majority. We on our side cannot propose another motion, but let them either refrain from voting, and thus allow our motion to pass, or else suggest some other course short of removing Professor Smith from his chair.

Dr. BEGG said—I am glad to see the younger ministers taking part in our deliberations. I rejoice that rank is now being broken, and that we hear the free voice of our younger ministers in connection with these debates. I think, at the same time, the special object in meeting to-day has been to a considerable extent overlooked. I have no objection to have the matter discussed, but our object in meeting to-day was to bring the matter to a conclusion—(laughter)—not in the way of upsetting the judgment of Tuesday evening, for that is thoroughly incompetent, but for the purpose of considering in what way that judgment could best be given effect to. That is our object in meeting to-day; at the same time to refer to some of the statements which have been made with the view of inducing us to adopt Professor Bruce's motion. It was argued that this proposal on the part of Dr. Adam—and I agree very much with Sir Henry Moncreiff in regard to it—that this proposal is perfectly competent on constitutional grounds. I was glad that Mr. M'Candlish very frankly admitted that we had the power, and in the nature of things must have the power, to do what is now proposed. But I can prove that at a very early period the Church asserted the right to do even in regard to ministers what is now proposed to do in regard to one of our professors. Dr. Begg proceeded to quote the following passage from Wodrow, showing that the General Assembly in 1715 had deposed two brothers from the ministry who had declined to answer questions as to whether they had refused to keep a thanksgiving for the king on his accession—a proceeding which Wodrow characterised as "tending much to the credit of the Assembly":—

"This day we had a process against two brothers, Mr. James and John Maitland, in the Synod of Aberdeen and the Presbytery of Turriff, which took another turn than I expected. Thir two men have bred trouble enough to the Assembly and that Synod. They both refused to keep the Thanksgiving, Jan. 20, for the king's accession, and never prayed for the king since his accession. Their Presbytery consists but of six members, and by methods they took, the matter was overlooked by their Presbytery, and the Synod of Aberdeen took the matter in their hands at their last meeting, and called the two brothers, and they declined their authority, complaining that, according to the Form of Process, no minister can be processed but first before their own Presbytery. The Synod found their own Presbytery neglective, and ordered them to answer questions that were plain, whether they kept the Thanksgiving, and whether they prayed for King George? They would not answer, though they were told that the scandal and offence was very great, and they might relieve themselves from it by declaring themselves candidly. Upon their refusal the Synod suspended them till June next, and they appealed to the Assembly. When the matter was brought in, the Assembly unanimously approved the Synod's sentence, and ordered them thanks for their seasonable interposing. Then they called in the two brothers, and proposed the same questions, which they refused to answer to, whereupon the Assembly went on, and, by their unanimous vote, deposed them both. Mr. Carstairs had a very pathetic speech to them, aggravating their guilt. . . . This sentence, I believe, will tend much to the credit of the Assembly," &c.

The points in Wodrow's narrative are—1st, The brothers stand upon their rights, according to the form of process; 2d, Their suspension by the Synod until June—evidently that no evil shall occur until the Assembly, on the ground that their Presbytery is "neglective"—a fine old adjective, that means a good deal at Aberdeen. 3d, The Assembly thanking the Synod; and 4th, Deposing the brothers. The sentence was no doubt sharp, but quite justified by the circumstances. The country was simmering with rebellion. The Assembly must vindicate their loyalty before the nation; and rebellion must be checked, and the people warned from following the lead of Jacobite ministers.

That (continued Dr. Begg) is, of course, an extreme case; but if the General Assembly was approved of by Wodrow for doing that in reference to a matter where an earthly sovereign was involved, surely no one will doubt that if we believe that a higher interest is now involved, we have an undoubted right to do what is now proposed to be done. (Applause.) On the subject of the constitutional right, therefore, I do not think it is necessary to speak at all. I agree with Sir Henry Moncreiff that there is no foundation for the allegation that the matter was not fully considered in connection with the previous discussions. It was considered during a period of three years at least. And then when a man stands up in this Assembly and tells us that the people of Scotland are mainly upon his side—well, I think he makes a great mistake. (Applause.) I know this, that in the vote of this house the majority of elders was very great—120 to 211—(hear, hear)—120 favoured the views advocated by Mr. Bell, and 211 were on the opposite side. I presume, as a general thing you must take it for granted that these elders have some knowledge of the feeling that prevails in the respective quarters from which they come—(applause)—and for the newspapers, I have no objection to the ability of newspapers; but, at the same time, when you bring in newspapers—if any one does so—as evidence that the feeling of the country runs in a certain direction, I would go back to the Disruption. (Hear, hear.) At the Disruption we had no newspaper on our side—(hear, hear)—we had to create a newspaper to be upon our side—I am sorry it is not on our side now—and we, perhaps, may have to do what we did again. (Hear, hear, and laughter.) At the same time when the Disruption happened every one was astonished at the extent of it, because they had been previously taught to believe that the mass of the people were opposed to our views. It requires very skilful men and of large experience—and I only hint this to our friend Mr. Bell—it requires a very great amount of knowledge and experience to gauge and test the public feeling, and I may just give my opinion as opposed to his, that he will find when this matter comes to an issue it will be found that an overwhelming majority of the people of Scotland—(cheers)—not only in the North, are staunch and sound in regard to the principles we hold. (Applause.) Dr. Dods made an exceedingly good speech on his own side. (Laughter.) But then there were several things I think it extremely important to correct. For example, he said that no one now could maintain a canon of Scripture on the old traditional ground, but he did not tell us what the old traditional ground was. (Hear, hear.) We maintain the canon of Scripture on the ground that we believe the Bible to be the inspired—(Oh, oh)—Word of God, and we hold—(laughter)—that anything opposed to that is inconsistent with the adoption of our Confession. It will be time enough when this matter is brought before the Church, and the Church is satisfied by what Dr. Dods has stated, it will be time enough then to change our ground and our course; but then, in the meantime, he admits that Professor Robertson Smith has erroneous views—I think he said false views—(hear, hear)—then be it so. The question is, are we, in these circumstances, to continue his teaching in our college? (Hear, hear.) That is the question. That is the only question at the present moment. Are we warranted in these circumstances to continue instructions manifestly given by one of our professors, with which I don't know to what extent even Dr. Dods may approve; but, at the same time, the Church is bound to see that nothing is taught to these students that is inconsistent with our views on divine truth as a Church of Christ, and, unless a man can prove that it is safe to allow the attendance of our students on instruction of an objectionable kind, I do not think there is any case whatever. No doubt Dr. Bruce said in the morning that the leaven will continue, and that the mischief is in the air, and so forth; well, I say we had better leave it in the air. (Laughter and cheers.)

Dr. BRUCE—That was not my phrase, but Dr. Rainy's.

Dr. BEGG—I do not care whose phrase it was. I say in regard to this leaven—the leaven will continue perhaps, but we must take care it does not continue amongst our students if we can help it. (Hear, hear, and applause.) Dr. Dods was kind enough to tell a Greek story, and apply it, I presume, to me. (Laughter.) Well, I have never any objection to a good story—(laughter)—but another story occurred to me—(renewed laughter)—during the time he was telling his, and it is of a much later date. I remember Dr. Chalmers speaking of an individual who would take no advice, but went on in a course which he reckoned reprehensible, notwithstanding all admonition and advice—"Well," said he to me, "that man reminds me of what the wives say to their bairns, 'You are workin' for your licks.'" (Great laughter.) Notwithstanding all the appeals that have been made, we have met here for a solemn duty. (Hear, hear.) Men must not shrink from it. I think no one will shrink from any consideration, if it be the right thing to do. Those who voted in Tuesday's division will not have the least scruple to vote for Dr. Adam's motion. ("No.") In regard to that book I have read it, and formed my own opinion on it, but I am quite certain that the Church has not studied it yet, and I think it better in the meantime to rest satisfied with one step, leaving the future for the course that wisdom may dictate. (Loud applause, and cries of "Vote.")

Mr. CONNELL, Thurso, who obtained preference over Mr. Henderson, Crieff, was received with cries of "Divide," "Henderson," and interruption. He said he thought it was rather a thing they should be sorry for that Dr. Begg should give way to the besetting sin of story-telling—("Oh, oh;" cries of "Shame," "Vote") —on this most grave occasion.

Several members rose in different parts of the house, demanding that the words "besetting sin" should be withdrawn, one member remarking that it was most disgraceful for a young man to say so of a father in the Church, and he moved that the words should be withdrawn.

Mr. CONNELL, who several times had essayed to continue his speech amid much interruption, which always broke out afresh, proceeded to say that he thought they ought to look beyond the interests of this Church and the interests of Professor Smith. They ought to look to the interests of the Church of Christ in its relation to the outside world, and he said it was incumbent upon them, as a house, to look outside of themselves, and to consider whether or not the motion, which it was proposed to pass that day as against Professor Smith, was fitted to commend the Christian Church to that outside world as carrying with it the gospel of the grace of God. There was an essential betrayal of the principle of justice—("No, no")—and that principle was one to which the eye of the world was keen, and if men saw them act in such a way, and could not comprehend it according to the common laws of a sound morality, they would say, "If this is your gospel, we shall have nothing at all to do with it." The constitutional question had been raised, and something had been said by Mr. Cowan thereanent. Our friend on this side has said that the power of the Assembly was supreme in dealing with this question. He (Mr. Connell) looked upon the matter in this light—whether I be right or whether I be wrong, the Church, of which Professor Smith made one, had said to him, You go and teach for us at Aberdeen, having your full rights, subject to the constitution of this Church. Professor Smith shook hands and the Church shook hands with him, and he went to his work, having the right to teach so long as a charge *ad culpam* was not established, and the only way they could get at the *culpa* was to take a constitutional way according to the forms of this Church. Professor Smith and his friends were quite entitled to hold to that position and say, If you delete the form of process, and go about it in the same way as the House of Commons in the Bradlaugh business, you are acting in a way that will not commend itself, as you take the message of the gospel of Christ to the outside world. (Cries of "Vote," and interruption.) It was surely a thing to be careful over when Sir Henry Moncreiff was not quite satisfied with the proposals of Dr. Adam; and he thought they might fairly say that, in the providence of God upon this most important question, they might look to Sir Henry and others to give the accused on this occasion the benefit of the doubt, leaving the matter for fuller investigation in the spirit of humility and brotherly love, as to the investigation Professor Smith had a right to

claim. Whatever be the majority against us we are not prepared to quit just yet the good old ship. We shall see her safely through the breakers into a haven, if not for the time more peaceful, at least more healthful, than she has been moored in these long five years gone by. Dr. Begg, in concluding, spoke of the majority in favour of his side of the house, and said the great majority of the people were sound as to the principles of this Church. Who doubted that? Nobody. (Hear, hear.) Mr. Bell's statement had reference to a far greater thing—it had reference to the point of procedure in dealing with this case, and he defied Dr. Begg or any other man to hold that not only the Free Church, but all Churches and the world at large, were committed against them. He could not, because of the injustice. (Applause, and cries of "Vote.")

Sir HENRY MONCREIFF said he had been accused or spoken of as if he was in doubt about agreeing with Dr. Adam's motion. He never said he had any doubt as to its justice; but in existing circumstances he only said he had not been a very keen advocate for that course. ("Oh," and applause.)

Principal RAINY suggested, as a matter of procedure, that they should agree upon a time when Dr. Adam would be called upon for his reply—say at a quarter-past four. They must have the vote that day, and all that was to be said must be said now. ("No, no.")

Mr. THOMSON, Glasgow, thought that the house should be very chary, indeed, about coming to any rash conclusion as to a period for the termination of this debate. He was of opinion, and many in the house were of opinion, that they had had no debate equal in importance to this since they were a separate Church. (Applause.) He would just mention two considerations which, he thought, ought to weigh with the house. (Interruption.)

The MODERATOR—You are going to discuss the question.

Mr. THOMSON thought surely it was in order that he should submit to the house two considerations for the house not to agree with the proposal. ("Yes," "No," "Go on," and interruption.) The first was, that there were men in this house in a very painful and anxious position, indeed, that wished to vote in a particular way; but they were under the strongest impression that if they were not allowed to tell the grounds on which they would give their vote, they would be misunderstood—("Oh, oh")—and their influence would be lessened in the future. He thought the house should have the utmost forbearance in these circumstances, Further, he thought the house would be unanimously of opinion—he hoped the house would be unanimously of opinion—that it would be utterly unjust and unfair, whatever might be the views of gentlemen as to the fairness of these proceedings, that Professor Smith should be tied up to time. (Applause.)

Principal RAINY said that in regard to this matter he thought it right to make a suggestion to the house. Whatever strength might be in Mr. Thomson's first statement, he would ask the house to remember that the decision on Tuesday night was a decision that might have enabled them to raise the question of competency in regard to a good deal that had taken place that day. (Hear, hear.) They had abstained from doing that; they were anxious that their friends should have full advantage, without any tormenting discussions on order, to make statements directed to undermine the vote of Tuesday. (Hear, hear.) He was glad that had been done; but there must be some limit. In the next place, the remark about Professor Smith was strictly true. He had some things which he considered important to say, as he had been a good deal attacked; but he would propose rather that they should now hear Professor Smith, and leave it to Dr. Adam to make the reply. (Cries of "Agreed.")

Provost CAMPBELL, Greenock, objected, and maintained that the elders on Dr. Adam's side should be heard, as it was repeated over and over again that the laymen were all on the side of Professor Smith, which was quite incorrect. (Cries of "Smith.")

Dr. WHYTE thought it of far more importance that the leader of this house and the Principal of the College should be heard, and all that he had to say on this question. He and Professor Smith were the two men that must be heard. (Hear, hear.)

Mr. BALFOUR, Edinburgh, moved that they hear Principal Rainy, then Professor Robertson Smith, a reply from Dr. Adam, and close the debate. (Cries of "Agreed.")

Mr. THOMSON, Glasgow, rose again to speak, but was received with interruption.

He was quite willing to obey the decision of the Assembly, but he did not think any decision had been given. A motion had been made, but he had not heard it seconded. Surely if this were to be done it should be done regularly. (Hear, hear, "Chair," and interruption.)

Mr. MACAULAY, Edinburgh, said he had as great a desire to speak as any man in the house, but he would second Mr. Balfour's motion, in order to get on with the business. (Hear, hear.)

A Member moved that the debate be adjourned, and another at the back of the hall said they had not heard what the motion was. The Moderator having repeated the motion of Mr. Balfour, it was received with cries of "Agreed."

Dr. CANDLISH, amid loud and demonstrative cries of "Chair," said he had a motion that the house should not adjourn now, but at half-past four. ("No. no.")

Dr. BRUCE said that he would ask those who were pressing for an adjournment not to do so. It would be of no service, and he thought it would be better to end the debate before rising. (Applause.)

Principal RAINY—Well, Moderator, I shall go on. Now, Moderator, I am too sensible of how much it is to the credit of Professor Smith and his friends that they stand by him and appear for him as they do to be disposed to feel anything but charity in connection with any remarks which may be made about myself. In regard to the word "coalition," it is a very good one to throw out; but I would ask you to remember what a coalition is. Coalition is a union of parties for the purpose of forming one party. Moderator, it so happens that those who are supporting this motion agree about this one thing. Apart from that I do not know and am not aware of any change having taken place in our positions in other things, or of any disposition on our part to do less than justice to the contending views we have had on other subjects. If that is the case, I think the word "coalition" is more convenient than correct. In regard to myself, since I have been referred to, it is really not worth while to occupy the time of the Assembly about myself. It is said I have been occupying a retired position, one apart from public opinion, and not communicating with our friends who are supporting Dr. Bruce's motion. As little, Moderator, have I been communicating with friends who are supporting the other motion. I felt a good deal relieved from direct responsibility at last Assembly, and I thought I would take the benefit of that position, and I kept myself clear of all entanglements down to a very recent period, indeed. I was resolved, for one thing, to read the book that was coming out, and up till a very late period in the year I would just have been as free, as far as any entanglements on my part were concerned, to coincide with those who were supporting Dr. Bruce as with those who were supporting Dr. Adam. In those circumstances it was that under a very heavy sense of responsibility I made up my mind that the path of duty for me was the path I have publicly undertaken to support. (Applause.) Of course, with regard to that, men's opinions will differ, and I am quite aware no man should take the course I have taken without paying the penalties. I am not disposed to mourn at that. (Hear, hear.) I know it perfectly well. I foreknew it. I know a great deal more about the penalties I must pay than has yet come to light, and that future days will reveal. In the full knowledge of it, I have taken my course. Now, our motion has been divided into two parts, it is said, and some speculation there has been as to why it is so divided. The only reason for dividing it was that a step so extraordinary, as it seems to us, should be taken with as much deliberation as possible. One effect of that has been that our friends, as I have had occasion to remark already, have had an opportunity of pleading their cause a second time. In this way they have been able to state more fully than otherwise all that occurs to them, and we are very glad they have had the opportunity. With regard to the question of power, Moderator, some precedents were quoted in the earlier part of the day for examples, but these did not go to the precise point, and were not alleged to do so, showing that in this Assembly they had the power. What these opinions show is that the power, whether we have it or not, is in this thing not an unreasonable power. It has been found to be a necessary power—it has been found to be a power which, on mature deliberation, has been felt to be a suitable power to be provided in the case of colleges and professors. With regard to the question whether we have the power, that question is raised, no doubt, in the first case. But you are dealing with the first case with regard to professors. Of

course, it can be fairly disputed whether the power exists—whether it ought to be regarded as a legitimate power. I quite admit that. I have tried to show, and will not go over again that point, that there are reasons for holding—whether you look first at the power of the Church and the Assembly, or whether you look at the characteristic features of the colleges and professorships—that there is a reason for holding that the power exists. Moderator, I will only add now that I shall be surprised if this Assembly comes to the conclusion they have not the power. Moderator, the safeguard of our Assemblies and the life of them does not depend on the idea that they have very jealously limited powers, and are compelled to move mechanically, but that they have very great powers, and should be very cautious how they used them. That is a true view of the life and vigour of our Assemblies. No doubt, it might be said that if there is any question about this power you can go to the presbyteries by legislation, if you think it is desirable, through the Barrier Act. True, Moderator, in that way it would become what I may call an ordinary power which anybody could at any time rely upon and expect to be set in motion; and in that case, of course, there would have to be something analogous to a form of process or mode of exercise for the power that was to be reduced into the character of our ordinary institution. I think it safer on the whole to regard it as a power of a somewhat exceptional and grave kind, the use of which must be justified by special grounds, and with reference to which men must feel, and we must feel, that we have a special responsibility, and shall be answerable afterwards if it proves we make a mistake in the use of it. (Hear, hear.)

Now, with reference to this matter, I have just to say that I have listened with much interest, and with much sympathy, to all that has been so eloquently said in advocating the view that we might yet alter our course. I can only say in regard to the matter, Moderator, we have gone through too much pain in making up our minds to the plan we have recommended to go back upon that vote of Tuesday and to stultify our proceedings. (Hear, hear.) We have taken the responsibility of proposing that on broad public grounds, which are in the knowledge of men who have been present through successive Assemblies during the history of the last five years. We ask you to come to the conclusion, not by a judicial process, that you ought to take this step, and, therefore, in the position in which you have no sort of ground for touching Professor Smith's ministerial character, or questioning at this stage his right to all the privileges of an office-bearer in your Church, yet we put it to you whether or no you have ground for taking this step. Now, I am not going to argue that question over again. I came to the Assembly to-day thoroughly expecting that our friends would use their opportunity, but at the same time resolved that for my part I would not take a ground that would imply that I regarded the question of Tuesday as still open. But the course that things have taken has led me to make the remarks I have made, and now I will conclude, because I am anxious to be out of the way, and to allow Professor Smith to have time before the house gets more exhausted. I will only make a closing remark with reference to the speech of Dr. Dods. Moderator, one great advantage we get—and I think Dr. Begg said so—out of these discussions, painful as they otherwise are, is that so many most competent men are beginning to take active part with great power in our Assembly proceedings. (Applause.) I hope that in future Assemblies we shall continue to have the benefit, whether we may happen to agree or differ; for this I will venture to say, never were there debates in which men's feelings were so strongly aroused, as I know them to be, never were there debates which have been conducted with more ability and of self-command, than the debates of Tuesday and to-day. (Applause.) The remark I was going to make was this. It was with reference to the powerful appeal of Dr. Dods, with reference to the importance—apart from Professor Smith—of dealing with the question that arises for the Christian mind in connection with these matters. Now, Moderator, I feel all the force of that appeal. I certainly would take a position which I do not mean to take, if I were to say that the course that we propose is in the interest, or designed for the purpose, of procuring and bringing about that more ample and precise determination of the proper merits of critical questions. We do not put our motion on that ground. But I admit the question, for the Christian mind, to be a very important question. God has shown us, in the progress of human studies, various lessons in the past, and we may have lessons to learn in the future, and ought to be ready to learn them. (Hear, hear.)

But, Moderator, we ground our procedure on the ground stated in the motion. No doubt it would be a very desirable thing—it might arrest us if we saw that, by doing less or other than we are proposing to do, we could see our way into a happy solution, or a happy dealing with the interests to which Dr. Dods refers. But it appears to me—though I cruelly feel, if I may say so, that it is true—though I cruelly feel what has been referred to to-day—that after what takes place with regard to Professor Smith—if it takes place—there are disadvantages for that kind of consideration of the main question which Dr. Dods desiderated—yet I feel that we are shut up to a choice of difficulties. I will not say that our proposal does much directly to lead the Church to a clear and worthy decision on the merits of the class of questions referred to. Something I think it does indirectly. Directly it does not effect much; but any other course proposed, however plausible it may seem, I am convinced will do less. I will say this—I will go as far as to say this—that if Professor Smith's lectures had brought back the question to the position of the answer to the amended libel—(Hear, hear)—I would say that it was a very serious question whether—whatever we might think of what was past and gone—Dr. Dods' view ought not to weigh powerfully on our mind. I would go as far as to say that. But, Moderator, I am thoroughly convinced that going into committee on all the materials now before us, in the circumstances of our Church, must land you in libel, and in nothing else; and I am convinced that process by libel, though necessary and indispensable for the purpose of enforcing your discipline, is a process which, on the whole, rather bewilders the general mind than helps it; and it is not the process by which you can extricate, in consultation with one another, the interests to which Dr. Dods, in a manner worthy of himself, referred. I see no help in that direction. I do not think that it is a practicable proposal. I ask you whether it is a practical proposal to propose that we should just turn from Professor Smith's case altogether and go into grand committee on those critical questions? I would like that, in substance, that should be done. But if you tell me that that has to be done with Professor Smith in the Hebrew Chair in Aberdeen—if you can come to that conclusion, come to it; but that is not a conclusion which I can regard as a practical course—it is not one that I can take the responsibility of proposing or supporting as likely to lead to anything but increased confusion. (Hear, hear.) I believe that, in the first place, that process to which Dr. Dods referred, and is so important, must go on outside the judicial process of the Church, and that not until it has gone further shall we be in a condition ecclesiastically and judicially to take any further steps that need to be taken. (Applause.)

Professor ROBERTSON SMITH, who was loudly cheered, said the decision of Tuesday evening was a step which he was not able to regard as in any part a decision in a point of law, but only as a strong personal expression of disapprobation on the part of the majority of the house. That expression went the length of placing a construction upon words of his which he had solemnly, and before God, repudiated, and made a personal bar between him and members of Assembly which, in ordinary circumstances, would lead him to shrink from again meeting with them on that floor. But painful as it might be to meddle further in the case, with this Assembly, he was compelled to consider that he was yet a Free Churchman—(applause)—and yet a member of Assembly, holding a commission from a Presbytery; and as long as he had power, and strength, and voice, he should do what he could to protest, not to save himself from personal consequences, which to him, after what had come and gone, might perhaps rather be a relief from a most serious and grave responsibility, but to save the Church from, at one fell swoop, destroying her whole constitution. (Applause.) It would not, he presumed, be denied that there was an additional step taken to-day; for the finding of Tuesday, or the judgment as it called itself, did not, so far as he was aware, express any opinion as to the Church's legal power in the way of removing professors or other office-bearers. He found in it nothing more than a statement that the Assembly had certain responsibilities, that they were sensitive to those responsibilities, and that therefore they emitted a declaration, not on a point of law, but of expediency merely—that declaration being that it was no longer safe or advantageous that a certain one of her Professors should teach in one of her colleges. But it did not require one word to prove that, between saying that and then drawing the conclusion that that Professor was to be removed from his chair, there was a very important link amissing. That missing link Dr. Adam

tried to supply. It was therefore vain to say that Dr. Adam's motion was one to which they were shut up. No Church could be shut up without discussion, and without vote, to take a second step because it had taken a first. It might be true that the first step was one that could not well be justified, unless the Church was prepared to take the second. No doubt Dr. Adam and Dr. Rainy, Sir Henry Moncreiff and Dr. Begg, would be in a very difficult and delicate position if, after the vote of Tuesday, they were not able to do more than make such a negative finding, a finding *non possumus;* but, notwithstanding, if that was a reason for anything, it was a reason for not dividing their motion into two parts. If the two things must go together, then they ought to have been put together. Why should they be divided in logic, if they were not to be divided in fact? He believed there were members who had been shaken by the great and powerful arguments of Professor Bruce and others, and that there were in the house electrical currents of sympathy tending to bring many of them much closer together than during the past months and days. (Applause.) There was a feeling of personal consistency naturally dear to every man of probity and honour; and he submitted there was a new case that day which they had to judge altogether upon its own merits. He went on to discuss the constitutional question as to the inherent power of the Assembly, and argued that if that power, as laid down by Dr. Rainy, was now admitted —not regulated by law, but solely by the responsibility of the Assembly—then there would be a temptation, such as there had never been before, for those who felt strongly on some subjects to produce a crisis. He might remind Principal Rainy of what took place on the floor of his own Presbytery, when a member rose and put forth the utterly scandalous statement that a minister and office-bearer of the Church had published an article which he could not discuss without closed doors. (Oh.) That was an article written in a publication of a scientific character, scarcely accessible to one in a thousand of those who heard the baseless calumny. In his (the Professor's) own father's parish this same calumny was repeated, and repeated from women's lips. (Shame.) He had not learned that Dr. Rainy once, by word or deed, spoke or uttered a syllable to check the calumny of Mr. Macaulay. (Sensation.)

Mr. MACAULAY—I challenge——(Cries of "Order.")

Principal RAINY (interposing) said he was not at the meeting of Presbytery.

Professor SMITH said the calumny was circulated widely over the Church, and could have been put down by a single reference in the Presbytery.

Mr. MACAULAY asked if it was consistent with order that a speaker should charge another with uttering calumny, and that, in making such a charge, he should misrepresent and falsify the words of that other speaker?

Professor SMITH said he repeated the words as they were circulated in the printed pamphlet.

Mr. MACAULAY craved liberty, after that statement, to indicate the words, but added that, in order to do so, the galleries would need to be cleared.

Professor SMITH desired to pass from this painful point. That, however, was one of many elements of a similar kind which had led to the feeling that had culminated in a crisis, and which it was now proposed to deal with, not by method of law, but by a sense of responsibility which, he argued, came in too late, after the mischief had been done. He thought one of the most important safeguards of righteousness was that the Church could never be brought through the accumulation of such influences as these, into the position where it felt itself constrained, with however much pain, to yield to what, after all, was a feeling which had yet to seek its evidence. (Hear, hear, and applause.) He held it was not even expedient that there should be such a power, and that the evils which would arise from it were totally incalculable, while the benefits which might accrue from it were not incalculable, but exceedingly limited and narrow. It would enable the Church occasionally to close within his chair the mouth of a professor, while leaving open to him the pulpit; and to put on the title-pages of his books "Minister of the Free Church." What a minister said from the pulpit was received habitually with far less question and with much more tendency to believe it at once than anything a professor could say from his chair. (Hear, hear, and applause.) The real gist of the matter was —Did Dr. Rainy suppose that by enunciating such a doctrine he should be able to prevent certain habits of thought from being brought to bear on the young men of

the Church? He (Professor Smith) said no; and he asked if the learned Principal, who himself had the critical habit of thought, had had a less influence than his (Professor Smith's) teaching in producing the present state of mind among the students of Scotland? (Hear, hear, and applause.) He contended that the power which Dr. Rainy claimed as necessary did not exist, and that it was merely another way of saying that the Church must have whatever she considered necessary. This lofty theoretical principle, this banner of a noble sovereignty in the Church, which Dr. Adam and Principal Rainy called upon them to admire, was the old banner of Prelacy. (Hear, hear, and Oh, oh.) It was something more, perhaps, than the old banner of Prelacy, because even in Prelacy there was something of a constitution. (Hear, hear, and Oh, oh.) At the Reformation, one reason why they separated from the Church of Rome was, that the Church did not mean ordained persons merely but the people. (Hear, hear, and applause.) He asked who had given the majority of that Assembly the right—(Hear, hear, and Oh, oh)—to speak in name of the people? (Applause.) The Professor went on to show that the action proposed was neither legislative nor judicial, but administrative, and that the administrative power of the Church was a power which, from its very nature, did not extend to anything that touched status, adding, in this connection, that he should never consent to eat the bread of a Church which did not permit him to serve her. (Prolonged applause.) The Church, he said, had no right simply to stuff his pockets, and then say she would give him no opportunity to do that work for which he was ordained. (Applause.) If the act which Dr. Adam proposed was done, the Assembly would raise throughout their Christian people the deepest feelings that had ever been raised in the Christian Church in Scotland. (Oh, oh, and Hear, hear.) There were many elements in this case which showed that the leaders of the Church, if they persisted in their course, came very close to the assertion of the position that they were entitled not only to a passive but an active obedience. (Hear, hear.) While admitting the right of the Church to regulate the teaching in her Colleges, he pointed out that there was a difference between holding and promulgating views, and not being satisfied with anything short of a declaration that he did not hold any views but those of the majority. That, he held, was a restriction upon liberty of conscience. He grieved to say so, but it had been so from the first; for the first advice he received in the case from one of the leaders of the house was, that if he could not really say his opinions were changed, he should say something to indicate that they were modified by the strongly-expressed opinion of the Assembly. He replied, "No honest man having formed views can yield them to less than argument." (Loud applause.) He did not stand there to stir up discord. He held that those who could not go in with this unconstitutional act had a duty to perform to the Church, and he hoped there would be no disposition to leave the Church because of one error. There would be no secession—(applause)—but there would be an adhesion to the principles of the Church; and there would be an open frank declaration of that adhesion against any majority or any power of the leaders. (Applause.) His removal from the place he now occupied, painful and grave as it was to him personally, was a mere incident in the case. The case was now only beginning. (Hear, hear.) It was now visible to the whole of Scotland that all parties in the Church were agreed that critical views, up to the limits they had hitherto had before them, could not be touched by constitutional and fair trial. (Hear, hear.) He knew there were gentlemen following Dr. Begg who disagreed with him. (Hear, hear, from the left.) They might say, "We have conceded nothing. (Hear, hear.) You may have a libel; but you cannot have a fair trial." If it was said that the opinions were to be got rid of by libel only after condemnation, he agreed with Dr. Adam that the point of fair trial was yielded. Those of them who desired a right and reasonable liberty and progress in the cause of truth, had now the unanimous decision of the Free Church broadly given in their favour. He knew the freedom was hampered, not by constitutional rights, but by the tampering tyranny of a despotic majority. (Loud and prolonged cheers.) What they should do, what all sound Free Churchmen would do, was to hold by the principles of the Church, and endeavour, without dispeace or evil-dealing, in natural, constitutional ways, to make it plain, as the Church had done once and again before, that the people of the Free Church could pull it through any trouble which its leaders had got it into. (Loud and prolonged applause.

Dr. ADAM, on rising to reply, was received with cries of "Oh, oh," and it was a minute or two before a word he wished to utter could be heard beyond the platform. On the noise subsiding somewhat, he said—I have stated that having already occupied much of the time of the Assembly, I think it proper not to speak in reply at any length. (Hear, hear.) Lot me notice, however, the closing remarks of Professor Smith. He accounts for the present state of things by the influence of certain leaders. (Hear, hear.) Moderator, I believe that the present state of things is to be traced to another quarter than that of the leaders. (Hear, hear.) Moreover, I am persuaded there is such independence in this Church that it will never be led by leaders in opposition to the honest convictions of the members; and I think it, sir, not creditable to insinuate that there is that spirit of subserviency in the ministers of the Church that they will permit any man so called to dictate the course of procedure. (Applause.) I will not be tempted to go into any lengthened argument.

The MODERATOR—We must have quietness. It is quite out of the question for the audience to interfere or interrupt.

Dr. ADAM (resuming)—I shall not enter into any lengthened argument by way of reply, but I must advert to one or two of the things said by Professor Smith. He complained that we, through some principle of policy, had divided our action into certain parts or stages. That, sir, was done with no such intention as was supposed, but for the reason, as already stated by Dr. Rainy, that we thought it right to proceed deliberately and step by step in so weighty a matter as that in which we are now engaged. But, sir, to allege that there was any concealment or any attempted concealment as to how we meant this matter to end, I deliberately deny. (Hear, hear.) I ask, did Professor Smith and his friends deal with the question on Tuesday without a reference to the distinct end that we are now contemplating and proposing to have adopted? It was beyond all dispute in their minds, and it came out in their speeches, that there could be no conclusion but one to the step which was taken on Tuesday night. Well, sir, I think that does not admit of question. There is another matter. It has been held that this is a step in advance of what was done on Tuesday, and certain proposed action is based on that. I allow that in a certain sense it is a step in advance, but it is so only so far as it is the natural and necessary consequence of the decision then deliberately adopted. (Applause.) But I am quite ready to admit that if our friends had been able to suggest any other way of giving effect to the deliverance of Tuesday, that would have been perfectly relevant and reasonable. If they could have shown that they could have obtempered that decision without stopping short of what we are now proposing, they should have done so. But the course they put forward simply asks that the Assembly should stultify itself—I say, should stultify itself—(No, no)—by declining to carry out the finding that was come to on Tuesday. It was substantially—I need not say substantially—it was exactly a proposal to subvert the decision of Tuesday. (Applause, and Hear, hear.) I do not think it is necessary that I should say much more. Moderator, we have had a great deal said about constitutional rights—constitutional rights, and, as bound up with them, the rights of Professor Smith. But, Moderator, what power is the Assembly wishing to usurp? What is this extraordinary claim that we are about to make? It is just that of asserting authority as to who shall train our future ministers—(hear, hear)—maintaining that we have power to interfere if the teaching be a kind we believe would be hurtful to the rising ministry of our Church. (Hear, hear.) I return to the point on which I spoke in the forenoon, and I say if constitutional rights be of such a nature that danger is likely to arise to the faith of our ministry, if the rights be of the kind that we must stand simply aside, and let any amount of injury be inflicted without interposing—what I say is this, that I am no friend to such rights as these. (Applause.) I now leave the case in the hands of the Assembly. (Applause.)

A division was then taken, when there voted :—

For Dr. Adam's motion	394
For Professor Bruce's motion	231
Majority for Dr. Adam's	163

Wherefore, the General Assembly having resumed consideration of the papers

transmitted in the case of Professor Smith, with the overtures and memorials, and having in view the judgment pronounced on Tuesday last, hereby appoint and declare that, from the 31st of this month, Professor Smith's tenure of his chair shall cease as regards all right to teach and exercise professorial functions in the College of Aberdeen, and as regards all ecclesiastical rights and powers grounded on his professorial charge. The Assembly appoint the full salary meanwhile to continue, leaving it to future Assemblies, if need be, to regulate that matter, as reason and justice may require. In accordance with this finding the Assembly declare the chair vacant, and direct that the usual steps be taken with a view to the election of a professor at next General Assembly; and, meanwhile, empower the College Committee to make provision for the instruction of the classes during next Session.

Farther, as regards overtures from Presbyteries anent the lectures, entitled "The Old Testament in the Jewish Church," the General Assembly, while very far from being disposed to treat lightly the anxieties which the work has awakened, yet, considering the judgment already arrived at in regard to Professor Smith, and considering that from the very recent date of publication, many members of Assembly have not yet had an opportunity of studying the book, so as to be able to judge whether it is necessary or expedient to commit the Church to a formal investigation of its teaching; considering also that it is always open to the Courts of the Church to institute such an investigation, if on more mature consideration that course appears to be required,—the General Assembly think it more fitting at this time to pass from the overtures.

REASONS OF DISSENT.

Professor BRUCE said—Moderator, I beg to submit the following reasons of dissent:—

Because to appoint and declare that Professor Smith's tenure of his chair shall cease is inconsistent with the terms on which he was appointed to it, inasmuch as no charge has been regularly proved or formulated against his life or doctrine.

Because this act is a violation of the Scriptural principles of discipline, and implies the assumption of a power which is not merely ministerial but lordly and despotic.

Because of the reasons formerly given in against the judgment on Tuesday last which it carries out.

Because, while professedly on that judgment, it goes beyond it by depriving Professor Smith of ecclesiastical rights and powers distinct from the function of teaching.

This document bore the signatures of Professor Bruce, Dr. Whyte, Dr. Marcus Dods, Mr. Benjamin Bell, Professor Salmond, Mr. Henderson, Mr. M'Candlish, and T. W. Laurie. Immediately after its presentation members crowded to the platform to sign it, but it was intimated that that need not be done just then, as the document could be signed at any time.

Dr. ADAM gave notice to move to-morrow (Friday) for the appointment of a committee to answer the reasons of dissent.

The Assembly adjourned at 5.45, to meet again at 7.30.

EVENING SEDERUNT.

The Assembly resumed at half-past seven—Rev. Dr. Laughton, Moderator.

WELFARE OF YOUTH.

Dr. WHYTE, St. George's, Edinburgh, on rising to submit the report of the Committee on the Welfare of the Youth of the Church, was received with loud applause. Before entering on the report he asked to be allowed to recal attention to the circumstances and the ends for which this committee was first created. It had, he said, long been a growing feeling amongst ministers, and teachers, and

parents, that there was something greatly lacking in the organisation of the Church in connection with young people who were beyond the Sabbath-school age, and who were not yet in the full standing of members of the Church, or were looking forward immediately to that position. It had been the cause of a great deal of thought and anxiety to those who were specially interested in such persons, and after a good deal of deliberation, this committee was appointed to give attention to this question, and to devise means to meet this great want. They tried from the beginning several experiments, such as local lectureships in the chief centres of population, and classes taught by ministers and professors. Though these years were not unproductive, the committee were not satisfied they had found out a scheme for overtaking the great work committed to their hands. The whole prosperity of the scheme was due from its beginning almost entirely to Mr. Simeon M'Phail, formerly of Elgin, and now of Canning Street, Liverpool. (Applause.) As a minister most interested in Sabbath-school and Bible-class work, and interested in the committee and its convener, he brought before him (Dr. Whyte), several years ago, a proposal which very much underlay that which the committee were now working, and in carrying out which they had been learning experience every year. They now laid on the table the best report of work the committee had ever yet submitted. (Applause.) It showed a large increase in all departments of work over former years. The number of candidates who presented themselves at the recent examinations was greater than in any previous year, and the reports of the examiners in the several subjects prescribed showed how satisfactory the general results had been. As many as 27 Presbyteries had sent upwards of 20 candidates each, commencing with Edinburgh, which sent 196, and closing with Aberlour, which sent 20. Though they counted this a satisfactory report compared with their beginning, the committee were by no means satisfied. They would not be satisfied until they had every Presbytery not only working in connection with the scheme, but working satisfactorily. They wished to develop it in every part of the country, and they hoped to receive assistance from all.

Another part of the report showed that the congregations which sent up six competitors and upwards numbered 99. The report then set forth an analysis to show the classes and quality of examination papers that had been sent to the committee. He would not read that, but rather some extracts from the examiners-in-chief. Professor Blaikie said—"I have gone over very carefully a selection of papers on the 'History of David.' The papers were so framed as to test knowledge of historical facts—knowledge of geographical facts—verbal knowledge of a memorable passage—intellectual, moral, and spiritual estimate of character—and acquaintance with the Psalms (this last, however, very slight). The papers I have examined are highly creditable—some of them, indeed, quite wonderful. As might be expected from the age of those taking part in this examination, the questions that merely try the memory are those answered best. If, however, one great object of this scheme is to promote acquaintance with the letter of Scripture, and thus lay the foundation for an intelligent study and appreciation of its teaching in after years, the papers I have examined bear evidence that in the department prescribed this end has been very fully attained." Professor MacGregor, in connection with the examination of papers on "The Sacraments," said—"I am responsible only for this final valuation of answers, not for the questions. The selected portions of Dr. Candlish's valuable book have been fairly mastered by the twenty students, and it is gratifying to find that the admirably precise definitions of the Shorter Catechism are almost uniformly given with perfect accuracy; and, where there is call for exposition, are manifestly comprehended. The study of the papers has led me to form a high opinion of the excellent gifts of our Church's youth, and deepened my impression of the value of the scheme." Dr. George Smith, one of the examiners-in-chief in the essay department, said—"I thank you and the committee for permitting me to share your labours in reading and valuing a portion of the competitive essays on 'The Foreign Missions of our Church.' . . . The best essays show a remarkable mastery of the facts. Some group the facts vividly, others generalise principles and methods from the facts, and the majority link on the Church's work to the teaching of Scripture. Many years ago Dr. Duff instituted and conducted a competition of this kind all over the Church, with the best results. . . . By assigning this subject, the committee has done a great service to the Church's foreign missions."

In connection with finance, he would only say he thought they were working a scheme that was second to very few schemes of the Church at a very little expense. For the minimum of cost they had the maximum of profit. After mentioning that they had appointed Mr. Simson as secretary of the committee, and paying a tribute of thanks to Mr. John Petrie, who had recently left Edinburgh for Belfast, for the great amount of work that gentleman had done in connection with the scheme, Dr. Whyte remarked that he knew a great many legitimate criticisms could be passed on the scheme, and the committee had noted all the complaints that had already been made, and would do their best to work in all improvements and eliminate all errors in the time to come. (Applause.) He trusted every year would make them more efficient. He proceeded to call attention to the committee's proposals for next year, which showed that examination papers would be set in Bible history, in doctrine, and in apologetics, and the subjects of the essays would include the history of the English Bible. Dr. Whyte read the list of prize-takers for the year, and showed that the competitors generally had attained a high standard, many of them obtaining upwards of 180 marks out of a possible 200.

Dr. ADAM, Glasgow, moved the adoption of the report, the approval of the scheme for the coming year, and the reappointment of Dr. Whyte and Mr. William Ferguson as joint-conveners, and Mr. Simson as secretary. He assured the Assembly that it gave him great pleasure to be associated with Dr. Whyte in the advocacy of this scheme. (Applause.) He trusted the prosperity shown in the report would continue, and that the upwards of 1600 candidates of the present year would be largely increased next year. It was a hopeful sign that the first examination paper was to be set on the subject of the Shorter Catechism, as that would help to correct the mistake of young people who were apt to think that they had outgrown the Shorter Catechism. It was another happy circumstance that the second paper was on the subject of the Confession of Faith, for it was most desirable for them to have the youth of the Church well versed in that standard. He thought he would find the house cordially agreeing with him in saying that the scheme was a most excellent one, and that they could expect only the very best results from the working out of it during the coming year. It appeared to him admirably fitted to bind the youth of the Free Church together, and to give them an interest in each other, and an interest in the Church. It had been pleasing to him to find not a few of the prizes going to the manses of the Free Church—to hear pronounced name after name well known in the work of the Church in connection with the lists of these young people. They were under a very deep debt of obligation to Dr. Whyte. (Applause.) They were well aware how full his hands were, how heavy were the burdens he was called to bear, and it was evidence of high public spirit and a desire to promote the interests of the Church and the cause of Christ far beyond the limits of his large congregation, that he should be ready to devote so much of his time to the prosecution of a scheme of this description. (Loud applause.)

Mr. SMITH, Tarland, in the absence of Dr. Begg, seconded the motion. He believed that a great deal more might be done in furthering the scheme if the local Presbyteries to a larger extent co-operated in raising prizes and otherwise assisting in the work. If it was a gratifying fact that many of the prizes had gone to the manses, it was no less gratifying that not a few of the certificates had gone to their cottars' houses. His own Presbytery had a supplementary prize fund amounting to over £7 annually, which enabled them to contribute prizes from £2 downwards to competitors within their own bounds, according to the marks gained by them as reported to the Presbytery by the Assembly's Committee. He did not see why the great majority of the Presbyteries should not adopt some similar scheme, which he knew had given a great impulse to the movement within the Presbytery referred to.

Mr. M'ALISTER, Old Aberdeen, commended the scheme because he had heartily worked it for years. It had been the means of stirring up the young people to a careful study of the Shorter Catechism, as well as of various books of the Bible. One young woman in his congregation, entirely without education, had gained a prize for her study of Zechariah's prophecies. Taking such an interest in the scheme as he did, he hoped he should not be misunderstood when he said, that the committee ought to be very careful as to the helps they asked the Assembly to recommend. On former occasions, one or two were named which turned out far from

satisfactory. In the new syllabus before the house, there were two books, newly published, which very few had had the opportunity of even yet seeing; and it was rather too much to expect the Assembly to give its *imprimatur* to works, specially intended for the guidance of the youth of the Church, unless these had been before the world for some time, and were of well-known standing. No department of the committee's labours was more momentous than that which embraced the recommendation of aids in the study of Holy Scripture.

After some remarks from Mr. WALKER of Dysart, the motion was adopted.

SABBATH SCHOOLS AND THE YOUNG.

Mr. WILLIAM DICKSON (elder), Edinburgh, convener of Sabbath-school Committee, in submitting the report, said—In laying this report on the table of the Assembly, one feels as if it were scarcely possible, after my many speeches on this annual occasion, to say anything upon this subject which had not, in one form or other, been said before. I may, however, be allowed to say a few things, all the rather that I have the privilege of addressing the house not in the third week, as has been usual for many years, after a large number of members have left for their homes, but when it is so full as it is this evening. Many years ago, when giving in the Sabbath-school report, I ventured to make the following statement to the Assembly:—When the Church, by baptism, receives the child of a Christian parent within her pale, an obligation is undertaken by the parent to train up that child for God, of which no Church and no Sabbath-school teacher can ever relieve him. But there is a corresponding obligation, not less real, accepted on the part of the Church, of which as certainly the Church cannot be relieved by the parent. Sabbath-school teaching, by properly qualified and directed agents, may be regarded as a main instrument whereby the duty of the Church to the young in this matter is to be performed. Sir, it appears to me that the principle contained in this statement lies at the foundation of the Church's obligation in this whole matter. If this view be a correct one—and it has not been questioned—then has not the Sabbath-school system a claim for even more than all the attention it is now receiving? I know that rash and extreme words are sometimes spoken on this subject—to the disadvantage both of parental obligation on the one hand, and of the Sabbath-school on the other. But this is a danger which, as all are well aware who have followed the committee's progress in former years, it has been ever careful to avoid. In the pastoral address issued by the Assembly on Sabbath-schools in 1868, and on Parental Training, at the instance of the Sabbath-school Committee in 1876, as well as on every other opportunity, the inalienable obligation of parents in this matter has ever been put in the forefront. It is the Church's side of the duty of which we at present speak. It has been pleaded for ragged schools that the State has no right to punish, unless by education it does its best to prevent, juvenile crime. Can the Church, with any greater reason, lament that her people grow up in ignorance and carelessness, if she does not by early Scripture training do her best to prevent it?

But, it may be asked, what more can the Church do? Among other answers which might be given, one is obvious; she ought to see to the thorough training of her Sabbath-school teachers. Our Queen has not a more loyal force than her 200,000 Volunteers. But Government knows that although loyal to the utmost, and armed with the best of weapons, they will avail nothing in the face of the enemy, unless they not only possess these weapons, but know how to use them. Our Church has an army of some 16,000 volunteers, consisting largely, it will scarcely be denied, of the warmest and most active of her members. These have their Bibles, the best of weapons, in their hands; but what if they be ignorant of how most effectually to use them? Shall not *our* government do their best to train them for the service? Ought not the Church, through her ministers, kirk-sessions, presbyteries, and synods, to seek to make the very best of her Sabbath-school teachers? The steady progress being made in this direction is one of the most cheering features of the present report. Many presbyteries have not only appointed committees for consideration and supervision, but for the regular visitation by deputies of all the Sabbath-schools within the bounds—greatly to the encouragement of both teachers and scholars.

The system of gathering information by means of an annual schedule of inquiries,

with columns for statistics, and also for general remarks, has not only been found very greatly useful among ourselves, but it appears to be commending itself to adoption by other Churches. Though it is familiar to ministers, it may not be out of place, for the benefit of lay members of Assembly and others, briefly to explain the method which has wrought such beneficial results. In February, annually, a schedule, with queries as to the various points of inquiry, is sent to each congregation, where it is filled up and sent on to the clerk or corresponding member of the Presbytery of the bounds. By him, from those returns, a report is compiled, given in to, and considered by, the Presbytery, and then sent on to the clerk of the Synod to which the Presbytery belongs. From those Presbyterial returns a report is then made up by the clerk or corresponding member of the Synod, by whom, again, after it has been considered, it is then sent on to the convener of the Sabbath school Committee. The entire Sabbath-school work of each congregation is thus periodically under the notice—for information, counsel, or direction—of both the Presbytery and Synod to which it respectively belongs. It is requested in the schedule that the whole congregational returns (which, when complete, number more than 1000) shall, when done with by the Presbytery clerk, be by him sent on to the committee. From these 1000 returns (many of which, however, have as yet been awanting) the report is compiled which is laid before the Assembly, and a copy of which, with all the facts and valuable hints which it contains, has for the last twelve years been annually put into the hands of every Sabbath-school teacher in the Church. It is, of course, easy to see how this tends to deepen their interest and intelligence in all that pertains to the work in which they are engaged. This useful practice has hitherto cost the Church nothing—the entire expense being defrayed each year by some one liberal lay member of Assembly. I am sorry to have again to intimate that up to this time the committee is unprovided with funds for this purpose for the present year. During the pressure of Assembly occupation it has been impossible to apply to friends in the eldership in this matter, but I need not say that a volunteer for the service, as last year, will be heartily welcomed.

A great increase of consideration is being shown to the Sabbath-school in the providing of more suitable accommodation. Much progress has been made since this subject was first referred to in the Assembly nine years ago, many of our new churches being provided with suitable halls. It is respectfully suggested that attention to this should be insisted upon by Presbyteries when their approval of the plans for a new church is applied for, and also by contributing friends when they are asked for subscriptions. Showy expense is neither needful nor desirable, but let there be plenty of room, and light, and fresh air. If the teacher give his love and his labour, surely the Church ought to see to his proper accommodation. The Sabbath-school, like the visible Church, has a body as well as a soul. It is well for us to say, "Depart in peace, be ye warmed and filled," but it is practical sympathy, and not mere patronage, that the Sabbath-school needs; and if, notwithstanding, we give them not "those things which are needful for the body, what doth it profit?" We don't turn our cellars into nurseries; are not we glad, rather, when we can give up to the little ones the brightest room in the house? Let kirk-sessions in their care for the schools see to it that the best available accommodation be provided, and let deacons' courts see to it, as many of them are now doing, that rents and all expenses are paid, and not left to come out of the pockets of the teachers or of the minister, as hitherto has sometimes been the case.

Considerable progress is being made in the training of the young to an interest in the missionary schemes of the Church. Notwithstanding the continued hardness of the times, and the great hindrance to the work from the long stormy winter, it will be observed by the report that, instead of falling off, there is still an increase in the total sums contributed, which for the year amount to £4539, 15s. 9½d., being more than three times the annual amount twenty years ago. Various ways are taken to interest the children in some one particular field. At Newhaven, for example, two native children in India are maintained, *a boy by the boys, a girl by the girls*, a kindly sympathy between givers and receivers being kept up by correspondence. The "New Year Offerings" continue to be heartily gone into. The following brief note, showing the New Year offerings for twelve years (of course over and above the ordinary contributions throughout the year to the various mission schemes

of the Church), may interest the Assembly. It gives the year, the object, and the amount contributed :—

1867—Waggons for Nagpore, ...	£ 315
1870—School for Lovedale, ...	312
1871—Mr. Narayan Sheshadri's "Bethel" at Jalna, ...	334
1873—Jewish Mission Girls' School at Constantinople, ...	633
1874—Iron Mission Church, ...	670
1875—Hospital for Santal Mission, ...	840
1876—Waggons for Africa, ...	1005
1877—School and Dispensary for Lebanon, ...	750
1878—Children's Books for the Waldenses and Bohemia,... ...	800
1879—Steamer and Cloth for Livingstonia, ...	532
1880—Home and Printing-press for Poona Orphans, ...	600
1881—A new floating "Bethel" for Genoa, ...	725
Total, ...	£7617

Besides the great material help thus supplied to those various missions, and to the comfort of the missionaries, can it be doubted that the collecting of that £7000 must have had an important educational effect upon those who collected it? Is it nought that the children of the Free Church should be remembered, as they very surely are, with gratitude and affection by native communities in so many distant parts of this mission field and of the world? A little chimney-sweep was once met, by one who knew him, hurrying to a missionary meeting. "What," he was asked, "have you to do with it?" "Oh," he replied, "I have an interest in the concern." It was a meeting for some good cause to which he had already given sixpence of his earnings. And so, is it not likely that these young people themselves, in after life, will long care for and pray for the missionary objects for which they themselves helped to collect, when they were scholars in the Sabbath-school?

In connection with missions, I cannot but refer—though I had much rather it had been done by another—to the *Children's Record*. It is to be noted that all those New Year Offerings were the result of appeals made through the *Children's Record*, and through no other channel. Is it not to be regretted that in so many of our schools the *Record* is never seen by the children? It is right that, where there are more than one scholar from a family, other publications should also be circulated; but where the *Record* is not received at all, of course no information about our mission schemes, except orally, can reach the children. In a congregation where the larger *Monthly Record* is not in circulation, would it be any answer to say—"Oh, but we circulate the *Leisure Hour*, or the *Sunday at Home*?" Excellent publications, each in its way, but they give no regular information about the missions of our Church, if of any Church whatever; and if no knowledge be given, of course neither interest nor material aid can be expected. But I shall say no more about the *Children's Record* except this, that there are now many ministers in the Church who well know how to interest the young, and that contributions from such, for the *Record*, would be thankfully received. Surely the inducement is attractive, in the opportunity thus given, the monthly circulation having now reached 78,000.

In the present report the variety and minuteness of information as to practical details are exceptionally great. These, as presented, may have a dry look, but it is believed that, if read, they will be found to be of deep interest. But beyond all such details, the outstanding feature is the extracts given under the head, "Hopeful Results." These relate not merely to the fitness and completeness of the nets, or to the skill of the fisher, but to the success of the fishing—the indications of the blessing of Him who said of old, "Follow me, and I will make you fishers of men." The whole returns seem to me to bring out with peculiar vividness certain important aspects in which Sabbath-school teaching differs from other departments of the spiritual work of the Church. In the sanctuary services, in printed truth presented, or even when such is responded to in written examinations, mind is brought in contact with mind, but the present effect cannot be known so as to be at once followed up, and so as further to elucidate and impress. But in Sabbath-school teaching not only mind meets mind, but heart meets heart. The warm spiritual life of the teacher is brought continuously into living contact with the soul for whose salvation

he labours and prays. The prophet stretches himself upon the dead, mouth upon mouth, eyes upon eyes, hands upon hands, until "his flesh waxes warm," and "the soul of the child revives."

That God is honouring the Church, not only in sowing the precious seed, but in this higher aspect of the work, is abundantly manifested. Many of our humble Sabbath-school teachers have during the past year been tasting the strange new joy, all earthly joys excelling, of having been the means of leading a soul to Christ. We look with thankfulness at the figures in the report, which tell that the Church has under Bible instruction nearly 200,000 young souls, and this throughout the whole land, "from Dan to Beersheba,"—from the English border to Unst, from the eastern shores of Scotland to the lonely island of St. Kilda. And if our aim in all this were mere denominational aggrandisement, we might be tempted to rest in self-complacent contentment. But how infinitely nobler an aspect is given to the work, when we think of it as a means for the present winning of souls! This is the true permanency, the progress, the glory of our beloved Church; for if spiritual life prosper among us all will go well. Does not her history in past years assure us that if we seek first the kingdom of God and His righteousness, all other things will be added unto us?

A little Christian boy lay on his deathbed. Calling his father to him, he said, "Father, I am going to heaven. When I see Jesus, I will tell Him that, ever since I can remember anything, you were always trying to bring me to Jesus." What a precious testimony to the care of a godly father! And what a precious testimony would it not be to our Free Church of Scotland,—to her ministers, her godly parents, her Sabbath-school teachers,—if, as one by one, those under her charge, whether old or young, were passing away from this world, they could say with their dying breath, "I will tell Jesus that, ever since I can remember anything, you were always trying to bring me to Christ." (Applause.)

Mr. LEE, Nairn, moved a deliverance approving of the report, recording thanks to the committee, and especially to the convener, expressing satisfaction with the statistics and information as to Sabbath-schools presented in the report, as well as various matters bearing on the relation of the Church to the young, and anew commeeding the subject to the inferior courts of the Church. He said the report was a mass of facts of the most interesting, instructive, and encouraging kind.

Mr. FALCONER, St. Paul's, Edinburgh, in seconding the motion, remarked that Mr. Dickson had the satisfaction of seeing that his labours had been so far successful, that Sabbath-school work had taken hold of the very heart of the Free Church, and was engaging active and earnest attention in all its various courts.

Mr. SHESHADRI expressed thanks for the assistance which he had received from Sabbath-school scholars. Some of the pleasantest developments of Bethel were due to them. At that station they had built a church and called it Zion, and he thought that was a better name than St. Mary's, St. Peter's, or St. Luke's. (Laughter.) He had got a splendid clock for that church, and also a bell. They had also built a fine school at Bethel, and named it Bethany. In that they had trained a large number of boys and girls, many of whom have already become useful in Christian work.

The motion was then agreed to.

THE REV. GEORGE LAING.

The Assembly proceeded to consider a petition from the Presbytery of Dundee asking that the Rev. George Laing, formerly pastor of Chapelshade Church, should be continued as a member of the Presbytery of Dundee, and in the enjoyment of his full ministerial status. The petition stated that the wish of the petitioners was unanimous, and that there was nothing in the reason of Mr. Laing's resignation affecting his character, or calling for a judicial interference with his pastoral position.

Mr. EWING, Dundee, who supported the petition, said that it was the unanimous desire of the Presbytery that Mr. Laing should retain his seat as a member, though he had resigned his pastoral charge. It was not necessary to go into details of what led to the resignation. It was enough to say that circumstances had occurred which left on Mr. Laing's mind the impression that there was not that harmony between him and his session that was necessary to his carrying on his

ministerial work with comfort to himself or advantage to the congregation. His brethren thought there was perhaps but little ground for that impression, and endeavoured to remove it, but without success; and were thus constrained to accept the resignation, which they did with much regret. The resignation was tendered without condition, or reservation of any kind; and, in accepting it, the Presbytery unanimously resolved to ask leave of the Assembly to retain Mr. Laing's name on their roll as a member.

This was done as a testimony of the esteem and affection in which he was held by his brethren, and of their desire of having him still associated with them as closely as possible. It sometimes happens, that besides the reasons assigned for such a resignation as this, there are others of a more serious character not avowed, but in this case there is nothing but what lies upon the surface; and, in making this request to the Assembly, the Presbytery desired to bear a decided testimony to this effect.

Mr. Laing is still in the vigour of life; he possesses preaching gifts of a superior kind, which he is willing to exercise. He would be very helpful to his brethren in time of need were he to remain in Dundee. We are desirous to retain him, and his being a member of our Presbytery might tend to that result.

What we ask as a favour from the Assembly would have belonged to Mr. Laing as matter of right, had he asked and obtained the appointment of a colleague and successor, who would perform all the duties and receive all the emoluments of the charge. The favour we ask has been granted in other cases; and as there is no constitutional barrier in the way, we trust the Assembly will concede our request.

Mr. Laing is a loyal Free Churchman. He has done good service in the Free Church, presiding over a large congregation in Dundee for thirteen years, and, previous to that, for ten or twelve years, discharging with great acceptance the duties of the pastorate in one of the largest country congregations of our Church, namely, that of Penpont, Dumfriesshire.

Principal RAINY did not think the Assembly could grant the prayer. The Church had always been somewhat jealous of having members of Presbytery who had no pastoral charge. That had been carried so far that even the late Dr. Bonar, who was secretary of the Colonial Committee, was never allowed to take a seat in virtue of his official position. He felt that they would be going away from what had been a legitimate and sound view of things if, on this application, they were to confer on Mr. Laing the standing that was asked for.

Professor THOMAS SMITH supported the view taken by Principal Rainy, stating that even Dr. Duff, after his return to this country, could not be admitted a member of the Assembly until he had been appointed an elder of one of the Edinburgh congregations.

It was then resolved that, considering Mr. Laing was not connected with any pastoral charge within the Presbytery of Dundee, the Assembly refuse the petition.

THE HYMNAL.

Mr. M'EWAN, Edinburgh, gave notice of a motion on the new Hymnal.

The Assembly adjourned at half-past ten, to meet again next day at 10.30 A.M.

FRIDAY, MAY 27.

The Assembly met this morning at half-past ten o'clock—Rev. Dr. Laughton, Moderator.

DEPUTATION FROM THE PRESBYTERIAN CHURCH OF IRELAND.

Principal RAINY said that he had great satisfaction in announcing to the house that there were present among them that morning, as a deputation from the Presbyterian Church of Ireland, the Rev. Jackson Smyth, D.D., of Armagh, Moderator of the Assembly of the Irish Presbyterian Church; the Rev. William Macloy, of Ballymena; and John Givan, Esq., M.P. for County Monaghan. (Applause.) He was certain the Assembly would gladly listen now to addresses from these gentlemen. (Applause.)

Dr. SMYTH said it is probably known to most of you that our Church over in Ireland, in the great abundance of her generosity, appointed no fewer than five deputies to bear to you their greetings and the assurance of their cordial good wishes. This large number may have been suggested by the circumstance that we are destined in the future to see your faces only once in two years. In this way, like the camels provided with an extra supply of water for the desert journey, it became our duty to furnish you with such a plenitude of ecclesiastical talk as would suffice till the period of our next biennial appearance. Be this as it may, I can well imagine that some of you might have been inclined to pull rather long faces had you beheld no fewer than five men of Hibernian nationality ranged in oratorical rank along your platform. (Laughter.) But there is relief. Our deputation has assumed dimensions that are moderate, and I think I can assure you that our remarks will be as modest as our numbers. And, in respect to the future, if it be a privation to some of us to have but a biennial look at the beautiful and picturesque metropolis of Scotland, with all its grand associations and vast wealth of historic lore, a countervailing advantage and compensation will be found in the economy of your time and patience. I have to offer an apology for the absence of Mr Cargin, of Londonderry, and Mr. Cowan, of Dundalk. They are both unavoidably prevented from being present. Mr. Macloy has found it tolerably convenient to suspend for a few days his responsible duties at Ballymena to fulfil his engagements here, and Mr. Givan, the senior member for County Monaghan, has found himself drawn from his Parliamentary obligations in London by the superior force of attraction to the scene of the important and even momentous proceedings of the General Assembly of the Free Church of Scotland; and speaking of Mr. Givan and Parliamentary duties is suggestive of the state of affairs which we find marking our current history across the Channel. The land question has been like a storm at sea, stirring the people of Ireland from Dunfanaghy in Donegal to Clonakilty in Cork, and from Clew Bay in the West to Howth Head on the Irish Sea. And it is just possible that some of the people of Scotland, like the child mentioned by the poet in connection with the battle of Blenheim, may ask what they are killing each other for.

But it is to be remembered that no real national reformation was ever brought about without a commission of the fault, more or less, of men running into extremes. The killing of men and maiming of cattle are exhibitions of extremes to be deplored and deprecated to the last degree by every good man. It is not my design in an Assembly of this kind to commit the folly of an introduction of party politics, but the question that is agitating Ireland at this moment, like a great swell of the ocean, is more of a social than a political character, for all classes of politicians admit the necessity for inquiry into the condition of the hearths and homesteads of a large portion of the Irish people. A remedy for the woes of the Emerald Isle was once proposed by a witty writer, to the effect that the whole island should be conveyed to a suitable place in the wide Atlantic, and there get dipped into the deep sea for a time. By a process of that description the malady would disappear like the toads and serpents which were swept by St. Patrick into the Western Bay. In reality, one of the things which the whole of Ireland needs, and which furnishes the subject of a just clamour—if men would stop there—is to be let down into the great and swelling sea of national justice, where the remnants of oppression would get washed away by the tides of righteousness, or lifted up into the pure air of heaven, till the last shreds of feudalism shall be riven from the statute-book of the realm. (Hear, hear.) A measure which is designed to effect valuable changes in the land laws of the country has been introduced to the House of Commons, and it is a significant fact in respect to the acknowledged need of legislation that the Bill has passed the second reading by no less a number than 352 to 176—or exactly two to one of those who voted. (Applause.) I can tell you that we really did need something like this to raise the spirits of the people; and yet, with all the agricultural and commercial depression of the last three or four years, we have been, as a Church, if not waxing stronger and stronger, at least holding on our way and relatively holding our own. We are at this moment enjoying a fair share of ecclesiastical, and I trust also of spiritual, prosperity. Eleven years ago the Government brought about a change which almost assumed the dimensions of a revolution within the pale of the Churches. By that change we lost the very paltry grant of £70 a year—paltry in respect to the amount, but especially paltry in the manner of its bestowment, as, from miserable

motives of policy, it was given only when wrung from a grudging and reluctant Parliament. But, instead of doing us harm, the withdrawal of the Royal yearly grant has been the means of fostering in us the spirit of self-reliance, which had been kept in abeyance, but which can be easily developed in every true Presbyterian who can claim connection, ancestral or ecclesiastical, with those who became valiant for God and truth, and learned to endure hardness as good soldiers of Jesus Christ in the dripping swamps of the Highland glens of Scotland, or amid the rugged scenery of the Pentland Hills. (Applause.)

We can now support our own Church, while we can also take an independent course in the affairs of the State, as we need no longer be, and are no longer, through stress of circumstances, compelled to be, hewers of wood and drawers of water for a political faction in Ulster. Nor have we been at all frightened by the declaration of a clergyman, shortly after the disestablishment of the Irish Church, to the effect that Ireland had no God. We knew we had our covenant God without being established by any Parliament of earth, and God has not left us yet. And if the Lord were constrained to leave us alone, and remove the candlestick out of its place, because of any unfaithfulness of ours, we are persuaded that the tithe collector could not bring Him back. The supremacy of the King of kings and Lord of lords does not depend on a functionary of that sort, who used, for the benefit of one sect, to wring from the unwilling hands and hearts of all the sects the church offerings by means of resistless screws held in the iron grasp of statute law. All this is changed now, and we are the better for the change. (Hear, hear.) Of late years we have been growing in educational importance. You do not need to be informed of the immense benefit the national schools of Ireland have conferred on the people since the period of their organisation. They can furnish to any boy with brains—and I may tell you that some of our Irish boys have brains—the materials of equipment for commercial life as well as it can be done by the English department of any school in the land. And within the last two or three years a splendid and powerful impetus has been imparted to Irish education through the operation of the Intermediate Education Act. This Act is administered by a board of seven commissioners appointed by Government, and such is the progress made in connection with this new scheme of education that, after a trial of barely three years, there are no fewer than between seven and eight thousand young people going in for examination next month, with a view to the obtainment of exhibitions, prizes, passes, or certificates of various degrees of value. These examinations embrace all the subjects usually taught in the higher grammar schools—the ancient classics, mathematics in every department, natural science, modern languages, and English literature.

Nor have the universities been left out in the cold. The Queen's University, after nearly forty years of trial, has been found wanting, and has had its basis so widened—after having got its name changed from the Queen's to the Royal—as to admit students to the examinations and degrees without residence at the colleges, or any inquiry being made about the place where the learning had been obtained. I did not shut my ears to the remarks of some of your members on Wednesday night about the value of university life to a student, but over in Ireland we felt that to deny rewards and honours to a young man because he had not brought his learning from a particular spot, would be to act the part of a horticultural society that should give its prizes, not according to the merits of the flowers, but with reference to the particular gardens and conservatories where they were grown. Altogether, we can look hopefully to the future, and feel that our youths will be able to compete with any in this empire, for any honours and places of trust which the nation has at its disposal. And, besides, I think God is enabling us to maintain our position in relation to missionary operations at home and abroad. We have the same foes to encounter as other churches; but we have, especially at home, our own peculiar difficulties and opposition to encounter and overcome. But we shall, if true to the Master, have our corresponding triumphs, and will be favoured by the rewards of grace. No one can shut his eyes to the perils which characterise our time. Evil men and seducers wax worse and worse. Impostors are forging delusions all around. Infidelity in various forms is seeking to overthrow the truth, "that God was in Christ reconciling the world unto Himself, not imputing their trespasses unto men;" and infidelity is not the less dangerous because it sometimes enters sanctuaries with the passwords of the Christian camp upon its lips. Such things alarm some minds

as if they were new, and as if the world's power and the world's philosophy had not often before flung their puny shafts against the throne of Christ. And we have never done hearing from the lips of grumbling Christians that the former times were better than these. There have, it is true, been serious local reverses to Christianity. Asia Minor has had the light removed, Alexandria is not what it was when Athanasius thundered against the crimes and errors of his generation.

But what is the era in all the past that any mere man would like to have substituted for the days in which we live? Would any of us like to get back the day when there were only eleven men in an upper room planning and praying for safety and consolation amid one of the greatest griefs of human history? Or were those in reality better days, when John was rowed into the solitary creek on the rock-bound coast of Patmos, and when the oil-vats of the East were boiling to melt down in the horrible crucible, if it were possible, every vestige of faith in Christ? Does any one sigh for the return of the days and the edicts that would give another Polycarp to the fagot, and another Ignatius to the hungry lions? Would it be better for any of us or for the world to have the fires of Smithfield re-kindled and the gibbets of Edinburgh re-mounted? Are we sorry that we do not wade through the dripping heather with Cameron and Renwick, or join in one shout of temporary triumph around the blue banner of Drumclog? No, you cannot point to one period of the past when the influences of the Gospel were more generally felt than they are now, or when the doctrines of the Bible would have been less considered intruders in the councils of Governments. The former times were not better than these. Darwin in our day, with his theories of evolution, is not one whit more formidable than was Domitian in his day with his fire and sword. The religion of Christ has no quarrel with true science, and all the grand harvests that science has reaped in our time alter nothing of the divine record when "holy men of God spake as they were moved by the Holy Ghost." And, therefore, He who is King of kings and Lord of lords, and who, in the fulness of time, was made of a woman, made under the law to redeem them that were under the law, has left no doctrine that is not favourable to true science and to the true liberty of the human race. And when the liberty wherewith Christ makes His people free shall have bestowed its last gift, and science shall have yielded up her last secret, then shall the world kneel at the feet of Him who expired on the cross, and drink in the glorious conception of a hereafter in which science shall expand into the vast ocean of God's own omniscience. I thank you, Moderator, for the kindness with which we have been received, and I think I may speak for my colleagues as well as myself, when I assure you that we shall carry back with us to Ireland gateful remembrances of our visit to the Free Church of Scotland.

Rev. WILLIAM MACLOY, Ballymena, said — Moderator, Fathers and Brethren, in conjunction with my brother deputies, I beg to convey to the General Assembly of the Free Church of Scotland the friendly greetings and the warm Christian sympathy of the Irish Presbyterian Church. Such an expression of interest in the welfare and prosperity of the Free Church of Scotland, coming from the Presbyterian Church of Ireland, is not hollow and insincere, but real and genuine, as, in the bonds of the Gospel, the two Churches are essentially one. Although the deep sea rolls between the shores of our island homes, although that sea is often swept by the might of the storm, and dark with the gloom of the winter's night, yet no night ever settles down upon our Christian life in the vision of our faith, and no seas roll between our hearts and Christ—between our hearts and Christ's people. No geographical barrier can interpose and separate hearts that love the Saviour, and that are loyal to His cause. The Apostle John in his apocalyptic vision says—"I saw a new heaven and a new earth, for the first heaven and the first earth were passed away, and there was no more sea." But even now that prediction has received a deep, true, and significant fulfilment. Even now, Christians living the new life which is in Christ, dwell in the new earth. Old things are passed away, all things have become new. Middle walls of partition have been broken down, hills have been brought low, valleys have been filled, and rough places have been made smooth by the power of the Cross, by the might of the Gospel of Jesus.

In all that concerns Christ's kingdom, as a kingdom within believers, as a kingdom of righteousness and peace and joy in the Holy Ghost, there is no more sea. The world of the Christian is watered by the river of God, but there is no more sea. And why should it not be so? Is not God in the Trinity of Persons

one? Is not the redemption of Christ for men of every colour and of every clime, one? Is not the Church the body of Christ, one? Sin broke up the race into fragments, but redemption has bound it into one. At Babel, as men in defiance of God built a tower for protection from His wrath, their language was confounded, so that they understood not one another's speech; but on the day of Pentecost when the Spirit, sent down by the ascended Saviour, came upon the disciples as tongues of fire, the multitude gathered from many and distant lands, and speaking divers tongues, heard those Galileans, those heralds of the new faith "speak every man in his own tongue, wherein he was born." Prophetic announcement this of the healing of divisions among the nations of the earth, and one of the divinest petitions to be found in our Lord's intercessory prayer is expressed in these words—"The glory which Thou gavest me, I have given them, that they all may be one, even as we are one." And this oneness of the Father with the Son is not a oneness in love merely, but a oneness in thought, desire, and purpose. And yet, it is too true, that the unity which prevails among Christians is more a unity of heart than a unity of head. A unity in feeling rather than a unity in doctrine. But I cannot think that Christ who is the truth can desire that we sacrifice truth for the sake of union, or that for the sake of union we mix up truth and error. But I think it is probable, nay, I believe it is certain, that we are approaching a time when the various sections of the Church of Christ will see eye to eye in matters of faith, as they have never been able to do in the past. For it would seem that the basis of Christian union, in the first instance, is not so much doctrinal agreement, as the sympathy of Christian love.

But the ties that bind together the Irish Presbyterian Church and the Free Church of Scotland are not merely the ties of Christian love, but the bonds of Christian truth. We accept the same doctrines as the truths of God's Word, we subscribe the same standards of faith and practice, we hold the same Church polity, we rest upon the merits of the same Saviour, we dwell under the shadow of the same spiritual rock, we are strengthened by the same Divine promises, and we seek a home in the same bright heavens. Christ is to us as He is to you, the sole King and Head of the Church. His will is our law, and His Word is our life. Hence it is not strange that we Presbyterians of Ireland should feel drawn towards you, Free Churchmen of Scotland. It is not strange that we should take a just and honourable pride in the history of Presbyterianism in Scotland. When we look across the sea which divides the two countries, "like the smell of brine from the ocean come the thoughts of other years." The past becomes as the present to our minds. We remember the struggles of Reformation times; we remember the story of the sturdy faith and the noble fortitude and the enduring patience with which the heroes of the Reformation proclaimed and defended the truths of the Gospel, and how they stood up even to the death for the crown rights of King Jesus. The names of Hamilton and Knox and Henderson, and of others, brave, beautiful, kingly souls, are familiar to us on the other side of the Channel, and awake within us noble sentiments, for they stir our blood like the sound of a trumpet. Next in sacredness to those holy fields away in the far east, once trodden by the blessed feet of the Son of God, are to us the martyr-graves of Scotland. The mists that wreathe themselves around your mountain-tops are to us golden with the memory of the sainted dead. Dear, very dear to the hearts of Irish Presbyterians are the records of Scottish Presbyterianism. And, fathers and brethren of the Free Church of Scotland, your own more immediate history, your own heroic departure from the Established Church, when you believed the rights of the Christian people were imperilled, your noble surrender of your interest in the wealth and *prestige* of that Established Church for conscience' sake, have endeared you to the hearts of Irish Presbyterians, as they have shown that the spirit which animated Scottish Presbyterianism in the times of the Reformation has not died out in the breasts of the sons of the Covenant. God bless the Free Church of Scotland, and keep alive within her that faith which has made the earlier years of her existence so glorious and so inspiring.

The Irish Presbyterian Church has a history too—a history of great trial and of much suffering. When our forefathers left Scotland, and, crossing the sea, settled down in the valleys and on the bleak hillsides of Ulster, they had again and again to drink deep draughts from the bitter cup of persecution. The enemy of your Church here in Scotland was the enemy of our Church over yonder in Ireland. And that

enemy tried hard, by oaths, by fines, by imprisonments, by penalties, civil and ecclesiastical, to drive Presbyterianism out of the land. It is sad, infinitely sad, to read the story of the persecutions to which in those days our Presbyterian fathers were subjected by the intolerance and the bigotry of the then Established Church of Ireland. At one time nearly all our ministers were ejected from their churches. And it fared all the worse with them in those days because of their known sympathy with your fathers here in Scotland under the persecution which they were enduring. The truth is, that Presbyterians in Ireland, just as Presbyterians of Scotland, were persecuted because they were too Protestant for those in power. For all through her history the Irish Presbyterian Church has been pre-eminently the Protestant Church of Ireland. During those three years in which James II. swayed the British sceptre, several of the Irish Episcopal clergy showed themselves not unwilling to worship at the same altar as the reigning sovereign, even though that altar was a Romish one, but during those years no Irish Presbyterian minister faltered in his loyalty to the truth, or courted royal favour by quenching the light that was in him, and by sacrificing his conscience at the shrine of worldly policy. And when the Prince of Orange landed on the shores of Britain, our fathers welcomed him with joy, and at once espoused his cause. A recent historian has declared that the only friends that William had in Ireland were the persecuted Presbyterians of the North. And those persecuted Presbyterians of the North showed themselves to be the true and trusty friends of civil and religious liberty. What brighter page is there in history than the page which records the thrilling story of the siege of Derry! With what stubborn courage our fathers, in the interests of religion and of liberty, defended the city on the Foyle! Their valour on its ramparts, and their sufferings within its walls, never were surpassed in the annals of any people. But, alas! their love of Protestantism and their fealty to freedom were but ill rewarded. For generations they lived and laboured, for generations they suffered and died, under the same civil disabilities as the Roman Catholics. But the blessing of the Lord rested on our Church, and she grew and prospered, until in the course of time she has become a mighty power for good in the land. But I would that her power for good were greater, and that her usefulness were more extended throughout the length and breadth of the isle. But Romanism enthrals its millions, and holds them as under the spell of a sorcerer's enchantment, for the British misrule of ages past has embittered Roman Catholics, and has alienated them from Protestantism, and bound them all the more closely to the Roman See.

During the past year our Church has held on her way amid many and great discouragements. The trade of our country has been terribly depressed, and this depression has told upon the funds of our Church, and, in some places, on the attendance of our people on the ordinances of religion. The tide of emigration rose very high during the past year, and still continues at the flood. The young and enterprising, disheartened by the dulness of trade, and by the gloom which has settled down upon the agricultural interests of the country, are leaving our shores in thousands, to seek new homes in other and more favoured lands. All this is sad and discouraging, but I hope that happier times are in store for us, and that through many trials and much tribulation we shall yet rise into a higher national life, and breathe a purer and more invigorating spiritual atmosphere. The mountain-top is gained only by climbing. The light of the morning is born of the deepening darkness which precedes the dawn. Watchman! what of the night? Comes not the morning into the East? Arise, shine, O Church of the living God, for thy light is come, and the glory of the Lord is risen upon thee. Thy future is as bright as the promise of God, and the promises of God are as bright as the millennial glory.

Fathers and brethren, let the cry rise from our hearts to the God of our salvation, "Lord, we beseech thee, send now prosperity." For the sake of the souls that are perishing, for the sake of the blood that was shed, for Thine own name's sake, "Lord, we beseech thee, send now prosperity." Send Thy Spirit's presence into the midst of our congregations, and Thy Spirit's power into the hearts of our people. We need that presence and we need that power. We do not need more truth, but we do need the truth we hold to be made more quickening. We need more of the vivifying power of the Holy Ghost in our solemn assemblies. What thought more sad than the thought of a congregation of men and women meeting together on the Lord's-day without the realised presence and blessing of the Holy Spirit! We speak of an

empty church when we mean a house of worship without its crowd of worshippers. And a desolate sight truly is such a building seen under such circumstances. But far more desolate to an angel's eye must be the sight of a church filled with church members whose hearts are cold and sluggish, and in whom the Spirit of God finds no congenial home. And the Spirit dwells in the Church only in proportion as He dwells in the hearts of the individual members of the Church. Hence every one of us shares in the responsibility of limiting the Spirit's power for blessing the Church and for blessing the world. Our responsibilities are great, because great are our privileges. Let us then bestir ourselves to a sense of our duty. Is it not Christ's work that we are carrying on? Who of us, then, will fail in doing our best to help on such a great and glorious enterprise? We are working in the line of Christ's death. And the reward cometh. It is sure. We are going towards the land of the morning; we are passing out of the darkness of time into the sunshine of eternity; we shall presently be where the glory of the Lamb shineth evermore. May the blessing of God rest upon us all. May it rest upon the Free Church of Scotland, upon the Presbyterian Church of Ireland, and upon the Church of Christ in every nation under heaven. (Applause.)

Mr. JOHN GIVAN, M.P. for County Monaghan, elder, said—Moderator, I feel that a high honour has been conferred on me by my own Church in sending me as one of its deputies to this distinguished Assembly. The profound learning and critical power of your reverend members inspire me at this moment not only with diffidence but awe.

I have occasionally ventured to address meetings of laymen, but this is my first attempt to stand as a speaker before an ecclesiastical Assembly.

My training for such an effort consists in the experience I have had amongst Sabbath-school classes—first as a teacher and then as a superintendent—and as a humble coadjutor with a faithful and devoted minister in ordinary congregational work.

I therefore hope that this Assembly will pardon me when I say that I shall only venture to make a few plain observations.

The speeches of the deputation from the General Assembly of the Presbyterian Church in Ireland have already been made by my friends, Dr. Smyth and Mr. Macloy, who have given this house as much information as it has time to consider.

I am pleased to be associated to-day with the Moderator of my own Assembly, not only on personal grounds, but because his name and presence call up before my mind happy reminiscences of the brilliant and useful life of his late lamented brother, whether as a theologian or politician—in the pulpit or on the platform—in the General Assembly of the Church which he loved and served so well, and over which he presided for two successive years, or in the House of Commons, where his eloquent voice was often heard on the side of truth and justice—the talents and worth of the late Professor Smyth won for him admiration, affection, and respect.

Like a meteor he shone for a little in the horizon of our time, and then in the wisdom of a mysterious Providence, passed away in the fulness of his intellectual power, leaving behind him a fragrant memory and a radiance which still lingers in our midst.

I now sit in the House of Commons as he did, a member for an Irish constituency. In these days of depression and agitation in Ireland the position is not a bed of roses on which one can repose with perfect ease; and, sir, as the social and material condition of Ireland bears directly on its religion and morality, perhaps the house will permit me to make a few observations on this subject, both as an explanation of our unhappy state and as an apology to Scotchmen for the comparative exclusion of Scotch business from the consideration of the House of Commons.

The fact that agrarian agitation exists in Ireland to a deplorable and alarming extent, is now known over the civilised world, but I am afraid—indeed, I know—that in England and Scotland this is in part attributed and traced to the chronic discontent and improvidence of the Irish race, and not to the real cause, namely, the oppressive, unjust, and cruel laws which have cursed Ireland in the past, and which, though ameliorated by the legislation of recent years, are still sufficient to cramp the energies of our people, and keep them in a condition of discontent and irritation.

Scotland is frequently held up to us as an example and a contrast. Scotland

was annexed, as Ireland was, to England—the one is loyal and contented, the other is still alien and unhappy; the one is prosperous and independent, the other a mendicant seeking aid from the charity of the world.

But, sir, the two cases are essentially different. Scotland retained its laws and nationality, while Ireland was treated as a subjugated country, and the native inhabitants were punished, without even the consideration which civilised nations accord to prisoners of war.

The ancient laws and civilisation of Ireland were obliterated by the rude hand of the conqueror, and its valleys and hills were unjustly confiscated with a view to the total extermination of the ancient race. Penal laws were enacted and put in force with unsparing rigour, which modern statesmen blush to contemplate, and from the rich valleys the native population were often driven to the hill tops and mountain wastes, to eke out a miserable existence.

It is true that for many years past the policy has been adopted of repealing the penal laws and gradually obliterating the evils of former oppression, but it is not to be expected that a down-trodden and sensitive nation will soon forget the wrongs of many generations, especially when some of those wrongs are still perpetuated and defended.

In the north of Ireland, where my lot is happily cast, we are free from the excessive agitation and much of the poverty which exists in the south and west. At the plantation of Ulster, security of tenure was granted to the Scottish settlers, who brought over with them the linen trade, which is still to a large extent in the hands of their prosperous descendants. Many Huguenot families, driven from France by the revocation of the edict of Nantes, settled in Ulster, carrying with them their great manufacturing skill; while in the south and west no security of tenure was granted, and few, if any, manufacturing industries were established. Hence, to some extent, the marked difference between the north and south at the present time.

Sir, Scotland made its mark in Ulster, and many thousands of Ulster Presbyterians are proud of the fact that in the "land of brown heath and shaggy wood" their ancestors had a sanctuary and a home. But, sir, neither the indestructible idiosyncracies of the ancient Scottish character, which still survives in Ulster, nor the living breathing energy and determination of modern Scotchmen who have settled amongst us, and have toiled hard to succeed and take root on Irish soil, have been able to carry on a successful struggle against laws which permit confiscation of the tenant's property, and subject him to capricious eviction at the will of his fellow-man, and deprive him of those feelings of security and independence which are essential to individual and national prosperity. An effort is now being honestly made by the present Government to remove some of our grievances, and I have reason to hope that if full or even substantial justice be done to us, an era of tranquillity and prosperity, such as we have not yet experienced, will dawn on my distracted country.

And, sir, in taking leave of this subject, may I venture to express this additional hope, that when the Government shall have done justice to Ireland, they will with equal honesty and determination turn their attention to Scotland, where, as I understand, agrarian and other laws also require amelioration.

I have to apologise to this house for wandering as I have done into the region of quasi-politics. I would not have ventured to do so but for the effect which agitation and depression have had upon the Presbyterian Church in Ireland.

The absence of prosperity in the present, and encouragement for the future, have driven and are daily driving the flower of our youth to America, Australia, New Zealand, and the Cape Colony. Our Sabbath-schools and congregations are not increasing as might be expected, our ministers are not supported to the extent which the increased exigencies of their position require, and our mission schemes are with difficulty maintained.

Sir, the cause of all this can be traced to emigration and to the straitened circumstances of our people, caused by failure of crops, high rents, heavy taxation, and want of security in their holdings. Property and wealth are not synonyms for religion and truth, but if properly used, they are powerful auxiliaries to both. Our people give—even in their pinches and privations—with generous and cheerful liberality. But our Church can never be affluent if thousands of our people are to continue in poor and needy circumstances.

Sir, having looked at the dark side of the picture, permit me for a moment to glance at the bright side.

I need not say, in the place where I now have the honour to stand, that adversity does not weaken the vitality of Presbyterian principles.

The blood-stained heather of the Scottish hills, and the mountain fastnesses of this and other lands, attest the fact. Although less known to the world than the fiery trials of the Church of Scotland, it is equally true that persecution tried, but tried in vain, to stamp Presbyterianism out of Ulster.

A Church without truth for its life-blood would probably have expired under the discouragements to which Presbyterianism was exposed in Ulster, or merged in accordance with the desire and efforts of the state into the prelatic establishment which had usurped the ecclesiastical revenues; but Irish Presbyterianism survived, and, instead of annihilation, we have had strength and blessing, increase and prosperity.

In 1781 there were in Ireland only 238 Presbyterian ministers, there are now 730. The total sum then raised must have been inconsiderable, but the precise amount cannot be ascertained. Last year the total contributions of our people for Church purposes amounted to £139,840. This, however, is a decrease of nearly £15,000 as compared with 1878, but it is an increase of £56,600 since 1864. This may seem small beside your noble total of £590,000, contributed last year by your Church for religious purposes, but I hope the day will come when our Church will be able to compete more closely with the Free Church of Scotland in Christian liberality.

The disestablishment of the Irish State Church had an important and useful effect on our people. The removal of that abuse has increased the liberality of our people. In 1865 our ordinary Sabbath collections were £10,093. In 1880 they were £17,944, being an increase of £7851. Our stipend, our missionary contributions, and the sums raised by us for various charities, have all increased largely in recent years, and although the continuous drain of emigration and other causes have reduced the number of our communicants by 18,000 since 1864, at the same time the number of Presbyterian families has suffered no diminution. With 80,000 families, more than 100,000 communicants, nearly 60,000 contributors to our Church funds, and 70,000 Sabbath-school children, we have reason to thank God and take courage. Our numbers, however, are not an index to the strength and usefulness of the Presbyterian Church in Ireland. To quote the words of Principal Fairbairn, "Statistics cannot represent the worth and work of Christian churches."

It seems from the interesting annual statement in relation to your Sustentation Fund, which I read with great pleasure yesterday, that here as with us it was difficult to keep up the contributions last year; but when a Church has been elevated as yours has been to such efficiency and liberality that its contributions amount to £1, 19s. for each church member, it indicates, as your report well expresses it, "a very commendable state of liberality" as compared with other Christian churches. We have not yet attained to this magnanimous standard of generous Christian life, but I can say that in doctrine and discipline, in all that is vital and important for the future well-being and development of our Church, there is unanimity, hope, and peace amongst our ministers and people. We have had, I admit, small and sharp controversies on the instrumental music and hymn discords, but, of course, in this great Assembly minor matters like these would hardly be deemed worthy of lengthened debate. With us they have given rise to some noise and many words.

Since the discussion arose the debating power of many of our ministers has been largely improved; and if the controversy should have no other effect than this, it will not have been entirely fruitless. But sir, all this is a mere ripple on the surface of the deep, calm, safe sea of Irish Presbyterianism. Never at any previous time were our ministers more united, earnest, and faithful; never before were our Church members more settled in their faith and form; never were our ecclesiastical organisations in more perfect condition; whilst vital Christian principles, which are the true crown and glory and life of any Church, are gaining strength amongst our people.

Sir, up to this hour the Presbyterians of Ireland have not been treated by the present or any previous government with the consideration which their numbers, intelligence, loyalty, and social condition deserve and demand. The magisterial

bench has been practically closed against them, while on the judicial bench and in other high public offices they are not represented.

At the present moment we find it difficult to get for the Mungo College in Derry, with which our Assembly is intimately identified and interested, the full recognition in the new Royal University that is due to our educational institution of its status and importance.

Unfortunately, our laity have not that political union which would give them individuality and weight as members of an important Church. Men who are interested in their disunion, and have influence over them, preach to them the danger of schism in politics from the members of the prelatic Irish Church.

Many of our people who have education and independence rise above this sophistry, but multitudes fall victims to the deception, and cast in their political influence with those who have opposite sympathies and conflicting interests.

Legislation is at hand which will emancipate all who live by agricultural pursuits in Ireland from the baneful grasp of misused territorial powers, and I entertain the hope that, under new and better conditions which will give our people independence and stability, they will become more united and influential in the future than they have been in the past.

Sir, I feel that I have trespassed too long on the time of this Assembly, and intruded Irish affairs into my observations to an extent which I can only justify by stating that at present there is little else in my heart or on my brain.

Before sitting down, permit me to refer to one other matter which is now agitating the public mind. I refer to the admission into the House of Commons of the member recently re-elected for the borough of Northampton—that degenerate constituency "who," to use the words of a recent able article in our Church organ, "The Witness," "should be ashamed of themselves, for they have proved that they are unworthy to be called the descendants of the men among whom Dr. Doddridge laboured so zealously and successfully."

I admit that the House of Commons should not, as a rule, have power to exclude the legally elected member of any constituency, but the present case is unique, and cannot be decided by any ordinary rule. It is not likely that a similar case will ever arise again. Atheists and scorners of Christianity have been taught that it is dangerous to flaunt their opinions in the face of the House of Commons, and I hope by its final decision they will get a lesson more impressive still, to the effect that all who openly avow their disbelief in Almighty God, and the future accountability of man, are unfit to sit as legislators in an assembly where Christianity is recognised, or to represent any part of a nation from which in a pre-eminent degree the knowledge of God has emanated to the heathen and benighted of other lands.

I sincerely hope that this Assembly, and our own General Assembly, will take up this question, and send forward emphatic petitions to the House of Commons against any bill for the relief of the man who is loyal neither to the Author of his being, nor the sovereign of his country, which petitions, I shall, if permitted, consider it my honour and privilege to present and support.

One cannot but feel humiliated to see, that in England, Atheism, free thought, and other abominations, so extensively prevail, and that men who glory in the unblushing and audacious propagation of opinions which conduce to immorality and national dishonour, can rise to the position of heroes whose mission is said to be the protection of the rights and liberties of the British people.

Looking at the condition of religion and morality to-day, the question often occurs to my mind—Has the Church of England discharged its duty as a Christian Church to the people of England? Have its wealth and influence, as the richly endowed Church of the State, been instrumental in preserving the nation from error and directing it into the paths of righteousness and truth? I regret that a negative answer is the only one which is consistent with facts, and the conclusion follows as a natural and reasonable sequence, that if the State Church has failed in the discharge of its functions—if it be an impediment to other Christian Churches—if it be a upas tree, under whose shadow Christianity has not flourished, and cannot flourish—then let the great Statesman, who can use the axe with effect, hew down the noxious growth of ages, and allow living, active, fervent, free, aggressive Christian teaching and principle to operate on the masses without being frowned on as

non-conformity or dissent. I know that in Ireland the disestablishment of the State Church is now approved of and appreciated by thousands of its members, who at first considered it sacrilege and robbery, and few of the wise and good in its communion would now, even if they had the power, restore it to its former condition.

Sir, the Church which this great Assembly represents, shows what a Free Church can do. Its struggles for truth and freedom, its devotion to purity of worship, its sufferings, its sacrifices, its heroism, and its triumphs, have shed over Scotland imperishable glory, and made this Church a beacon-light to guide the Christianity of the world.

I trust that your present grave difficulty may be shortly surmounted by the exercise of wisdom and moderation, and that in your noble desire to preserve the truth, you may receive signal guidance from the great King and Head of the Church. My prayer is, that the Free Church of Scotland may go on in its glorious career, "till the war drum beats no longer, and the battle flags are furled," and that with it the Irish Presbyterian Church may go hand in hand, stimulated by its example, and emulating its success, liberality, and zeal. (Applause.)

Dr. BEGG said he had been requested to propose a resolution in connection with the addresses to which they had just listened—admirable addresses, although perhaps topics had been introduced on which they were not called at this time to give a judgment. (Hear, hear.) Some of these topics would be brought up again in connection with the business of the house; but, in the meantime, he thought they were honoured in having before them the able and eloquent Moderator of the Irish General Assembly; Mr. Macloy, who had made such an excellent speech; and Mr. Givan, a member of Parliament and an elder of the Presbyterian Church in Ulster, whom they were delighted to see. He looked back over a long period upon the Presbyterian Church of Ireland. It was many years since he visited it, and he had the honour of knowing a previous generation, including the Cookes, and Stuarts, and Dills, and Dobbins of former days. He had travelled over the whole of Ireland, and had noted the great value of the Presbyterian Church in maintaining truth and liberty in the north in contrast with the degradation and Popery of the south and west. They had illustrated the importance of Presbyterianism, perhaps more than any Presbyterian Church in the world, for they had been placed in difficult circumstances. He was extremely glad to hear the reports which they had had in regard to continued success, contributions to funds of the Church, and, in short, the various statements which warranted the belief that the Church was prospering. Their friend who had addressed them so recently touched upon some topics on which he (Dr. Begg) was constrained to differ, and differ widely. He thought that if these questions introduced into the Presbyterian Church were to be reckoned small matters they were not so. They looked small to those who had not studied the principles and history of the Presbyterian Church. He hoped wisdom would be given to dispose of them aright, but, for his part, he dreaded that it might not be so. In the meantime, he hoped that the Presbyterian Church of Ireland would go on and prosper. He thought their friends would be warranted in carrying back the cordial desire and earnest prayer of the Free Church that they might continue to prosper. They had had their struggles, but these had braced them up; and if these important questions which were being discussed in Parliament and elsewhere had the effect of giving more power to advance the truth, no one would rejoice more than he. For his part, he deplored the evictions which had taken place, and he was certain this Assembly would, if it was not engaged in other business, have an abundant right to stand forward and maintain the civil interests of the people of Scotland as their friends had just done. Temporal and spiritual things had a closer connection than many supposed. He moved "That the General Assembly had heard with great satisfaction the interesting statements of the deputies from Ireland, and desired to assure them that the Free Church of Scotland cherished warm regard for the Presbyterian Church of Ireland on account of its faithful and fruitful work, and on account of its sympathy with the Free Church in time of trial; and, further, prayed that the Irish Presbyterian Church might be greatly blessed in the work committed to it."

Dr. RAINY, who rose chiefly for the purpose of making a reference to the late Dr. Richard Smyth, a lamented brother of the present Moderator of the Irish Presbyterian Church, and whom it had been his (Dr. Rainy's) privilege to see presiding over one of the Assemblies of the Church as the ideal of a Moderator,

remarked that he did not think they had ever had a more interesting set of statements; and if he might be allowed to single out one more than another, he thought he should single out the speech of Mr. Givan, because that gentleman had stated to them what was in his heart and in his brain.

The motion was agreed to.

The MODERATOR thereupon rose to convey to the deputies an expression of the Assembly's thanks. He said—I am authorised to welcome you here on behalf of the Free Church of Scotland, and in the name of this Assembly to thank you most cordially for your presence and for the addresses which you have delivered, and the information you have communicated to us. As a Presbyterian Church, the Church which you represent must necessarily have a place in our warmest interest and regard. But we can never forget what you have referred to, that you are not only of one form of Church government, but that you are of one blood with us—your blood and ours originally the same, perhaps in your case somewhat modified—shall I not say improved?—by the livelier and more generous elements of the Irish character. Certainly we feel that you have done good work for the cause of Christ—for the cause of Presbyterianism, for the interests of Ireland, by what you have wrought in Ulster. There, you have made your mark. No one who visits Ireland can fail to see the marks of Scotch energy and intelligence in that province. I don't mean, however, to say that it is the national element that has produced that difference. I believe it is the religious element much more. Your Protestantism shows itself in the outward circumstances and prosperity of the province of Ulster. That remark has often been made in regard to the Roman Catholic and Protestant cantons of Switzerland. There is no more striking illustration of the different effects of the two creeds than in the contrast between the south and north of Ireland. (Applause.) We rejoice to hear of your prosperity. We trust you will go on. We rejoice to know that you have prospered financially, much more that you have prospered spiritually. We believe that you have yet a great work to do for Ireland. The wrongs of Ireland constitute a sad chapter in the history of this great empire. We trust these wrongs will soon be only matter of history; and that that will be soon, so far as the matter of legislation is concerned. But there is something more necessary to heal all the wounds that have been occasioned; we believe that it is only by the gospel of Jesus Christ effectively preached and brought home to the hearts of the people that the wrongs of Ireland will finally be healed. We trust you will bear an important part in the accomplishment of that object. (Applause.)

REV. DR. LAIDLAW.

Dr. Laidlaw having come into the house was called to the platform rails.

The MODERATOR addressing him, said—I have to intimate to you, in the name of the Assembly, that you have been appointed to the chair of Systematic Theology in the New College of Edinburgh, and trust you will see your way to accept the appointment. I am sure if you do so you will gratify this Assembly, and that you will have the prayers of many that you may be enabled to discharge the duties of that office. (Applause.)

Dr. LAIDLAW—I beg now to intimate my cordial acceptance of the office that is laid upon me by the Church, humbly looking up to the Great Head of the Church for grace to discharge the duties. (Applause.)

By request, Dr ELDER then engaged in prayer.

Dr. WILSON moved, in view of what had just taken place, that the Assembly declare Dr. Laidlaw's ministerial charge to be vacant from this day, and that the Presbytery of Edinburgh be instructed to take steps in due time for the induction of Dr. Laidlaw to his new office.

This was agreed to.

PROFESSOR SMITH'S CASE.

A committee was appointed to answer the reasons of dissent given in on Thursday by Professor Bruce at the termination of the case of Professor Robertson Smith.

COLLEAGUES AND SUCCESSORS.

The Report on Colleagues and Successors was laid on the table by Dr. WILSON.

THE HYMNAL.

Professor BRUCE, Glasgow, submitted the report of the Hymnal Committee. It stated that copies of the draft Hymnal were supplied without delay to all the Presbyteries of the Church, in order that they might have full opportunity for giving their judgment thereon. By the time fixed by the Assembly for sending in the opinions of Presbyteries, the 1st of February, 35 returns in all had been received. The committee, at its meeting in February, finding that it was possible without inconvenience to grant an extension of the time, fixed on the 10th March as the latest date at which returns could be received so as to be taken into account in their proceedings. At that date 10 additional returns had been received, making in all 45 returns to be disposed of by the committee. Of these returns, all but four embraced detailed criticisms on the book, suggesting omissions, additions, and changes in the text. Of the other four, one expressed general approval of the book, another expressed absolute disapprobation of the use of hymns, and the remaining two expressed a wish for delay in the preparation of the new Hymnal. In general, the returns show that the Presbyteries have gone into the work of criticism with much interest and care, indicative of a widespread desire that the Church should be furnished as speedily as possible with a superior collection of hymns fitted for use in congregational and family worship. As might have been expected, great diversity of opinion has been manifested in regard to individual hymns. Not more than one-third of the hymns in the draft have been approved by all Presbyteries, much the larger number of these being hymns contained in the collection at present in use, suggesting that the diversity of opinion in regard to the others may in part be due to less familiarity with them.

The committee have pleasure in directing attention to the fact that amidst the great variety of views evinced in the returns, there is also manifested a very large amount of concurrence. A very large proportion of the hymns objected to are disapproved by only a very small number of the returns—in many instances not more than two or three. Not more than 37 hymns have been disapproved by as many as ten returns, less than a fourth of those giving detailed opinions on the book. This fact is all the more significant that the careful, minute character of the criticisms in the returns clearly shows that no hymns have been passed over, as if approved, *per incuriam*. It may be assumed that the returns name all the hymns disapproved; especially when it is considered that many of the returns include a considerable number of hymns in the list disapproved—ranging from 30 to nearly 70 in not a few instances. It is therefore very gratifying to the committee that so small a proportion of the hymns included in the collection, selected by them with due regard to the wants of the Church and the consensus of other Churches, have been disapproved by any considerable proportion of the Presbyteries. The committee resolved to omit nine hymns, five of those being hymns thrown out by a majority of returns, and to recommend the omission of hymn No. 180 in the draft, on the ground that it is in substance identical with the 60th Paraphrase.

Considerable diversity of opinion prevails in the Church as to the inclusion of paraphrases in the new Hymnal, some Presbyteries wishing all, or nearly all, the paraphrases in the present Hymnal inserted, others wishing all paraphrases excluded. For reasons stated in last year's report, the committee included in its draft thirteen of the best known and most highly esteemed. By way of compromise between the diverse views expressed in the returns, the committee resolved to add to these as many more as would bring the list up to a number not exceeding twenty-one. The committee trust that the recommendation will be approved by the Assembly and generally acquiesced in. Of course it will be understood that it is not intended by the introduction of these paraphrases to prejudge the question as to what is to be done with the collection of paraphrases as a whole. Professor Bruce, in submitting the report, stated that the revision and enlargement of the Hymn-book, or the preparation of a new Hymn-book, was brought before the Assembly of 1877 by a large number of overtures, he thought sixteen in all, and that Assembly appointed a com-

mittee of inquiry to ascertain what was the mind of the ministers of the Church on the matter, that was to say, whether there was an extensive desire for a new book; and at the same time to find out what was the opinion in regard to the size and general characteristics of a new book, should that be wanted. This committee issued a schedule containing a number of questions directed towards the bringing out the mind of the Church, and in answer the committee received as many as 472 returns, of which a very large proportion, he thought three-fourths, were in favour of a new book, to contain about 300 hymns, with the addition of some fifty hymns for the use of the services of the sanctuary in connection with the young. One thing that characterised the returns was the emphasising of the principle of consensus as a principle that ought to guide the committee in the compilation of the book, a consensus especially from the hymn books in use in Presbyterian Churches.

Another feature of the returns was the expression of a very general desire that in any new book there should be as large an abstinence as possible from anything like tampering with the words of the various hymns. The committee, in its report to the Assembly of 1878, gathered up the general drift of the returns in an opinion which is unanimously adopted. This opinion was that the present Hymnal should without delay be revised and enlarged, the maximum of hymns not to exceed, except for urgent reasons, 300, that this number should not include paraphrases, that the new book should contain a selection of hymns specially adapted to the young for use in public worship, and, finally, that there ought to be a number of Scripture sentences set to music. The finding of the Assembly was that the Hymn-book be revised and enlarged, the changes in both respects to be in the lines of the committee's opinion. The Hymnal Committee being appointed, set to work immediately to compile hymns for the new book, and, at the following Assembly, that of 1879, they submitted an approximately complete selection, but they did not profess to have quite completed their work, and they were instructed to make the selection complete and to report to the following Assembly. This Assembly of 1879 approved of the proposal by the committee to edit the musical edition of the Hymnal on the fixed tune principle. This principle the committée accordingly adhered to, but having a regard to the fact, that on this point there was more or less diversity of opinion, the committee had, at a later stage in their operations, resolved to adopt a resolution which would so modify the application of that principle as would go far to meet the views of all, namely, that the hymns should be arranged metrically, so that at the same opening there would be a choice of two or three hymns. With this modification the committee cherished the hope that they were doing all in their power to make the best arrangements they could, and that being so, they trusted the Assembly would leave the matter as the committee had adjusted it.

In 1880 the committee presented the result of their labours in the form of a draft Hymnal, and the Assembly instructed that the book should be sent down to Presbyteries for their opinion. The report which now lay on the table of this Assembly set forth the result of the appeal to Presbyteries. They would see from it that a very large number of Presbyteries had made returns, that there had been a very general interest taken in this matter, and a very large amount of attention paid to it, and that they had really got the careful and deliberate opinion of the Church on the subject. They had no less than 53 returns. These, of course, with the exception of three or four, were from Lowland Presbyteries, so that they might say they had the opinion of the whole Church, except that part of it which disapproved of hymns altogether. These returns showed, no doubt, a considerable diversity of opinion on details, but, along with that diversity of opinion on details, there was a remarkable agreement on the whole, and an agreement which was exceedingly favourable, implying a favourable reception of this draft Hymnal. Out of 350 hymns in the book only five had been disapproved by a majority of Presbyteries, and out of the whole number only 37 had as many as ten Presbyteries against them. The committee, of course, threw out of the book the five which were condemned by a majority, and, after some consideration, they resolved that they would take into reconsideration all those which had as many as ten Presbyteries against them. As a result they voted out other four, so that the book was changed to the extent of nine, and another which was substantially a duplicate of a paraphrase. These returns from Presbyteries contained a large number of suggestions, more or less important, some of them very minute, and referring to individual words. The amount of suggestions

was very voluminous, but the number of important suggestions was comparatively limited, and these the committee took into consideration, especially where they suggested a change of words on the score of sentiment. The alterations resulting therefrom the committee trusted would have the tendency to remove objections from the minds of all. Now, all this seemed to show that they were now ready for publication. (Applause.) Of course there would still be objections in individual minds, but he believed that there would be objections of many sorts in individual minds although, instead of four years, they had spent in the compilation of the book fifty years. (Hear, hear, and applause.) They had a large community to please, and all that could be done was to make the best adjustment possible. It might still be objected that the book was too large, but he thought on that point they could not very well go back.

Another objection he had heard stated, and knew that it was entertained by Sir Henry Moncreiff, was that there were a number of weak hymns in the book. In a book so large there would necessarily be some weak hymns, but perhaps these very hymns were by many persons looked upon with great regard. Objection might also be taken to hymns unobjectionable in themselves on account of their authorship. He indicated that he referred to hymns by Roman Catholics. But, in regard to that, he had not heard of the objection being taken by a single Presbytery, not even, if he might be allowed to make a reference which might seem invidious, by the Presbytery of Edinburgh—(laughter)—which was very critical, especially in the matter of sentiment, the quality, drift, or doctrinal tendency of hymns, but did not take objections to a hymn merely because it was by a Roman Catholic author. He thought that it would be a very absurd thing to take objection on such a ground—as absurd as it was in Protestant nations to object to the Gregorian Calendar because it came from a pope. (Applause.) Such objections as he had referred to already had been taken, and he respected them, but he did not think they were of sufficient importance to weigh with this Assembly, which ought now to feel itself in a position to wind up this matter, by allowing the book to appear before the public for use in public worship. (Applause.) He would say that the committee had done all that they could to prepare a book which should be acceptable to the Church. All the ordinary means had been used, and used in a leisurely way, and after full deliberation, and if they were now not ready to go to press, it must be because very strong objections were felt to the book on its merits. If that was so, it pointed to a new committee and £500 thrown away, and it also pointed to the risk of delay producing in their congregations divisive courses in the use of other books. He begged to lay the report on the table, and to express satisfaction that the committee had been enabled to prepare a book which, no doubt, had its faults, but which he believed would stand comparison with any book in use in this country, and would be found on the whole to be suitable for edification. (Applause.) Before resuming his seat, he wished to acknowledge the debt of obligation under which the Church lay in this business to, before all men, the Rev. James Bonar, of Greenock. (Applause.) Mr. Bonar's knowledge of the subject was that of an expert, and the pains and labour which he had bestowed on this subject throughout its whole course was more than he (Dr. Bruce) could give them any idea of. Personally he felt deeply indebted to Mr. Bonar, and he was sure every intelligent student of hymnology would acknowledge that he had laid the Church under obligation for the care with which he had not only edited this draft Hymnal, but supplied all the indices and notes, which contained such valuable information, and so much that was fitted to guide the Church in forming an opinion of the real value of the book. (Loud applause.)

Dr. WILSON (clerk) presumed that the Assembly would take up the eighteen overtures in connection with the Hymnal. He would read the first of these, which was from the Synod of Galloway, and was:—"Whereas, after much care and labour, a draft Hymnal was prepared and submitted for the consideration of the Presbyteries of the Church—and whereas the Hymnal, as put in form in accordance with the suggestions of Presbyteries, should now be sanctioned, it is therefore respectfully overtured that the Assembly give immediate sanction to the use of the said Hymnal, so that the earnest desires and expectations which now exist in connection with this matter may not be unduly disappointed."

Mr. M'EWAN, Edinburgh, asked the clerk to also read the overture from the Presbytery of Edinburgh.

Dr. WILSON thereupon read the following :—"It is humbly overtured to the General Assembly by the Free Presbytery of Edinburgh, that, considering the variety of judgment as to the draft Hymn-book, and the circumstances in which the Assembly will be otherwise placed, the adoption of any Hymn-book should be delayed for another year."

Mr. ISDALE, Glasgow, moved—"That the General Assembly receive the report, and approve the diligence of the committee, and return thanks to it, and especially to the conveners. And the Assembly having regard to the length of time that the subject has been under consideration, the great number of returns containing the opinions of Presbyteries on the draft Hymn-book sent down by last Assembly, the large measure of approval exhibited in the returns, and the careful revision of the collection in view of the suggestions made by various Presbyteries; considering also the widespread desire manifested in many of the overtures on its table for the speedy issue of the manual, do therefore sanction the collection, as revised, for use in worship; and they reappoint the committee, with Professor Bruce and Dr. Macmillan conveners, with instructions to proceed with the publication thereof, under the title of 'The Free Church Hymn-book,' in convenient forms, as speedily as possible; and also of the same book, with music, under the title of 'The Free Church Hymn-book with Tunes;' it being understood that the book at present in use shall go out of print on the appearance of the revised and enlarged collection.' He said he thought they might have expected in entering upon this discussion there would have been no question raised as to the Church having a Hymn-book. It appeared to him that this question had been practically decided by the Free Church again and again —(applause)—and more especially it might have been held that that question was practically settled when the appointment of the Hymnal Committee was made. That committee was a pretty large one, and it was composed of members, he took it upon him to say, in whose ability to deal with the special question that was before them, the Church had the utmost confidence. That committee was appointed four years ago, and, under the guidance of the able and accomplished conveners, they expended a large amount of time, and care, and consideration in the preparation of the collection which had been laid upon the table, and the result of their labours had been the production of a Hymn-book which would bear a favourable comparison with any that was in use in this country. (Applause.) He asked to be allowed to call attention to one or two features of this Hymn-book which, he thought, ought to recommend it for use in the Church. One was that it was largely comprised of hymns which had already commended themselves to the Christian community. If the members had one of the draft copies in their hands, and turned to the indices, they would find there a list of the hymnals for ascertaining the consensus.

Now, although personally he was not acquainted with all those, or even a majority of them, yet he thought he might safely say, that they had only to look at that list to be persuaded that these hymnals were the work of parties who were in thorough sympathy with evangelical truth and sentiment. Then, if they would look over the pages that followed, they would have evidence before their eyes of the extent to which the consensus held. For example, in the first hymn, "Abide with me," there was a consensus of 25; in the fourth, "A few more years," the author of which was not unknown in this Church, there was a consensus of 20, and so on. That was one feature of it which ought to recommend the book. Another was the variety of character that prevailed in the hymns. He did not refer to the variety of literary merit or metrical form, but the variety of subject-matter adapting this Hymn-book in a remarkable degree to the various phases of Christian sentiment. In the service of praise they sought to give expression of these phases of Christian sentiment—confidence and trust, gratitude and love, petitions for this object or the other object, and so on. Now, he thought, he was right in saying in connection with the small collection that was at present in use, it had been felt that there was a decided want in this respect. (Applause.) So strongly had this been felt in various quarters, that in evangelistic services, mission services, and meetings for the young, connected even with their own congregations, their own Hymn-book had been set aside, and some other used instead. (Applause.) At the meeting about the state of religion which was held on the previous day, one of the speakers remarked how desirable it was that evangelistic services should be of an interesting character, and more especially in connection with the service of praise. There must

be something wrong if it was a fact that to any considerable degree their own Hymn-book was not in use, but that other collections of hymns were made use of. Although he was aware that the variety of character in the book was one that it would be difficult to illustrate without a much larger reference to the hymns themselves than he could now master, yet he was satisfied of this, that the more familiar they became with its contents, the more apparent would it be that this was one of the features of the book.

Another feature he would allude to was the collection of hymns for the young. These numbered forty-nine. This was a very interesting feature. They were well aware of the strong feeling which prevailed over the country as to the services of the Church being made interesting to the young. (Applause.) A very strong feeling prevailed upon that point. It was finding expression in the setting up of services which were of an irregular nature, and which were viewed by many excellent persons, both ministers and elders, with something like suspicion and dislike. He was not going to give an opinion on that point, but he had no doubt of this, that the feeling very generally prevailed amongst them that a larger measure of recognition of the young members of their congregations than had existed in times past was loudly called for. There was evidently a rising movement in that direction, and this Hymnal, by supplying that want, would render a very valuable assistance to those who were endeavouring to render the services of the Church more interesting to that portion of the congregation. He trusted that the Assembly would have no difficulty in giving immediate sanction to the use of this Hymn-book. The reasons for the Assembly doing that were both strong and obvious. He would mention one or two of them. The first to which he would refer was the strong expression of opinion that was made in the overtures which had been sent up to the Assembly. These overtures were eighteen in number, and the fact was that of these eighteen only two called for the delay of a single year. He called the attention of the Assembly to this circumstance, that the remaining sixteen overtures not only prayed for the sanction of the Hymn-book, but for its immediate sanction. (Applause.) —Having read some passages from the overtures, he went on to say:—The call was the same in one and all of them, and he believed there was a very strong feeling entertained on this point as well as an expectation that the Hymn-book would be sanctioned this year. (Applause.) A second reason was this. Not only did the committee spend a long time, and give a great deal of care to the draft Hymn-book, but that draft Hymn-book having been submitted to the consideration of Presbyteries of the Church, and the committee having obtained their returns from these Presbyteries, had taken up the revision of it in the view of the recommendations and opinions of the Presbyteries. Dr. Bruce had already referred to the fifty-three returns that were made, all of which showed that the Presbyteries had entered upon the work of criticism with a great amount of interest and of care, and the general result was that these Presbyteries had expressed, as a general rule, a cordial approval of the Hymn-book, so that, in point of fact, there was a sense in which they might say that the approval of a large number of the Presbyteries had already been given to the book.

There was another thing he wished to say. It was very important that if the Assembly gave its sanction to the use of this Hymn-book there should be no question of further revision. That was exceedingly important, both in the view of what Dr. Bruce stated and of other considerations. No doubt it was likely that some members of Assembly might wish some of the hymns introduced omitted: others might think that it would have been more perfect by more being added. But when should they have a book if they waited until no difficulties could be raised? He would now notice proposals which it was intended to make in opposition to this. There was one by Dr. Begg, who wished to have it declared that the Church could not sanction any book of praise to be used in public worship of the sanctuary but the inspired Psalter. Considering the fact that they already had a Hymn-book in use, and considering the other fact that the opinion of the Church and of this Assembly had been time after time distinctly and fully declared on that point, the question raised by Dr. Begg was one hardly necessary to have raised in present circumstances. (Hear, hear, and applause.) It was a fundamental principle of our Presbyterian system that when a question had been settled to the extent that this had been settled, it was the duty of the members of the Church to acquiesce practically in that

settlement, of course taking the necessary means to relieve their own consciences, and that was the course which he would expect to be followed of all men by such a good Presbyterian as Dr. Begg. (Hear, hear, and laughter.)

Then as to a second motion by Mr. M'Ewan. That declared, "that considering the variety of opinion in the Church respecting this collection of hymns, the issue should be delayed for another year, with a view to the committee's giving the subject full and mature consideration." He (Mr. Isdale) had shown already that while they might speak of a variety of opinion there was a large measure of agreement, as brought out in the divisions in this Assembly, and in the returns of Presbyteries. The reason for delay given by Mr. M'Ewan was just the kind of reason that was given very often by a person who had no better reason to give. (Laughter.) If it were a good reason here, then it was a reason that ought to be applied to other matters. For instance, with respect to the discussion that took place at the morning sitting of the previous day. How did it happen that Mr. M'Ewan did not rise in his place and propose—— (Interruption.) Let me alone, said Mr. Isdale, who, after the loud laughter provoked by this demand, went on to say—How did it happen that Mr. M'Ewan did not rise in his place and propose that, seeing there was a variety of opinion upon the subject before them, there should be delay for a year—(applause and laughter)—with the view to a more full and mature deliberation? (Hear, hear, and applause.) But, so far from doing that, when he (Mr. Isdale) looked to the list of voters, he found Mr. M'Ewan's name among those who voted against any delay and any further consideration of the subject. (Hear, hear.) But, he asked again, what was it that they were to consider still further, seeing that this question had been pretty fully and pretty maturely considered in bygone years, especially during the last four. One would think this was a new matter, instead of a subject which for the last twenty years had been very fully before the Church, and very fully considered. He was told it was not unlikely something would be said about the diversity of opinion as to particular hymns. Now, the procedure of the committee in dealing with the returns showed a great deal of sense and discretion, more especially in giving effect to the recommendations of the Presbyteries. One principle that was at once agreed to was, that where a majority of Presbyteries had reported against any particular hymn that hymn should be at once set aside. The next principle that was agreed to was that where ten Presbyteries had set up an adverse finding, the hymn against which that was given should be reconsidered; and then again in the reconsideration of the remaining hymns, due attention was given to the suggestions and recommendations of Presbyteries, the very utmost attention was given to the suggestions that were made. As a rule, the differences of opinion were about small minute matters, frequently about what there needed to be no difference whatever. The adoption of such a motion as Mr. M'Ewan's would involve a large measure of delay, it would be a costly course, and in all probability they would find at the end that their position was nowise better, he would say nowise different, from what it was at present. He trusted the Assembly would give its immediate sanction to this book, and that the divine blessing would rest upon it. They did not wish to set aside the Psalms of David. (Applause.) He did not think they were being set aside in the congregations of the Free Church, but they held that to have such a Hymn-book along with the Psalter would be for the edification of the members of the Church. (Applause.)

Mr. DAVID MACLAGAN (elder) seconded the motion. He regretted that the general question of the use of hymns, which was practically settled some years ago, was now revived. It was customary for those who are unfriendly to the use of hymns in public worship to speak as if the demand for them, and the value attached to them, were entirely on the part of our younger ministers and members. It was forgotten how men like Principal Cunningham and Dr. James Hamilton found special comfort and enjoyment in hymns in their last hours, and how Principal Candlish, in tones which none who heard will ever forget, delighted to give out "Rock of Ages" by Toplady from his pulpit.

No doubt there are hymns in this collection which many of us may not quite like. But he was confident that hymns which might appear to some unsatisfactory were by no means unsatisfactory or unhelpful to others. With such a collection before them, he could not be a party to exclude it from their congregations, nor would he be a party to delay.

Dr. BEGG moved—"That this Church cannot sanction any book of praise, to be used in the public worship of the sanctuary, but the inspired Psalter." He said he did not deny that religious poetry had an important place in the edification of the Church, and therefore Mr. Maclagan's reference to Dr. Cunningham and others in similar circumstances was inapplicable to the argument. His contention was, that in regard to the public services the inspired songs of God should be used to the exclusion of human hymns. That was his contention. (Applause.) In reference to what Mr. Isdale said, he held he was a decided Presbyterian, all the more because he contended for the exclusion of these hymns. If he could prove that in accordance with the history and constitution of the Presbyterian Church such hymns were unlawful in the public worship of the sanctuary, then, he said, he was all the more a good Presbyterian because he stood up for what he believed to be the constitution of the Church. Therefore, he was not moved in the least by what had been said by Mr. Isdale. The first question to be considered was the question of principle, and it had never yet been submitted to the deliberate consideration of the Church. What was the meaning of these sentences that were included in this book —sentences set to music? Was that not a new thing in the history of the Presbyterian Church? He would like to know what was to be the use of these sentences? They knew that in the Romish Mass the worship was begun by such sentences, as was also the case in the Prelatic Church, but never had they been used in the Presbyterian Church; and were they to be introduced now? He held that to be a very important and objectionable feature that would be adopted if Mr. Isdale's motion were carried. Mr. Isdale's motion asked that the Assembly should sanction the collection as revised. They had not the collection as revised before them. They did not know what it might be. They did not know how many hymns were approved of; and they did not know how many passages in the hymns indicating Popish ideas were continued or not. They were called upon blindly to commit themselves in a matter of this importance to their committee, and were asked to take what the committee proposed to give. But these were all preliminary matters, although of much importance. The matter to which he called the attention of the Assembly was this, that according to the principles of the Presbyterian Church, human hymns were not to be introduced into the public worship of the sanctuary.

They would find the principles of the Presbyterian Church, to which they were to conform, in the twenty-first chapter of the Confession of Faith. It was said there—"But the acceptable way of worshipping the true God was instituted by Himself, and so limited by His own revealed will, that He may not be worshipped according to the imaginations and devices of men under any visible representation, or any other way not prescribed in the Holy Scripture." In that respect they differed entirely from the Romish and Prelatical Church. In the Prelatical Church it was said that the Church has power to devise ordinances, but not to adopt anything that was condemned by the written Word, while the Romish Church virtually held that the Church could decree any worship it pleased. The Presbyterian Church held, and they were all bound to hold, by their own subscriptions, that unless they could show the Divine warrant, they were not entitled to introduce anything into the worship of God. What was said in this same chapter as to worship in the matter of praise? It was said that the singing of psalms with grace in the heart was a matter of praise prescribed in the Divine Word. That was what the Confession said, and what they all said when they subscribed that Confession. But multitudes had not considered that this matter of human hymns had not a Divine prescription, whilst in every case in which a hymn was sung a psalm was superseded, the tendency being to shut out the Psalms of God altogether. Some people quibbled on certain passages in the New Testament—(applause)—but these passages, in regard to psalms and hymns, and spiritual songs or songs of the Spirit, properly understood—(laughter)—had only reference to the different psalms. Therefore, he said, the singing of psalms with grace in the heart had reference in this chapter in the Confession to the Psalms of David, and that they were all bound to maintain that the inspired Psalter ought to form the medium of their praise. In regard to the history of this matter, a good deal had been done in the way of attempting to show that in the history of the Presbyterian Church human hymns had been sanctioned in previous days, but he maintained there was no reference whatever in these references which had been made to the "Book of Common

Order" by Knox. They had the remarkable fact that in that book there was nothing but the inspired psalter during the life of Knox. There was only one copy of that book of 1564 in existence, and that copy was in the library of Oxford. Well, his friend, Mr. Balfour, wrote to the librarian of Oxford, and received an answer, to the effect that there were no hymns whatever in this book, as it existed at that time. It was demonstrated that until the death of Knox no such hymns were introduced into the psalter or the worship of the Church.

No doubt a few hymns had been admitted afterwards—they did not know exactly how—but they never received the sanction of the General Assembly. In like manner a few had been admitted in recent years in connection with the Established Church, when they were connected with it, but at that time there was no ecclesiastical sanction to anything but the psalter as a medium of praise. When they came down to the second Reformation the state of matters was similar, because the General Assembly, having arranged with regard to the Book of Psalms, no doubt asked Mr. Zachary Boyd to prepare some scriptural translations or songs, and those scriptural songs were prepared, but they never were sanctioned by the General Assembly; and, as I have said already, although during the days of Moderatism they knew hymns and paraphrases were introduced, they never were sanctioned by the General Assembly. Although they had amongst themselves adopted certain hymns—(applause)—a regular sanction had never been given, and he questioned if even the motion of Mr. Isdale were adopted that day the hymns would be regularly sanctioned, because it would be necessary to send down this new book, and let Presbyteries pronounce judgment upon it as altered and amended in connection with the returns made by the Presbyteries. It was only then that it would receive the due and proper sanction of their Church, although even then such sanction would be in opposition to the Confession of Faith. Now, he would regret exceedingly if their Church were to formally commit herself any more than she was committed on the present occasion, but he made these statements to show that, from the beginning of the Reformation, no such things as uninspired hymns were ever properly sanctioned by the Presbyterian Church. Reference had been made by Mr. Isdale to the great desire that existed in certain quarters to have those hymns. He read the other day in the newspapers what appeared to him an extreme view on this subject —a statement made by one of their ministers that to get this book was a matter of life or death to the Church. His statement was that he was surrounded by men having hymns and using organs, and saying that if he did not get this Hymn-book he would not be able to compete with these men. He had no sympathy whatever with that view, because if they could not maintain their ground by the preaching of the gospel, he had no sympathy with the opinion that they could do so by hymns. He did not know that the Presbyterian Church, when it introduced hymns, would not go away further than that. In fact, the order of march seemed to be—first the hymns, then the organs, then the liturgies, with the sentences to begin with—(laughter)—and, last of all, the prelates. (Laughter.) That was the order of the backsliding march which some called progress. (Renewed laughter.) He did not know about the English Presbyterian Church. They saw they had different stages of evolution and development.

Mr. Maclagan had referred to that Church. Well, they began with the hymns, then went on to the organs; and he got letters complaining loudly of the imposition of these organs on decent Christian people coming up from Scotland. In Birmingham Presbytery now men strongly argued for the liturgy. In the United Presbyterian Church they began with the hymns, went on to the organs, and at the last meeting they were discussing the liturgies. Now, it seemed to him that was a most natural result. Dr. Begg then proceeded to say that they could have no pretence of hardship if they took into consideration the views of different people, especially young people. He had had no confidence in young people since the days of Rehoboam. (Laughter.) If they were to allow these hymns, he did not know how far they were to go. As to the ultimate issue, he knew there were men in Scotland who were ready to become prelates. He would not say in their own Church, but he saw men in Scotland who were just as ready to become prelates as Archbishop Shairp was. (Laughter.) And, in short, it seemed to him they ought to pause at the commencement of these vacillating proceedings. He had very little heart for going into details. He did not care much about details, although he believed from what

he had seen—and he had travelled over a greater part of the world than most people—that wherever the hymns were introduced the Psalms of David to a large extent had been excluded. Then, on the other hand, he believed there was no more dangerous way of introducing insidious error into the Church than by the use of such hymns. There was one of these hymns that some objected strongly to in the Edinburgh Presbytery, one line of which read, "Angels, help us to adore Him," and they had one of their brethren defending that line, and defending it on the idea that the Scripture referred to angels, and called upon angels to adore and worship God. But it is a different thing for angels to worship God on their own responsibility—(loud laughter)—than it is for angels to help us to do so. He believed the number of hymns had been fixed at 300, but in England the Independents had 1000 hymns, and even with this large number they were not satisfied. In conclusion, he pointed out, that if all the Churches in the world would agree to the use of the divine Psalter alone, this would form a grand bond of union.

Dr. KENNEDY, Dingwall, rose to second the motion. He said he did so, certainly not in the hope of this motion being carried, but simply with the view of clearing his own conscience, and preserving consistency in relation to this matter. He could not see how a Hymnal could be introduced without its first being found that the inspired Psalter was not intended as a vehicle of praise for the New Testament Church. If they added to the Psalter, they did so on the ground of its being unsuitable and incomplete. If unsuitable and incomplete, it could not possibly have been intended as a vehicle of praise for the Church of the New Testament, and should therefore be displaced and not supplemented, for divine and human productions must not be ranked together. But if it was suitable and sufficient for the Old Testament Church, surely it was so for the New Testament Church, with all the light of the completed revelation shining on all its parts. He had never yet found himself in any state of feeling to which he earnestly desired to give expression before God without finding something in the Psalms by which he could fully express it. If he failed at any time, or in any case, to find in the Psalms something that suited his state of feeling, it was only because his state of feeling was one to which expression ought not to be given. That was the position with reference to this matter which he held.

Mr. JOHN M'EWAN, Edinburgh, said he occupied a somewhat different position from that of his friend Dr. Begg. He recognised the inevitable in regard to the question of whether the hymns were to be used in the Church. But all the more since this was a question practically settled, all the more should the Church be anxious that in hymns which were to be introduced all due care should be taken that these hymns should be fitted to meet the desire and principles of their Christian people. He complained that the suggestions by the Edinburgh Presbytery, which had considered the whole matter with great care, with reference to the removal of sixty hymns, had not been given effect to; and proceeding, he said this Assembly had not been in the position to fully consider the report of the committee. Strong as he was in health—(laughter)—he felt that, after the strained anxiety of the past few days, he was not in a position to enter intelligently into consideration of that Hymnal. Why this haste? he asked. It was said that some congregations were anxious for the Hymnal. They should have patience, and another year would not be very long to wait. They had heard about money. They were told that £500 would be lost, but such a consideration should not be taken into account in a question like this, which would have very grave effects on the religious character and views of the Church. Many of the hymns in this book were new in their theological aspect to the doctrines held by this Church. For example, they had always been in the habit as a Church of putting very prominently forward the great doctrine of Christ as Mediator; all acts of worship, all approaches to God being through Him. In all hymns where they worshipped God they ought never to have the element awanting of the one way through which they must come to the Father. If they looked carefully at that book they would find they had a new system and conception of the way in which they were to approach God by prayer and praise. Regarding that hymn beginning "Angels, help us to adore Him," he said they should protect their people from asking angels to help them, when they had the promised help of the Spirit of God, the author of all true prayer. Then there was the hymn of Dr. Newman—

"Lead, kindly light, amid the encircling gloom,
Lead Thou me on."

Was there anything there to point to the Lord Jesus Christ? (Hear, hear.) If that was in it; if that could be shown to be the meaning of the word "light," the Edinburgh Presbytery would not have objected to the hymn. But, he asked, where did this light lead the author? It led him from Protestantism to the Church of Rome. (Laughter, applause, and a hiss.) If this Assembly denied the fact that the author of this hymn was once a minister of the Protestant Church, and that he was now a minister of the Roman Catholic Church—if that was denied, but this was not and could not be denied—then he said they had there the kindly light which led him. (Laughter.) He had no desire to be led by any light, kindly or otherwise—(laughter)—in that direction. He moved that the Assembly delay further consideration of the Hymnal for another year.

Mr. KIDSTON, of Ferniegair, in seconding Mr. M'Ewan's motion, spoke as follows:—We have here a report of 26 pages on the proposed new Hymnal. It is clearly impossible for the present Assembly, in the limited time at its disposal, to deal adequately with such a report. The questions of doctrine that would be raised by some of the proposed hymns are grave and important; while the particular words or phrases to which exception might be taken are very numerous.

But, Moderator, allow me to point out, in the first place, that by the 1st of February 1881, the last date fixed for receiving returns from Presbyteries, such returns had been received from only 35 out of the 73 Presbyteries of our Church. That is to say, it was by *an absolute minority* of the Presbyteries that the returns were sent in. The 1st of February was appointed as the last day by the General Assembly; and the conclusion is clear, that the draft Hymnal has failed to secure the approval of a majority of Presbyteries. This is in itself a strong reason for delay.

It is true that the committee without any authority from the Assembly, and indeed in direct opposition to its instructions, continued to receive returns from Presbyteries for six weeks longer, that is, up till the 10th of March. But this was clearly unwarranted, and after all, such was the indifference of the Church regarding the Hymnal, that the committee got only ten more returns by waiting. Even on the 10th of March all the returns received amounted only to 45 out of 73.

In the first page of this report it is stated, that—

"As might have been expected, great diversity of opinion has been manifested in regard to individual hymns. Not more than one-third of the hymns in the draft have been approved by all Presbyteries, much the larger number of those approved of being hymns contained in the collection at present in use."

It does not, therefore, appear that there has been any special call for a book containing nearly four hundred hymns, besides prose chants and Scripture sentences. How is it possible, Moderator, that this Assembly should declare itself responsible for the doctrine contained in such a multitude of new hymns? At least 250 of these hymns have been disapproved by a greater or smaller number of Presbyteries, and the list given in pages 11–24 of the report affords ample evidence of the wide difference of opinion that prevails. This Assembly cannot give the time needed for the due consideration of such a mass of material.

Again, from page 3 to page 10, very numerous alterations on the text of the hymns have been proposed by a sub-committee, and are now laid before the Assembly for approval; it being at the same time stated in the report that the exhibition in detail of the suggestions for the emendation of the text would be "a Herculean task." If Herculean for the committee, how much more so for the Assembly!

In the very first hymn there occurs the line—

"Hold then Thy cross before my closing eyes,"

Which is objected to as referring to the material cross and Popish ritualism. The committee propose to amend the line thus:—

"Keep Thou Thy cross before my closing eyes,"

Which does not remove the objection.

Hymns Nos. 4 and 137 are particularly unsatisfactory, because they speak of our Lord's sufferings as present instead of being past. These hymns have not been deleted or amended. They are used by ultra-Anglicans and Ritualists during what they call the celebration of the three hours' agony on Good Friday in Passion-week. Only under such circumstances have they any sense or meaning. But such circumstances are happily unknown in Scotland, and we have, therefore, no need for hymns suited to them. In Hymn 228, we find such a line as—

"Angels, help us to adore Him,"

Which seems to countenance the invocation of angels. The expression in the 148th Psalm, of which this is supposed to be a paraphrase, is "Praise ye Him, all His angels."

There are many hymns of the character of No. 275, which possess poetic merit, but are not suited for public praise. The poetic merit of a hymn is not a sufficient reason for its insertion if it is not adapted to express the devotional feelings of a congregation.

We are, besides, unable to judge properly of the Hymnal without seeing the music—both melody and harmony—to which it is proposed to be sung. The music should be carefully revised, that the Church may be satisfied that it is adapted to the requirements of our congregations.

In these circumstances, I think that the Assembly has no choice but to delay proceedings in the case of this Hymnal for another year. I think also, that in any final deliverance, the Assembly should state, that they only permit the Hymnal to be used in a congregation when found by the kirk-session to be, in whole or in part, for edification. But I suppose in conformity with previous deliverances that this is understood. (Applause.)

Mr. BINNIE, Glasgow (elder), as one of the conservative members of the Hymnal Committee, said that the book, as now presented, was one which he thought the Assembly should be asked to adopt. He was not aware that it would be quite orthodox to plead the word "inspired" even to the Psalter which they used. Either they were using what was not inspired, or they were giving that character to a document, and putting it into the name of the inspired Psalter, which document was not written for many hundred years after the death of those who composed the Psalms. He hoped that without further delay the General Assembly would end this matter. Personally, he was not done with the Psalms yet, and he hoped they would be continued as the principal medium of praise for many years, but he felt as one who objected a good deal in the committee that it would be unjust to those who had charge in this matter not to bear testimony to the very great care and very great consideration which they had all along taken.

Sir HENRY MONCREIFF, as the mover of the overture from the Edinburgh Presbytery, thought it right to say a word as to the motion submitted by Mr. M'Ewan. He had been afraid that with a great number of hymns there would be a tendency to occupy a large portion of the praise in their churches by means of hymns to the neglect of the Psalms. He was quite friendly to the singing of good hymns, and he himself had at least one in each diet of worship, but he could not consent to any arrangement or tendency which would lead their congregations to praise by means of hymns to the exclusion of the Psalms. He felt, however, that if a large number of hymns were provided, it would be well that some instructions should be given from the Assembly as to what proportion they should allow themselves in the use of hymns. (Hear, hear.) He thought that the metre psalms themselves were not inspired in their present shape; and so, he believed, that if a hymn was scriptural they should sing it. He thought, however, that if they delayed the matter, further instructions should be given to the committee. He did not know whether he would be able to vote at all; but as he felt there was such a large majority of Presbyteries who wished the book, he would not like to put any unreasonable obstruction in the way.

Provost CAMPBELL pointed out that the principle had been decided already by the issue of the book containing 120 hymns, and, therefore, it was too late to consider Dr. Begg's motion. Statements were made that the New Testament Church should be expected to use the old Psalter, and that only. The fact of the matter was, that in the New Testament they had hymns. There was the hymn of Mary, and the

hymn of the heavenly host. If they could not get their guidance in prayer, surely they might follow their example in praise. It would, he thought, be for the edification of the Church to have suitable hymns, but he was sorry the committee had not seen their way to have bound up the Hymn-book and the Psalter together, as if separated the Psalter was apt to be neglected. (Hear, hear.) Congregations in the country were using hymn-books which had not been sanctioned by the Church, for in one place of worship which he had attended he found they had introduced the Hymnal of the English Presbyterian Church. To prevent such divisive courses, the Hymnal should be sanctioned as the principle was already admitted, but he would support the addition of a few members to the committee to make a final revise of the hymns objected to before the book was issued. (Hear, hear, and No, no.) He would, however, give the committee full powers to issue the Hymnal. (Applause.)

Mr. J. H. WILSON, Edinburgh, said he had no responsibility for the overture from the Edinburgh Presbytery, for if he had been present at their meeting he would have opposed it. He considered they ought to carry out the instructions that were given by last Assembly to the committee, to the effect that the committee should bring up to this Assembly a final report, with the view of its being adopted.

Mr. M'EWAN desired to add to his motion—"Instruct the committee to issue the Hymnal anew to the Presbyteries, with the changes which they recommend for adoption to the Church, and receive any suggestions which might be made."

Professor BRUCE said Sir Henry Moncreiff desired to know what they had done as to the paraphrases. At first it was proposed to have no paraphrases in the book at all, but there was a strong desire cherished by many, though he was not one of them, that there should be a small and select number of paraphrases introduced, on the ground that these were to be found in all hymn-books, and people outside our Church would not understand why they were omitted from ours. To meet this view thirteen paraphrases had been introduced into the draft Hymn-book sent down to Presbyteries. The final result was that twenty-one paraphrases had been introduced.

Mr. SMALL, of Bervie, moved—"That it be remitted to the Hymnal Committee to take into further consideration the objections made to some of the hymns on doctrinal grounds, and to bring a supplementary report to the August meeting of Commission, which should be empowered to sanction the publication of the proposed collection as thus amended."

This motion, however, was not seconded.

The motions were then put to the house. Dr. Begg's motion was put against that of Mr. M'Ewan, with the result that the doctor's was carried by a majority. On a final division, the following was the result:—

Mr. Isdale's	267
Dr. Begg's	74
Majority	193

"Wherefore, the General Assembly receive the report, and approve the diligence of the committee, and return thanks to it, and especially to the conveners. And the Assembly having regard to the length of time that the subject has been under consideration, the great number of returns containing the opinions of Presbyteries on the draft Hymn-book sent down by last Assembly, the large measure of approval exhibited in the returns, and the careful revision of the collection, in view of the suggestions made by various Presbyteries; considering also the wide-spread desire manifested in many of the overtures on its table for the speedy issue of the Manual—do therefore sanction the collection, as revised, for use in worship; and they reappoint the committee, with Professor Bruce and Dr. MacMillan conveners, with instructions to proceed with the publication thereof, in convenient forms, as speedily as possible, and also of the same book, with music; it being understood that the book at present in use shall go out of print on the appearance of the revised and enlarged collection."

Against this judgment, the undersigned, in their own names, and in the names of all who adhere, dissent from the resolution now adopted, for the following amongst other reasons:—

"1. Because the principle involved in the adoption of a book of human hymns,

for the worship of the sanctuary, has never been submitted to the consideration of the Presbyteries of the Church.

"2. Because the resolution now adopted is inconsistent with the doctrine of the Confession of Faith, cap. 21—viz., that 'The acceptable way of worshipping the true God is instituted by Himself,' that we are not to worship in any way 'not prescribed in the Holy Scripture,' and that our praise in the sanctuary is to consist of 'singing of psalms with grace in the heart.'

"3. That experience proves that, where these principles of worship are set aside, there is no limit to the innovations of worship that may be introduced."

James Begg, minister; John Kennedy; George Mackay, minister; Alex. Mackay, minister; Ken. Macdonald; Ewan Gordon, minister; Alexander M'Coll, minister; D. M. Macalister, minister; Murdoch M'Caskell, minister; W. Winter, minister; Rodk. M'Leod, elder; Alexander Sutherland, minister; Donald M'Master, elder; John Shaw, elder; John Robertson, elder; Andrew Cameron, elder; A. W. Scott, elder; David Munro, elder; Henry Doig, elder.

"We, the undersigned members, dissent from the decision of the Assembly, because of verses 2 and 3 of Hymn 29, which the Presbytery of Lockerby objected to, as teaching the doctrine of consubstantiation; which objection is not recorded in the committee's report, and the house refused to allow discussion.

"KENNETH MOODY-STUART."

"I object solely on the ground that the 29th Hymn, which was objected to by my own Presbytery, as well as other twelve or thirteen, is retained in the collection.

"JOHN THOMSON."

The undersigned dissent from the judgment now come to for the following among other reasons:—

"1. Because the Assembly has sanctioned the use of a book of praise which, in its revised form, was not before them.

"2. Because the Assembly was not in circumstances to give that mature consideration to the subject which its vast importance demands.

"JOHN M'EWAN; DAVID MACDONALD; WILLIAM KIDSTON."

"I beg to protest against the judgment now come to, inasmuch as the proposed draft Hymnal contains the last verse of Hymn 228, which the undersigned regard as doctrinally unsound. JOHN M'EWAN, Minister."

"I beg to dissent from the finding of the house anent the Hymnal, because of the omission of four words, 'Yea, saith the Spirit,' in the verse in the Revelation, chap. xiv. 13, quoted at the end of the Hymnal. JOHN ROBERTSON."

The following committee was appointed to answer the reasons of dissent—viz., Professor Bruce, Mr. Archd. Henderson, Mr. A. Melville, Mr. John Isdale, Mr. David Maclagan, Mr. Walter Duncan;—Mr. Isdale, convener.

THE EDUCATION SCHEME.

Mr. ALEXANDER MACKENZIE, in submitting the report of the Education Committee (Appendix II.), regretted that Dr. Main, the convener of the committee, was prevented from being present on account of illness, and that morning a somewhat unfavourable report had been received as to his condition. Mr. Mackenzie, after referring to the successful interview which the deputation from the committee had had with Lord Spencer and Mr. Mundella, in reference to the admission of students into the Normal schools, said they felt the proposed action of the late Government to be a hardship, that while they were proposing to reduce the admission into Normal schools, there were certain avenues for allowing candidates of inferior qualifications to become teachers by obtaining certificates from the Educational Department. It was pleasing to find the students of their colleges, notwithstanding the disadvantages they laboured under, were able to keep their own place and even more in the universities. Referring to the matter of funds, he considered it was becoming a serious matter how

the work was to be carried on with the scanty contributions they received from the congregations of the Church. The Assembly would require to bear in mind that they had a large number of aged and infirm teachers—fully 50—on their hands, many of whom were from 75 to 85 years of age, and that they were under the obligation of looking after the wants of those teachers, not a few of whom were pre-Disruption teachers. (Applause.) At present they required over £1000 to meet the claims made on them by these teachers alone, besides funds to meet other expenditure.

The Rev. GEORGE PHILIP, Free St. John's, Edinburgh, moved the adoption of the report. It was, he said, one of great interest. Like many other reports, until it was read it did not seem peculiarly attractive, but, when read, it would be found to contain much valuable information amply repaying the trouble of perusal.

The report furnishes an answer to a very natural question: "Now that schools have been transferred to the National Boards, what necessity is there for the Education Scheme and committee?" All the schools have not been transferred, and those which have not demand oversight on the part of the committee. Three especially have not been transferred, our Normal schools; the parents and nurses of a large amount of the best teachers in the land; the concentrated essence of a great part of the most valuable teaching in the country. These schools require and receive at the hands of the committee the most constant and careful superintendence.

In addition to this, public questions of the most important kind, bearing on education, are continually coming up and necessitating action on the part of the committee.

Besides, though so many of our schools have been transferred, all the teachers of these schools have not been found transferable. Old age and infirmity have laid some fifty of them aside, after long years of patient toil in their arduous vocation. They deserve and receive thoughtful consideration from the Church.

The report answers another question which it is well to answer: "Seeing that the schools have been transferred, and a National School-rate is imposed, what need is there for an education fund?" Such a fund, to a certain extent, is still essential. It is not applied for the purpose of supporting the schools which have been transferred. These are upheld by the school-rate. Nor is it applied for the purpose of aiding those schools, which have not been transferred. They are self-supporting. It is required, in order so far to aid in carrying on our noble institutions, the Normal schools, especially in the way of enabling some of the most distinguished students to attend classes at the University. But, by far the largest part of the fund, about £1000, is devoted to the beneficent, indispensible purpose, of giving small annual grants, £20 on an average, to each of the fifty retired teachers already referred to. When we say that one-half of these are above seventy-five years of age, that eight of them are eighty years old and upwards, we make an irresistible appeal on their behalf. They are placed in very peculiar circumstances. They make no appeal for themselves; the small grant of your committee is not only a large addition to their income, but is a large portion of it; and that small grant cannot fail to be welcomed by them as an annual expression of gratitude on the Church's part for services heartily rendered, in former days, in the cause of Christian education.

Mr. FERGUSON, of Kinmundy, in seconding the motion, drew special attention to the fact that in their Normal schools they provided a very high class of religious teachers for the Board schools.

Principal RAINY hoped the attention of the Church would be drawn to the old teachers, who had a strong claim upon their sympathy.

Dr. WILSON proposed that the Assembly should add to its deliverance an expression of their profound sympathy with Dr. Main in his very serious illness, and of their earnest hope that he would soon be restored to health.

The deliverance, unanimously adopted, was as follows:—

The Assembly approve of the report, and record their thanks to the committee, especially to the convener. The Assembly record their satisfaction with the high state of efficiency in which their Normal schools at present are found, and the success which has attended their educational operations during the past year.

The Assembly rejoice to learn that the efforts of the deputation, sent by the committee for the purpose of dealing with the Scotch Education Department about

the reduction of admissions to the Normal schools, were successful, and that the admissions for the year were to be the same in numbers as for the last.

The Assembly record their hearty sympathy with the aged and infirm teachers, and are thankful that the committee have been able to grant them during the past year the allowances to which their long and faithful services so well entitle them. The Assembly gladly learn that so many of the students attending their Normal schools at Edinburgh and Glasgow are enjoying the benefits of a University training, and that not a few of them have obtained a high place in their University classes.

The Assembly urgently commend this scheme to the liberality of the Church, so that funds may be supplied for meeting the claims of the different objects stated in the report—more especially the grants to aged and infirm teachers, and the removal of the debt of £2000 which has been necessarily incurred in connection with the renewing and repairing of the buildings of the practising department of the Edinburgh Normal School.

The Assembly instruct the committee to watch over the interests of education generally, and to adopt such measures for that end as circumstances may require. They also instruct the committee to direct their special attention to the maintenance of religious instruction as heretofore.

The Assembly express their profound sympathy with Dr. Main in his severe illness, and the earnest hope that he may soon be restored to health.

TRANSFERENCE OF SCHOOLS.

The following report by the Commission on the Transference and Sale of Schools submitted by Dr. WILSON, convener, was adopted, and the committee reappointed :—The Commission was reappointed by last General Assembly, and in the course of the year they have had five cases under consideration. The Commission issued schedules to the deacons' courts of all congregations which held school property at the date of passing of the Free Church of Scotland School Properties' Act, 1878, requesting information in regard to the disposal of the prices of the properties authorised to be sold, and the application of the rents where authority has been given to let the property, and a considerable number of returns have been received. The Commission expect to have full returns before next Assembly, and they will then be able to report on the subject. Although the Commission have, since the passing of the Act, granted authority to the deacons' courts of eight congregations to sell their properties on condition of their paying 4 per cent. to the Assembly Arrangements Committee to account of the expenses of the School Properties' Act, that committee have only received such a percentage from two deacons' courts.

WIDOWS' AND ORPHANS' FUND.

Mr. ROBERT GORDON, Edinburgh, brought under the consideration of the Assembly the report of the Trustees on the Widows' and Orphans' Fund (Appendix XXXIX.) In regard to the proposal to admit foreign missionaries, Mr. Gordon explained that the trustees could secure no data in regard to this suggestion. In many of the leading insurance companies in Scotland the rates charged on the lives of people in foreign countries varied enormously, so much as from 35 to 79 per cent. extra on the ordinary rates.

The Assembly received the report, and recorded their thanks to the trustees, and especially to the convener.

As regards the portion of the report bearing on the admission of foreign missionaries and ministers to the fund, the General Assembly, understanding that the Widows' Fund trustees are open to consider any fresh proposal from the Foreign Missions Committee, think it not needful to make any remit on the subject at this time.

THE MACKINTOSH SCHEME.

Mr. DAVID MACLAGAN, Edinburgh (elder), reported, at the request of Mr. Donald Beith, convener of the committee on the Mackintosh scheme, that the committee had, with the advice and help of Mr Charles Guthrie, advocate, prepared an Act for the purpose of carrying out the scheme for which they were indebted to the

liberality of Mr. Mackintosh, of Dunoon, and it was remitted to the Law Committee to report to the August or November Commission, with powers.

The Assembly adjourned, to meet in the evening at seven o'clock.

EVENING SEDERUNT.

The Assembly resumed in the evening at seven o'clock—Dr. Laughton, Moderator.

REPORT OF THE FOREIGN MISSIONS COMMITTEE.

Dr. GEORGE SMITH, Secretary of the Foreign Missions Committee, gave in the report of the Foreign Missions Committee, in the absence of the convener, Dr. Main. He said that the sore sickness of the venerable convener, from which they prayed that God might graciously restore him, had made it his duty to submit to the house the fifty-first report of the Foreign Missions of the Church. Even if he had heart to review fully the remarkable progress of the past year, he would abstain. It was the missionaries whom they all desired to see and to hear. Of the twelve great Missions conducted by the Church, four had representatives who would address them that night. He would confine himself to their financial position, and to the mere statement of questions regarding a few of the Missions which must be thus laid before the General Assembly. Mr. Patterson would tell them of Madras, Mr. Inglis of the New Hebrides, and of the work of the Rev. P. Milne, a Free Churchman whom the Presbyterians of Otago and Southland sent forth ten years ago, and who had addressed their missionary gathering on Wednesday morning. Mr. Narayan Sheshadri, the Maratha Brahmin, was the best representative they could have of Western India; and Mr. Cooper would tell them of Central India.

As to the financial position of the Missions, in October 1843 the whole sum of money at the disposal of the Church for Foreign Missions was £327. In the thirty-eight years that had elapsed since the Disruption that £327, representing in 1843 all the money and property at the credit of the Free Church Missions, had grown steadily year after year, until now the committee was enabled, by the blessing of God, to report to this General Assembly the receipt and the administration of the largest sum ever yet committed to the Lord's treasury for this great work. During the past year it had been their duty here and abroad to receive and administer something like £65,000, being £8800 above last year, which, again, was £7240 above the income of 1879. Of the £65,000 this past year the natives and their 35 congregations gave £9100, Europeans abroad gave £3100, and £8800 was received from Government grants for education—being in all £22,000, or fully one-third of the entire income. The sum of about £20,000 was derived from the Ladies' Society for Female Education, from donations and legacies, and from capital funds. Then £23,000 had been derived from the direct givings of congregations at home. The amount subscribed by associations showed an increase of £319, and he had to press upon the Church in the strongest possible manner the importance of endeavouring to keep up and increase the amount subscribed throughout the Church by means of associations. (Applause.)

Dr. Smith went on to refer to the position and progress of the India Missions in Lower Bengal, the Santhal Uplands, Bombay and Poona, and Madras. In noticing the Madras Mission, Dr. Smith alluded in feeling terms to the death of the Right Hon. W. P. Adam, remarking that he was an old Indian as well as a Scotchman, and that he (Dr. Smith) knew him many years ago, when he was in Bombay the zealous, upright private secretary of his cousin, the late Lord Elphinstone, at which time he came in contact with Dr. Wilson, and proved to be one of the warmest friends of the Free Church Mission. When the late Mr. Adam went out as Governor of Madras they fully expected that he would still prove a friend to the Missions. A deputation of the committee waited on Mr. Adam on his appointment; and the result of that deputation was that their missionaries received cordial sympathy from the new governor. He had hardly landed in Madras, when, at the request of the Rev. P. Rajahgopaul, the well-known and zealous native missionary, his Excellency presided at a meeting of the Ragged School; and he had agreed to preside at the annual examination of the College,

but was unable to do so on account of that indisposition which finally carried him off. He had the pleasure of intimating to the Assembly that, in response to a communication from their Foreign Missions Committee, a despatch had gone out from Lord Hartington to Mr. Adam, giving him authority to receive the reasonable requisitions of the Free Church missionaries regarding the educational grants, and using such language as this, which—whoever the successor of Mr. Adam may be—will no doubt secure full attention to the claims of their Christian Institutions. Lord Hartington in that despatch says—"I shall be glad to learn that, under the operation of the new rules, the reasonable expectations of the memorialists have not been disappointed;" and then he goes on to order such changes in the fees of the Government colleges as will enable our colleges to raise their fees and place their institutions on an improved financial footing. (Applause.)

Dr. Smith proceeded to make a short reference to Africa, giving an account of the progress of the teaching and preaching sides of the mission at Lovedale, Blythwood, Cunningham, and Natal. These two sides of the work had not coalesced quite so well as could be desired; and the committee proposed that a deputation should be sent out to inspect and stimulate the mission, and come home with such a report as would gladden their hearts, increase their missionary zeal, and settle those small questions as to the relations between the two sides of the mission which required to be settled. As they had not been able to obtain an elder, the committee recommended that the deputation should consist of the Rev. Andrew Melville and the Rev. R. M. Thornton, who, he hoped, would go out with the authority of the General Assembly. (Applause.) Such a deputation would combine a fine missionary enthusiasm with business capacity. Referring next to Livingstonia, Dr. Smith noticed the appeal which had been made for £15,000 to continue and extend that mission for the next five years, of which sum £12,000 had been subscribed in two months. (Applause.) Mr. James White, of Overtoun, the present convener, had offered him £1000 on condition that other £3000 were given similarly. In a few days Mr. W. F. Barbour and Mr. G. Martin sent him £1000 each, and the ladies, headed by Dr. Livingstone's daughter, undertook to raise another £1000. The committee had directed the removal of the Livingstonia port from the present station at Cape Maclear to Bandawe, the erection of a small sanitarium thirty miles above, where they had been long invited to settle as Christian teachers, and where they could carry on the complete exploration of the Livingstone mountains and whole eastern shore of Lake Nyassa, lest a better post and healthier station should be available. They had also resolved to open a mission among the Choongoos, at the head of the lake, and they had appointed Dr. Robert Hannington to be second ordained medical missionary. Hardly had they raised the money required for the mission when Mr. J. Stevenson, the first convener of the Livingstonia Sub-Committee, gladdened their hearts by offering them the munificent gift of £4000 if they would open a missionary road to connect the stations of the Free Church and the London Missionary Society on the two lakes by a ten feet road running for 220 miles between them, along which mission stations might be opened to be centres of spiritual life which would radiate out among the tribes around. (Applause.) They had no difficulty with the London Missionary Society, and it had been arranged that the Free Church Committee should accept £1000 of the £4000 for the construction of the African Lakes Junction Road, through the Choongoo Mission, of which Maliwanda's would be the centre, some fifty miles along the proposed road from the Nyassa Lake. The London Missionary Society had resolved to establish a station at Zombé, twenty miles south-east of Tanganyika on the line of road, and were now preparing a steamer similar to the "Ilala" for that lake. For the construction of the road from Maliwanda's to Tanganyika £2000 of the whole sum had been set apart under an "African Lakes Junction Road Account." The fourth £1000 had been made over to the Livingstonia Central Africa Company, reorganised for the maintenance of the road. Thus Mr. Stevenson's gift completed his scheme for opening up Africa to its centre to Christianity and commerce by the natural waterway which Providence had entrusted to them. The whole movement proved that the early liberality and fresh enthusiasm of Disruption times had not passed away. (Applause.)

The work would, it was estimated, occupy at least two years. The engineer, with a valuable grant of scientific instruments from the Royal Geographical Society, and a party of artisan evangelists, left London by the Suez Canal steamer of 13th May,

in time for the working season. Thus another blow had been struck at slavery; but the committee had been informed, in common with all the missionary societies, by Her Majesty's Government, that they would no longer permit the foreign missionary societies to receive fugitive slaves. That would seem at first sight to defeat the very object which Dr. Livingstone had in view in inviting the Free Church to establish its mission on Lake Nyassa. Dr. Laws had informed them that he would meantime give the right of sanctuary in his mission house to such slaves as might flee in order to escape the poison ordeal, or death. The Livingstonia Sub-Committee had communicated with the Foreign Office on this subject, requesting that the missionary societies might receive the views of the Government as to giving refuge to slaves who might flee to them to escape the poison ordeal. Since the report was issued he had received the following communication from Lord Granville, which he would read to the Assembly, although he would not, of course, say what action the committee might take in regard to it. The letter said—"Sir,—I am directed by Earl Granville to acknowledge the receipt of your letter of the 8th ultimo, in which you ask for the opinion of his lordship in regard to the right of missionaries to afford an asylum at their mission stations to fugitive slaves. In reply, I am to point out to you that the only rights which missionaries or persons similarly situated can claim are those which are conceded to them by the chief in whose country they settle. Considering the strong feeling of resentment which a direct interference in disputes between slaves and their masters is certain to excite, Her Majesty's Government can only advise the exercise of great caution, tact, and patience, in order to gain in time the noble objects which the Free Church of Scotland have in view." (Loud applause.)

The Rev. GEORGE PATTERSON, one of the professors in the United Christian College, Madras, first addressed the Assembly, giving some interesting particulars regarding the Free Church Institution and Madras Christian College. The school department, he said, now contained 850 pupils, and the college 283 students, compared with 233 in the latter institution in 1880 and 233 in 1879.

Rev. JOHN INGLIS, late of the New Hebrides Mission, stated that there were now five great missions among the thousand islands of the South Seas. These missions, which were the London Missionary Society, the Wesleyan Society, the Church Society, the American Board of Foreign Missions, and their own Presbyterian missions, employed about 100 students and five well-equipped vessels. In regard to the success of the missions, the South Sea missionaries were quite prepared to submit to the test of results. Through these missions some 300 of the thousand islands had been won over to Christ, had abandoned heathenism, and professed Christianity. Over these 300 islands, where seventy years ago it was at the risk of a man's life if he landed, and certain death if he was shipwrecked, life and property were as secure this day as in any part of the city of Edinburgh. The whole number of Protestant missionaries at the present time was said to be about 2200, and the whole number of converts about 2,000,000. Now, the number of converts on the South Sea Islands was about 300,000, being about one-third of a million and one-seventh of the converts to Christianity throughout the world. Their missionaries were one-twentieth and their converts were one-seventh; or, in other words, the South Sea Mission converts, in proportion to the number of missionaries, were three times more than the average for missions throughout the world. Again, it was said the Scriptures were translated into three hundred languages, but there were only fifty-eight complete translations of the Bible printed, of which possibly about forty had been prepared by Protestant missionaries during the present century. Of this forty, eight had been prepared by missionaries in the South Seas—one-twentieth of the missionaries had prepared one-fifth of these translations. In the New Hebrides there were twenty languages spoken, and they would require twenty Bibles before the natives would be enabled to read the Word in their own tongue, but they had at present six translations going on. Mr. Inglis also stated that in the New Hebrides there were from 70,000 to 100,000 heathen, and that the Presbyterian mission had twelve or fourteen mission stations, 4000 people receiving religious instruction, 800 church members, an excellent staff of teachers, and a fully-equipped vessel. They also possessed £3000 of an insurance fund, and they started their labours this year with a working balance of £1200. (Applause.)

After the singing of the psalm,

The Rev. NARAYAN SHESHADRI was next introduced to the Assembly. He

was greeted with loud applause. He said he had never expected again to visit this country, for his age was fifty-seven—a lengthened one for his countrymen. After remarking that it was now eight years ago since he first visited Scotland, Mr. Sheshadri proceeded to give some of his recollections regarding the missionaries of the Church whom he had met in Bombay, and who had been the means of his conversion from pantheism and superstition. Talking of the Bible in India, Mr. Sheshadri said, with all deference to the excellent ministers of Free St. George's or the Barclay, they preached the gospel in some respects better than either Dr. Whyte or Mr. Wilson. (Applause, and laughter.) All a minister could do in this country was to preach a sermon, it might be an eloquent and excellent sermon, for an hour, but he could not preach such sermons Sunday after Sunday. If either did, why in a short time they would find that the church would be soon quite emptied. (Laughter.) The congregation would not hear a sermon which took up a whole hour, except on a special occasion; but in India they spent an hour every day in preaching the gospel. (Applause.) They read the Word of God in such a way that they saw that their scholars were interested in what they taught. If they should see any of their scholars not paying attention, they told him to stand up, but he wondered what the congregation of St. George's or the Barclay would think if Dr. Whyte or Mr. Wilson were to say, "Mr. So-an-so, stand up; you are not paying attention." (Loud laughter.) In concluding, Mr. Sheshadri said he looked forward to the time when each congregation in the Free Church, Established, and other churches in Scotland, besides congregations in Ireland, England, America, and Canada, would send out a missionary, male or female, to work in India.

The Rev. J. G. COOPER, in speaking of their efforts in Nagpore and the surrounding district, said he wished to impress upon the Assembly that whilst they were engaged in evangelistic-scholastic operations, at the same time they sought to carry on what was termed purely evangelistic efforts, because they sought, when God had blessed their labours and given them young converts, to send them forth as labourers, preaching the gospel to their countrymen, and that had been done for many years, and was now being carried on. They had raised up a considerable number of native agents, and more would be employed if they had means to support them. Since the mission had been established Government had established schools throughout the length and breadth of the province, but, as they were aware, in these schools the Bible was not taught, and hence they found greater numbers into whose hands the translated Bibles could be put. Their work had been most encouraging. Mr. Cooper told of many instances of native conversions, and mentioned that in one village, eighteen miles from Nagpore, thirteen families at one time found Christ, and there they had now a little Christian community of 300. One thing that hindered their progress was the ungodly lives of their own countrymen. There were many noble exceptions, as they had labourers in the field connected with the civil service and the army, but the great majority of their countrymen were not what they would wish them to be—they were not sympathising with their work among the heathen, and therefore they felt the inconsistency with their own countrymen, among whom, however, they were also labouring, and not without success. They had, no doubt, discouragements and difficulties, but they had far more encouragements, and one of the greatest was to know that the Lord Jesus would triumph. (Applause.)

The Rev. T. T. MATTHEWS, of the London Missionary Society, Madagascar, gave the account of the work in the island previously addressed to the United Presbyterian Synod, and said that the Free Church ought to feel a special interest in Madagascar, as it was represented there by two native missionaries, supported by the Barclay Church.

The MODERATOR stated that they all regretted very much the absence of the convener, Dr. Main, and still more the occasion of his absence, and proposed that before departing from this matter prayer should be offered on behalf of their brother in his very serious illness.

Mr. LAIRD, Cupar, having engaged in prayer,

Mr. WILSON, Barclay Church, Edinburgh, moved the adoption of the report. He said that they were entering upon the second half-century of the history of their foreign missions, and he thought they were bound at this point to take a great step in advance. There were many considerations that should have weight with them in this direction. For one thing every part of the world was accessible, there were

open doors everywhere; they had the millions of Asia lying open to them, there had been a way opened up to the heart of Africa, and they had the daughters of India open to Christian work in a way they had never been before. The success of the Zenana missions was a fact that should stimulate and stir them up as few things had ever done, in the history of the foreign missions of the Church.

Perhaps they had made some mistake in having their missionary appeals so largely appeals for money. What was perhaps wanted more than money was interest. They needed a missionary interest awakened in the various congregations and families of the Church, and appeals for money was not always the best way to awaken or increase interest in missions.

He believed one of the chief things requisite was information. There was a great lack of that at present, and if the people did not know, they could not have an interest. Why should they not have such knowledge? Why should they not have a missionary literature in the hands of their people, and especially in the hands of their children, in their Sabbath-school libraries, and in their various families and homes? Why should they not have missionary biographies, the lives of such men as Drs. Judson, and Richard Knill, and Drs. James Henderson, and Wilson, and Duff, and Livingstone, one of the great means of increasing missionary interest in the past, turned now largely to account? Why should they not have the records of the mission work of other societies, and of their churches, more in their people's hands. This literature should be scattered broadcast over the country, so as to have the interest of the young generation excited as the older never had been.

And might they not, in a matter so near to the heart of the Lord Jesus, enlist to a far greater extent the prayers of their people? He believed, if they had the Highlands and Lowlands combining in real, earnest, importunate prayer for a blessing upon all the missions of their Church, Jewish and foreign, that they might look for a new era in their missionary work. (Applause.)

Mr. Wilson went on to speak of the call for workers in the mission field, and pointed particularly to the New Hebrides, with a heathen population of 70,000 to 100,000. One and another of those who had laboured there, had been obliged to retire from the field of active service, on account of advancing age or infirm health, and no student, or licentiate, or young minister had seen his way to respond to the call addressed to them by these brethren, one of whom was able to tell that God had so blest his labour, that whereas when he went there was no Christian in the island, when he left there was no heathen. (Applause.) They had failed to get any minister, but one young man—a draper in Leith—had volunteered to go, and had been taken from behind the counter, and ordained as an elder, to give him a certain kind of official status; and more recently, another devoted young man had come forward, not from any of their colleges, but from the Free Church offices, and who would also be ordained as an elder, and sent forth to do the work of an evangelist. He hoped that ere long some of their regularly trained theological students would be found ready to come forward and engage in this most interesting work. (Applause.)

He could not sit down without alluding to one who was now bidding them farewell—Mr. Narayan Sheshadri. He ventured to say no one in this house had worked more incessantly in the cause of missions than Mr. Sheshadri, from the time of his leaving the East down to that hour. Not many of them could venture to address seven meetings in one day, and that was not altogether singular in his experience. He believed his appearance and words had produced a deep impression, especially among their young people. Mr. Sheshadri had been pleased to call himself "a black Scotchman." They all felt towards him as one of themselves, and there was no Scottish home or heart but would welcome him as a friend. (Applause.)

He would conclude with the words of a devoted friend of missions, now in London, and he would that he could send them, by means of this Assembly, to every part of the land, and lay them on the hearts and consciences of their people—"Our personal efforts for the perishing at home, and our costliest offerings for the perishing abroad." (Applause.) He moved the approval of the report, commending their great missionary enterprise to the interest and support of the Church.

Mr. HENDERSON, Devanha, seconded the motion. He compared the amount that was subscribed by the Church twenty years ago, being less than half of what

ated to the Foreign Missions Scheme last year, but looking at the great
ride openings at the present time, he thought that the contributions
be doubled, if congregations realised their duty and had a proper oppor-
ibscribing to this great scheme. He acknowledged the valuable services
Matthews, who had addressed the Assembly, had rendered to the cause of
Aberdeen and neighbourhood. Although Mr. Matthew was an agent of
n Missionary Society in Madagascar, he had advocated the cause of
nerally in numerous Free Churches in the North, in addition to giving an
the wonderful work of the Lord in Madagascar.
tion was adopted in the following terms :—
neral Assembly approve of the report, and record their thanks to the
and especially the convener.
sembly recognise, with gratitude to Almighty God, the grace of liberality
rds the Foreign Missions of the Church, in all their departments. While
the advantage of an improved mode of reporting the whole contributions
gregation for missions outside of Scotland, the Assembly repeat their
every congregation shall form a Missionary Association, and instruct the
to continue its careful visitation of Presbyteries for the quickening of the
eal in missions. For this end, also, they rejoice in the evidence of the
interest of the young in this glorious work, and trust that all their Sabbath-
d ministers' and family classes, may be put into direct connection with
ttee's organisation.
sembly approve of the formation of the Duff Sustentation Fund for native
d commend it to the liberality of the Church as the nucleus of an agency
ing most effectually the growth of the vernacular Churches. They
the observance of the first Sabbath of December as a day of intercession
s, with preaching on the subject, when a collection may be made for the
n Fund for native Churches. They rejoice that the year has been blessed
lition of upwards of four hundred converts to these Churches, by the
ent of theological classes for the training of native pastors by the Presby-
mbay, by the continued self-denying labours of the earlier converts in
the ingathering of spiritual fruit from the Christian College of Madras,
extension of living Christian communities in the Kaffir and Zulu districts
gham, Lovedale, Impolweni, and the Gordon Memorial Mission.
neral Assembly commend to the gracious protection of the great Head
rch, and to the brethren in Kaffraria and Natal, the Rev. Andrew Melville
R. M. Thornton, whom the committee have nominated as deputies to
and to inspect the missions there. Through them the Assembly desire to
missionaries, the native congregations, and the colonists alike, of their
sire for their highest welfare, and for the unity, as well as the extension,
rches and Missions.
sembly renew the expression of their confidence in the administration of
stonia Mission in the spirit of the instructions issued on its foundation in
ey thank God for the dawning of spiritual success which is already apparent,
he missionary and the industrial side of the enterprise. They heartily
ge the wise foresight of Mr. James Stevenson and the other friends of the
nd the noble generosity of that gentleman, of Mr. James White, the
nvener of the sub-committee, and those associated with them, who have
to continue the Mission for another period, and to open up communication
s stations on Lake Nyassa and those of the London Missionary Society on
ganyika.
sembly unite with the Foreign Missions Committee in returning thanks
lies' Society, which has again met with most encouraging success in female
in India and Africa, and in expressing the hope that the congregations of
h will be stimulated to help this indispensable and growing part of mission
ch is not otherwise provided for.
eneral Assembly instruct the committee to apply to the Commission for
s which it may need, *first*, for placing the Missionaries' Widows' Fund on
ial basis, in one of the various ways previously proposed; *secondly*, for
as to the license and ordination of Dr. William Elder by the Presbytery
. The Assembly recognise *ad interim* the judicial authority of the Council

of the Presbyterian Alliance of India, so far as to decide finally cases of appeal in matters of discipline referred to the Council by the native Churches, office-bearers, and members, in accordance with the form of process of the Free Church of Scotland, and call for a farther report from the Foreign Missions Committee.

The Assembly rejoice in the restoration to health of the Rev. J. G. Cooper, and pray that the blessing of God may attend his labours on his return to Central India. They welcome the visit of the Rev. Narayan Sheshadri, who will long be remembered by the congregations of the Church.

The General Assembly again commit their great missionary enterprise to the ministers and elders whom they have appointed for its prayerful administration, and to the Church privileged to be fellow-workers with Christ, charging them to be diligent and faithful to Him whom Daniel saw in the night visions, when "One like the Son of Man came with the clouds of heaven, and came to the Ancient of Days. And there was given Him dominion and glory, and a kingdom that all people, and nations, and languages should serve Him. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him."

CHURCH RATES.

Mr. COWAN, Troon, submitted the Report of the Committee on Church Rates. He gave an interesting account of what the committee had done in past years, and proceeded to say that interest in the subject had now died out, while circumstances were different from what they were when the committee set to work. At that time there was no question of Disestablishment, and there was no committee anent the relation of Church and State; but events had arisen which had begotten such a committee, and the interest of the Church had now passed away from such things as Church rates. It was now only a side issue, and a side issue that was to be considered in the light of the far greater issue now raised. In these circumstances the committee had come to the conclusion that the matter should be referred to the General Committee. They did their best to secure the removal of Church rates, but had failed, and the committee to whom the subject would be remitted might find that the grievance might only be removed when the present relation between Church and State was at an end. (Applause.)

Principal RAINY said he thought the Assembly were under great obligation to Mr. Cowan and his committee, who had laboured in this matter for so many years, and who had brought up many interesting reports. He was inclined to think that the course Mr. Cowan proposed was, on the whole, the best course in the circumstances, as when in charge of the committee on Church and State it would fall into its natural place, and take a proper relation to the whole question. He moved that the committee be discharged, and that the special thanks of the Assembly be accorded Mr. Cowan for his services.

This was agreed to.

DISESTABLISHMENT AND THE TEINDS BILL.

Principal RAINY, as convener of the committee on the connection of Church and State in Scotland, gave notice of the following motion:—"The Assembly approve of the report, and return thanks to the committee, and reappoint them, with the former instructions. The Assembly adhere to the resolutions on this subject of last Assembly adopted after full discussion; further, the General Assembly having had their attention called to the Teinds Bill, now before Parliament, resolve that the teinds do not belong of right to the existing Establishment, that they ought to be administered and applied with a view to the good of the community, and that until this question is raised, and while things continue on the present basis, no legislation recognising that basis, and proceeding on it, ought to take place; the Assembly direct the committee to prepare a petition to the House of Commons in terms of this finding, authorise the Moderator to sign it, and transmit it to Mr. Cowan for presentation."

Mr. M'MICKING, elder, has given notice that, when the report of the committee on Church and State comes up he will move—"That the existing relations between the Government of this country and the section of the Presbyterian Church which is

established in Scotland should at once cease; that national and other public property, now used by the existing Church Establishment, should vest in the School Board of each parish when the present incumbency lapses, to take so far the place of school rates, and be administered and applied for the benefit of the whole community, in accordance with the Education (Scotland) Act, 1872; that unvalued and unexhausted teinds in each parish be at once similarly vested and applied, and that power be given to School Boards to make compromises with those who hold unexhausted teinds in trust for the community till they are needed; all compromises to be sanctioned by the Court of Teinds; that the Established Church should be placed on a footing of religious equality with all other churches in Scotland, free to add congregations to her Presbyteries, with seats for ministers and elders in her courts, without asking sanction from the Court of Teinds, and free to frame her own regulations for the admission of members, the election of ministers, and other spiritual concerns, irrespective of the Church Patronage (Scotland) Act, 1874; so much of said Act as provides for compensation to private patrons to continue in force so long as needed, the compensation to be paid by the School Board which succeeds to the benefice; that this General Assembly petition both Houses of Parliament accordingly, and that the petition to the House of Lords be sent to the Earl of Minto, and that to the House of Commons to the Lord Advocate for presentation."

PETITION FOR RESTORATION.

The Assembly proceeded to consider a petition from the Rev. Alexander Cant Kay, late minister of the Loanhead Free Church, who was first suspended by the Dalkeith Presbytery in April 1879, and finally by last General Assembly. The petition was for restoration, and Mr. Kay supported it by a long statement. Before he had finished this,

Principal RAINY interposed. He remarked that it was quite clear the Assembly ought not to have allowed Mr. Kay to begin the line of speech he had interrupted. It was an attack on last General Assembly's decision on his case, and his remarks were merely *ex parte*. It appeared to him a pure waste of time to go on discussing the case, very interesting, no doubt, to him, and on which he had his own impressions. The only matter they had to do with in any way was whether they ought to entertain the question of restoring Mr. Kay.

After some remarks by Sir HENRY MONCREIFF, Dr. THOMAS SMITH, and Dr. ADAM, Mr. KAY was allowed to continue his pleading.

Dr. THOMAS SMITH said that he was at the bar in this case last year, and pleaded that the charge against Mr. Kay was not proven. That he must now overlook, but he reminded the Assembly of the fact that Mr. Kay came to the bar last year with a decision of acquittal from the Synod of Lothian and Tweeddale. He must, however, assume that the decision of the Assembly was correct. He referred to this matter only. He did this for the purpose of justifying, or at least apologising, for Mr. Kay in the line of defence he had taken now. He had had occasion to see a good deal of Mr. Kay, and heard a good deal about him during the year, and whatever his testimony might be worth, he believed that the ends of Christian discipline had in this case been served. Mr. Kay had passed through much suffering, and been brought into such a state of mind that he had a strong hope, if the Assembly saw fit to remove the suspension, good would be done. He ventured, with much humility and great earnestness, to propose that "the case did not come before the Assembly in such form that they could at once grant the prayer of the petition, but that they authorise the Presbytery of Dalkeith to deal with it, and if they should be satisfied that the suspension might be removed, to lay a recommendation to that effect before the Commission of Assembly, and that it be an instruction to the Commission, if they see cause, to give effect to the recommendation."

Mr. SMITH, elder, did not think Mr. Kay had been judicious in the paper he had read to them, but he seconded this motion simply on the ground of mercy. The Assembly could with a good conscience extend mercy to a man who had fallen.

Dr. ADAM thought there was great awkwardness in the case. He was not a brother who had come to a sense of the sin of which he was found guilty by the Assembly; but he was one disputing the justness of the sentence altogether. He thought it would only be wise to retain the suspension till next meeting of Assembly.

Sir HENRY MONCREIFF was not inclined to impose the duty on a Presbytery. He would move "That the Assembly do not entertain this application, but declare that if a satisfactory application was received from a Presbytery, the Assembly empower the Commission to deal with it."

Dr. SMITH withdrew his motion, and seconded Sir Henry's.

Principal RAINY said his impression of the case was not the same as Dr. Smith's, and he remembered reading the evidence and hearing the discussion. He thought that this application should come from a Presbytery, and moved that the Assembly decline meanwhile the application, and find that any such application to a future General Assembly should come up through a Presbytery of the Church.

Mr. GRAY of Kinfauns seconded.

Being put to the vote, 24 declared in favour of Sir Henry's motion, and 21 for the motion of Principal Rainy.

The Assembly therefore find that they cannot entertain the application in present circumstances, but empower the Commission at any one of its stated diets, if an application shall reach them from a Presbytery within whose bounds Mr. Kay may be residing, with sufficient evidence to support it, to dispose of such application, if they see cause.

The party was called in, and this judgment was intimated to him.

CASE OF MR. JOHN GRAY.

The case of Mr. John Gray, at one time minister of Stobhill Free Church, Gorebridge, was then called. This was a petition for restoration after a suspension since 1873.

Mr. Gray was called to show cause why this Assembly should be called upon to go into the particulars of the statement in the petition.

He addressed the Assembly on this point.

The Assembly find that they cannot entertain the petition when not brought up to them through the intervention of a Presbytery.

The party was called in, and this judgment was intimated to him.

The Assembly adjourned, to meet again the following morning, at 11 o'clock; whereof public intimation having been given, this sederunt was closed with prayer.

SATURDAY, MAY 28.

The Assembly resumed its sittings to-day at eleven o'clock forenoon—Rev. Dr. Laughton, Greenock, Moderator.

THE DEATH OF DR. MAIN.

The MODERATOR said—Before the house proceeds to business, it is my painful duty to intimate to it the death of your late respected Moderator, Dr. Main, which took place this morning at half-past three o'clock. I am sure all the members of the Assembly will be deeply impressed by such an event taking place at this time. It is not for me to say anything at present with reference to Dr. Main. I have no doubt that the Assembly will duly and deliberately record its feelings towards Dr. Main, and their lively sympathy with Mrs. Main in her sad bereavement.

Dr. WILSON supposed the Assembly would at present simply record its regret at the death of Dr. Main and its sympathy with Mrs. Main, leaving it to a future occasion to draw up a suitable minute.

Mr. M'TAVISH, Inverness, asked if it would not be better to appoint a committee at once?

Dr. WILSON thought the duty of drawing up the minute should be left with the Foreign Mission Committee, with which Dr. Main was most closely connected.

The MODERATOR intimated that a committee would be appointed before the close of the Assembly.

At a later part of the proceedings, Principal RAINY referred to the sorrowful feeling caused in the Assembly by the removal by death of their late Moderator. Of course, he said, they all felt it necessary that they should suitably take notice of the bereavement which the Church suffered, and under which they were all suffering, and in order to accomplish this he proposed that it be remitted to the

following committee to draw up a minute:—Dr. Horatius Bonar, Dr. Begg, Rev. James Wilson, Mr. David Maclagan, and Colonel Young.

Mr. STUART GRAY having seconded the motion, it was unanimously adopted.

CHURCH EXTENSION BUILDING FUND.

Colonel YOUNG, as joint convener, submitted the Report of the Church Extension Fund; and, in doing so, stated that real progress has been made during the year in church extension. Under the first part of the scheme ten new churches have been built which will prove centres of spiritual life and activity. Attention was called to No. 8, the case of South Leith, which was peculiar. The decision arrived at was come to after much careful consideration, and the committee asked for the sanction of the Assembly to their action. Under the second part of the scheme, nine churches had been rebuilt or enlarged; in several cases this was done owing to the growth of the congregation, which rendered more accommodation requisite, which showed a healthy state of matters. A list of applications refused is also given, thus placing the whole work of the year before the house. The sum originally aimed at for the fund was £100,000; of this £98,200 had been subscribed; £48,249 had been paid, being £49,951 still to be paid up by instalments. No doubt, many people may think that a committee with such a purse should give more rapidly and spend more freely, but he believed "the less haste the more speed." In carrying out the instructions of the Assembly, the object he believed was to develop local liberality and self-help, so that congregations would feel a pride in the churches they worshipped in, having had a large share in their erection. According to the old Scotch saying, the committee sought to "spang the well"—to pour in just enough matter to waken up the sleeping springs of liberality; and this, it was believed, is the safe mode of church extension. The following is the statement anent funds and grants for the last two years. It is also hoped that the few thousands of pounds required to complete the funds as originally intended may yet be raised.

General Fund.

Amount subscribed			£98,200 13 9
Of which—			
Paid to 31st March 1880	£32,126 14 11		
„ 31st March 1881	16,122 7 5		
Together			48,249 2 4
Balance still unpaid			£49,951 11 5

Grants.

Grants passed for year to May 1880, but counting for two years:—

	Grants Passed.	Paid.	Unpaid.
For entirely new churches	£10,185 0 0	£8,380 0 0	£1,805 0 0
Rebuilding former churches	3,996 0 0	3,746 0 0	250 0 0
Grants passed for year to May 1801:—			
For entirely new churches	6,642 10 0	3,453 10 0	3,189 0 0
Rebuilding former churches	1,500 0 0	400 0 0	1,100 0 0
	£22,323 10 0	£15,979 10 0	£6,344 0 0
Amount received as above			£48,249 2 4

Paid in grants, as above		£15,979 10 0
Salaries and other expenses to 31st March 1881		1,008 3 4
		£16,987 13 4
Amount in bond	£15,000 0 0	
Ditto in deposit receipt	10,000 0 0	
		25,000 0 0
Balance in Treasurer's hands		6,261 9 0
		£48,249 2 4
Amount in hand, as above		£6,261 9 0
Amount of grants outstanding		6,344 0 0

The statement of accounts for the year to 31st March last showed that the balance of last account was £11,346, 4s. 2d.; subscriptions and donations during the year, £15,672, 7s. 7d.; sum on deposit receipt, £15,000; interest on bond, £286, 10s. 5d.; interest accrued on general account, £162, 17s. 4d.—Total amount of charge, £42,467, 19s. 6d. Of discharge there have been paid in grants, £10,721, 10s.; invested, £25,000; and for working expenses, £485, 0s. 6d.—Total, £36,206, 10s. 6d.; leaving a balance in favour of the fund of £6261, 9s.

Mr. HENDERSON, Crieff, moved the approval of the report. He thought it was interesting to mark that of the £100,000 originally contemplated upwards of £98,000 had been subscribed, and that some £48,000 had already been paid at the end of the second of the five years in which it was intended the subscription should be paid. It was easy to make objections as to the way such a scheme was carried out; and although some might think it would be better to give larger grants than the committee had been giving, and spend the fund more rapidly, he considered that the committee had adopted a wise course in exercising the caution they had been proceeding with. It was better to begin with grants of an amount that they would be able to maintain than begin with large grants. It was not every year that they could attempt to raise a fund of £100,000.

Mr. HENDERSON, Devanha, seconded the motion. He remarked that he knew the committee had great difficulty in disposing of the applications they received, and he sympathised with parties whose applications were refused, as the Church with which he was connected was built immediately before the scheme came into operation, and the regulations of the committee prevented any participation in the fund. The subscribers to the fund were assured that if they subscribed liberally they would be freed from indiscriminate applications for Churches being built, but instead of that they were getting as many applications as before the fund was instituted. He advised the erection of less expensive buildings than in some cases was going on, so that congregations should not be saddled with debt which they are unable themselves to liquidate.

After some further remarks, the motion was adopted, as follows:—

"The Assembly approve of the report, and record their thanks to the committee, especially to the joint-conveners.

"They have heard with satisfaction that the committee have been able to respond liberally to so many applications for grants to aid in the erection of new churches, and in the rebuilding and enlargement of previously existing ones. They sympathise with parties who have been disappointed, because their cases did not fall within the regulations, but they approve of the conduct of the committee in adhering strictly to these regulations in the administration of the fund.

"With reference to the grant to South Leith, specially referred to the Assembly, as admittedly of an exceptional kind, they approve of the action of the committee in the matter, and sanction the grant of £1000.

"In regard to the difficulty which has arisen in connection with the titles of the churches of congregations formerly belonging to the Reformed Presbyterian Church, which are not in accordance with the model trust deed, the Assembly instruct the committee to consult with the Law Committee; and, in order to avoid delay, authorise the Commission, at any of its stated diets, to dispose of any proposals of this committee regarding such cases."

THE BROUGHTY FERRY HARMONIUM CASE.

This case, an appeal from a judgment of the Synod of Angus and Mearns, was next called, when there appeared—Messrs. Innes, Sutherland, and George, in support of the dissent; Messrs. Jenkins, Hill, and Taylor, for the protest and appeal; and Messrs. Roberton and Fraser for the Synod. From the papers in the case it appeared that in the Free Presbytery of Dundee, on 9th February last, the following motion was adopted by a majority:—"The Presbytery having learned that a harmonium has been introduced into the public worship of the congregation of Free St. Luke's, Broughty Ferry, find that the use of instrumental music in the worship of God is contrary to the form of worship sanctioned by this Church; therefore the Presbytery prohibit the further use of such instrumental music in the foresaid con-

gregation, and instruct the minister and kirk-session to carry out this finding as they shall be answerable." Dissent and complaint was taken to the Synod.

Dr. WILSON explained that the Synod's judgment appealed against was as follows:—"That the papers in this case having been read, and it having appeared therefrom that the kirk-session of St. Luke's, Broughty Ferry, had never been summoned as parties, the Synod find the proceedings incompetent, and remit the matter to the Presbytery, to be dealt with in accordance with the laws of the Church." This decision had been arrived at by a majority of one over a proposal that "parties be now heard in the case."

Mr. INNES, Panbride, said—In endeavouring to state the case of the dissentients and complainants against the judgment of the Synod, I may be permitted to remark that it does not directly deal with the merits. The subject of the introduction of the harmonium in St. Luke's, Broughty Ferry, was brought before the Synod by dissent and complaint against a judgment of the Presbytery of Dundee, finding that the conduct of the congregation was irregular. The papers in the case passed through the Committee on Bills without any notice of defect or irregularity, and the parties were summoned to the bar. Before parties were allowed to be heard a motion was interjected to send the case back to the Presbytery, to summon other parties, and hear them before pronouncing judgment in the case. That motion was carried by a majority of one, and the dissentients and complainants come up to the Assembly on the ground that such a motion was altogether irregular. We submit that if such a motion was to be taken, it ought to have been brought before the Committee on Bills as a defect in the production of papers to the Synod. As that was not done, the motion was incompetent until the parties who were already at the bar were heard to complete a statement of the case and to put the Synod into full information of its whole bearings. This was not done, and I submit that the motion which was carried was utterly irregular. In fact it was making the Synod do what they themselves virtually objected to the Presbytery having done (laughter)—for it is because they did not summon parties that this motion was made. You will see from the papers that there is not the shadow of a complaint from the inferior court, or any complaint from the kirk-session of St. Luke's, that they were dealt with in any way unjustly or irregularly. Not only did they not complain, but the motion having been introduced into the Presbytery bearing upon this very point, it was withdrawn with the consent of the whole Presbytery, and with the consent of the minister and representative elder of St. Luke's. In these circumstances it seems to the dissentients that the real act of irregularity has been committed by the Synod in refusing to hear the Presbytery, who were then at the bar waiting to state their case. Surely the presence of the minister of St. Luke's in the Presbytery with one of his elders, also a member of the court, was sufficient to represent the case as coming from Broughty Ferry; but we go further than that, and say that in a case bearing directly and solely upon the conduct of the public worship of God in the sanctuary, the minister is the proper representative of his congregation. When it is the public worship of God, it is not the session that can act judicially or interfere; it is a matter between the minister and the Presbytery. In this respect the Synod, in doing what it did, acted not only irregularly but illegally. Its action has also proved injurious to the case and injurious to the administration of justice, because it was hanging up the case; and the congregation of St. Luke's are continuing the very action which called down the judgment of the Presbytery upon them. I am sorry such a case should have been brought up, for if the Synod had been allowed to take it up the question would have been decided, and it would have come up before the Assembly in a suitable and proper way.

Mr. ROBERTON, Logie-Pert—We appear at your bar to defend the judgment of the Synod of Angus and Mearns in this case. We are not here to say one single word as to the desirability or admissibility of instrumental music in the worship of our Church. We are here simply to maintain that the session of St. Luke's, Broughty Ferry, ought to have been summoned by the Presbytery of Dundee as parties in this case, and heard in their own interest, before any decision was pronounced. The finding which we are here to defend is as follows:—"That the papers in this case having been read, and it having appeared therefrom that the kirk-session of St. Luke's, Broughty Ferry, had never been summoned as parties, the Synod find the proceedings incompetent, and remit the matter to the Presbytery, to be dealt

with in accordance with the laws of the Church." The first part of our contention is that the matter in question was one that fell naturally within the province of the session. We admit that the minister of the congregation may be held responsible for the actual carrying out of the regular services in a reverential and becoming manner, but we maintain that any proposed alteration as to the time, nature, or posture of service is a matter that falls within the range of kirk-session authority. For example, it has always been understood that the question whether hymns should be used in public worship or not, or the question what attitudes should be assumed at singing and at prayer, that such questions as these are for the session as a whole to settle. That these, and such questions as these, are some of the very matters which elders are called to watch over, appears to be very plain from the following quotation from Sir Henry Moncreiff's "Practice of the Free Church of Scotland:"—"Everything affecting the religious concerns of the congregation, whether as to worship or discipline, belongs to that sphere." And in his "Manual of Procedure" we find Mr. Forbes saying, "To the session belongs the spiritual oversight of the congregation; and all that appertains to its religious concerns, in regard both to worship and discipline, falls within its sphere. Hence it fixes the hours of public worship, and takes oversight of the psalmody." And this was evidently the view taken of the matter by the minister and session of St. Luke's, for it was only after the question of introducing a harmonium had been repeatedly considered by the session, and unanimously agreed to, and only after that unanimous finding of the session had been approved by the congregation, that the resolution was carried into effect. Now, let us see what steps were taken by the Presbytery of Dundee in this matter. Neither Mr. Peyton nor his session were ever formally cited to appear. The papers laid before the Synod in this case show that at a private meeting of the Presbytery on January 12, Mr. Hill stated that the fact of instrumental music being used in the congregation was matter of public report, and gave notice that at next meeting he intended to move a motion regarding its discontinuance. Observe that this was a private meeting; and so far as the papers laid before the Synod went, there was nothing to show that the minister of St. Luke's was present, or the session in any way represented. At the meeting of Presbytery on February 9, Mr. Hill moved as follows:—"The Presbytery, having learned that a harmonium has been introduced into the public worship of the congregation of Free St. Luke's, Broughty Ferry, find that the use of instrumental music in the worship of God is contrary to the form of worship sanctioned by this Church; therefore the Presbytery prohibit the further use of such instrumental music, and instruct the minister and kirk-session to carry out this finding as they shall be answerable." Thereupon Mr. Waterston spoke to order, and moved—"That the Presbytery receive Mr. Hill's motion, allow it to lie upon the table till next ordinary meeting; that the Clerk be instructed to intimate the fact to the kirk-session of Free St. Luke's, stating that they will have an opportunity of making any statement they may see fit to the Presbytery at its next meeting." This motion was seconded, but was somehow allowed to drop, as was also another at a later stage, which summoned the session to answer for their resolution, and instructed them to produce their minutes. Now, with all respect for the Presbytery of Dundee, it appears to us that the course indicated in the motion of Mr. Waterston was the only constitutional one for them to have followed. But, for some reason or other, they preferred to go right on with the case, and, by a majority, carried the motion of Mr. Hill, which amounts practically to a direct reversal of the unanimously-adopted and regularly-minuted finding of the session, and which, instead of confining itself merely to the minister, expressly instructs the minister and kirk-session to carry out its finding, as they shall be answerable. Thus, without having cited either the minister or session, without even having the session minutes before them, and without giving the parties most directly interested any opportunity of being heard in their own defence, the Presbytery absolutely prohibited the use of that which the session had unanimously introduced; and in so doing we hold that, to all practical intents and purposes, they infringed that farther provision laid down by Sir Henry Moncreiff as to the Presbytery's right of review, viz., that—"Before pronouncing any judgment with respect to any deliverance of a kirk-session, the Presbytery must summon the kirk-session to the bar, and hear them as parties." In taking the course they did, we hold that the Presbytery landed themselves in a double error; in the first place, they deprived the session, as such, of all opportunity

of defence, and of their Presbyterian right of appeal; and, in the second place, they deprived themselves of the information which was necessary before they could come to a right decision in the case. The action of the Presbytery seems to us to involve a grave injustice to the session as a court of the Church. Surely, if any rumour of wrongdoing on the part of a member or court of the Church gets abroad, the first duty of the superior court is to authenticate the rumour, and summon the person or parties involved with a view to brotherly dealing. In this case the session may have taken a course that was unadvisable—we do not deny that this may have been so; they may even have taken a course that was illegal—we do not deny that this may have been so too; but what we do deny is, that any court of the Church is entitled to refuse to an inferior court, even though it may have acted wrongly, an opportunity of appearing in its own defence. And the session of St. Luke's should at once have been put into the true Presbyterian position of an unlimited right of appeal to the highest court of the Church; so that, even if the Presbytery and Synod had been unanimously against them, they could still have carried their case to the Assembly. If the session itself had been divided on the matter, and any of them had appealed against the decision to the Presbytery, they would thus have secured a firm position as parties in the case; and it does seem strange that, when the session was unanimous in its decision, it should be reversed by the Presbytery without their ever having an opportunity of appearing in their own interests at all. But again, we hold, in the second place, that the Presbytery, by taking the action they did, deprived themselves of much information that might have been helpful to them, and afterwards to the higher courts of the Church, in coming to a right decision on the case. We have the authority of Mr. Peyton for saying, that the introduction of the harmonium was much more the work of the elders than of himself; and in these circumstances it was surely desirable that the lay members of the session should have had an opportunity of stating their views in regard to this matter, to have seen what kind of spirit they showed about it—to have learned from them why they wished to introduce such a change at all, why they chose the time they did for it, and why they took the course of introducing it right off instead of first applying to the superior courts for sanction. These surely were important objects to be gained by summoning the parties, and important elements towards a right decision of the case. Surely if we wish to retain the services and loyalty of those whom we have ordained to be elders in the Church, we should be very careful that they have no cause to complain of their having been refused an opportunity of stating their reasons for adopting such a resolution. This leads us to look for a moment at an argument used by some of the dissentients in the Synod, to the effect that no complaint had been made by the session themselves. Now, in reply to that, all that needs to be said is this, that immediately on receiving the decision of the Presbytery the kirk-session met and minuted their regret that the Presbytery before coming to a judgment had not given the session an opportunity of appearing as parties at the bar, and being heard for their interests and the interests of the congregation.

Mr. INNES—I speak to a point of order. Mr. Roberton is travelling beyond the papers. He has no right to go into the minutes of session, which were not before the Synod.

Mr. ROBERTON—I am in the hands of the house; but I may say that I am authorised by Mr. Peyton to produce the minutes.

Dr. WILSON—No new papers can be introduced which were not before the Synod.

Mr. ROBERTON—Nor referred to?

Dr. WILSON—No.

Mr. ROBERTON—There is also a dissent in the hands of the clerk of the Dundee Presbytery on this very point, signed by the minister of St. Luke's, and some other ministers who were in the minority. Thus this argument against the action of the Synod is shown to be unfounded; but even if there had been no formal complaint on the part of St. Luke's session, that was not to prevent the Synod doing its own duty in the case, protecting what they believed to be the rights of kirk-sessions, and requiring that the matter should be brought up before them in a regular and orderly way. The only other matter which it will be necessary for us to say anything regarding, is the objection that the parties at the bar of the Synod were not heard, and a very few words will suffice on this point. We are here to defend the judgment of the Synod; but we are not here to defend the procedure of

the Synod. Before the papers in this case were read, parties were called to the bar. Immediately on the papers being read, the point of order was raised, and the motion which ultimately became the finding of the Synod was moved and seconded. If the Moderator had ruled that parties should have been heard before such a motion was brought forward we would have bowed to that decision. The counter motion was to go on with the case on its merits. Whenever the question of hearing the Presbytery of Dundee was raised, we stated that we were not only willing, but anxious to hear them, if they would confine themselves to the point of procedure, and refrain from going into the wide question opened up by the various dissents. But the answer given by the mover of the counter motion was—"We cannot hear parties on that point alone; they must be heard on the merits." In these circumstances the Synod went on at once to a vote. We are not anxious to defend this course of procedure; we are ready to admit that the Synod may have got into some confusion; and, as individuals, we are willing to take our share of blame in the matter, if blame there be. But the motion which we are here to defend is one that proceeds entirely on the papers sent up to us in the case by the Presbytery, and there is no mention in it of any refusal to hear parties. Our strong conviction is that, if parties had been heard on the point raised, the result would have been to make the majority of the Synod much larger, as many, both among those who refrained from voting, and among those who voted in the minority, declared that they could have supported such a motion as that which was carried if only they had heard the Presbytery's defence. The one point about which we are really concerned is the failure of the Presbytery to summon the session, or even to call for the production of their minutes. And as this is a matter closely affecting the privileges of elders, we would direct the Assembly's attention to the fact that every elder who took part in the vote was found on the side of the majority—not one single elder voting with the minority. You may depend upon it that this is a case in regard to which many of our elders have a strong feeling; and we would fain trust that nothing will be done to shake the belief of the lay members of our sessions in the willingness of Church courts to give them a fair hearing in defence of any decision to which they may have come. We have been told that we are debating nice legal points, and disputing on mere technicalities. If we had believed them to be only that, we would never have been at your bar to-day. But we believe that when the Church appointed certain forms of procedure she did so for the very important purpose of securing justice to all her courts and members—for the purpose of protecting the weak, and giving full opportunities of defence to the accused. And it is because we believe the plain principles of Presbyterian procedure to have been neglected by the Presbytery of Dundee in this case, because we hold the rights of the St. Luke's session to have been infringed, and because we are of opinion that all the available materials for a wise decision could only be in possession of the superior courts after the session of that congregation had been heard, that we supported the judgment of the Synod, and are now here in its defence. We leave the case with all confidence in the hands of the Assembly. (Applause.)

Mr. JENKINS, who appeared for the Presbytery, held that the action indicated by the judgment of the Synod, which required the Presbytery to make the kirk-session parties, was quite improper and unwarrantable, because, in the first place, the minister of the congregation was specially responsible to the Presbytery for the mode in which all parts of public worship were conducted; and, secondly, because, even supposing they had been at liberty to call the kirk-session, that would have been a hardship to the kirk-session and a high-handed course of procedure. He held that the minister had always appeared at the meetings of the Presbytery as the responsible party in the case, and that even if the kirk-session had been the parties, the Presbytery were bound both by ecclesiastical and scriptural warrant, first to deal with the matter in the way of friendly admonition as they had done.

Parties having been removed,

Dr. BEGG said that the question before them, though apparently only a question of form, was in reality a question of substance, and he regretted that the case had come up so late. It seemed to him that there were two mistakes in the judgment of the Synod. The one mistake was that they did not hear the Presbytery. So far as he remembered, during a pretty long experience, such a course as that was never pursued in connection with any case before in this Church. (Hear, hear, and ap-

plause.) If a Presbytery came up to a Synod, the Synod was bound to hear them, and that they should have pronounced judgment without hearing them, was, he thought, a departure from everything that was right in the administration of the Church. The other great mistake, out of which the former arose, was the supposition that the Synod had the power to raise questions which were not brought up by the inferior court. The Synod was simply a court of review, and had no power to raise questions not brought to it. In this respect it differed entirely from the General Assembly. In regard to the question itself, he thought that it was one of great importance. The statement of Sir Henry Moncreiff in his valuable book, p. 12, was too wide, viz., "Everything affecting the religious concerns of the congregation whether as to worship or discipline belongs to their sphere." He held that there were many things connected with worship and discipline that did not belong to the sphere of the kirk-session. They had a right to regulate the time of worship, and the time at which the communion was to be observed, but they were not entitled to alter the posture of worship or substance of worship. They were expressly prevented from doing it. The elders of the Church were to carry forward the worship of the Church, as the worship of the Church was performed at the Disruption.

The following questions are put to all elders of the Free Church—"Do you promise to observe uniformity of worship, and of the administration of all public ordinances within this Church, as the same are at present performed and allowed?"

This is the formula subscribed by all office-bearers—"I do own the purity of worship presently authorised and practised in the Free Church of Scotland, and also the Presbyterian government and discipline thereof, which doctrine, worship and Church government, I am persuaded are founded on the Word of God and agreeable thereto. . . . And I promise that through the grace of God, I shall firmly and constantly adhere to the same, and to the utmost of my power shall, in my station, assert, maintain, and defend the said doctrine, worship, discipline, and government of this Church. . . . And that I shall in my practice conform myself to the said worship. . . . And I promise that I shall follow no devisive courses from the doctrine, worship, discipline, government, and exclusive jurisdiction of this Church, renouncing all doctrines," &c.

In the "Second Book of Discipline" of the Eldership, it is said—"It belongs to this kind of Assembly to cause the ordinances made by the Assemblies provincial, national, and general to be kept, and put in execution. . . . provided they alter no rules made by provincial or general Assemblies," &c.

In Stewart of Pardovan's Collections (1709), Book First, Title XI. "Of Kirk-sessions," sections 3 and 4, it is said—"The matters treated by them (the kirk-sessions) are what concern Church discipline and the worship of God in that congregation; as what days of the week are meetest for assembling to public worship, and what hour on the Lord's-day before and after noon; when it is seasonable for parochial fasts and thanksgivings; what times are fittest for catechising and visiting of families; how often and when the Lord's Supper is to be celebrated. They are likewise to inquire into the knowledge and spiritual state of the members of the congregation, whom they are to admonish or encourage as they see cause, and to exclude from the Lord's-table all who are found ignorant and scandalous." But it is added emphatically—"In the ordering of all which matters nothing is to be done by them but what is according to the settled order and practice of the Church, and if there be any new or difficult emergency that causeth doubting or hesitation, the matter is to be referred to the Presbytery for their direction or authority." Were the power to innovate, which has been lately claimed for kirk-sessions—and sometimes, we fear, by ministers to cover their own backslidings—legitimate, the whole Reformation might be overturned, or even the churches turned into mosques with impunity.

Had that anything to do with telling people to sit when they should stand, or stand when they should sit, or anything to do with the introduction of a harmonium? It was clear in the teeth of it. The regulations did not warrant a kirk-session to make changes in the forms of worship. He knew that, for reasons which might be supposed, in another Church they seemed to be altering and innovating, and he did not know to what extent they might innovate, but he knew this, that all the authorities on this subject were in the teeth of such right of kirk-sessions. Their friends in Broughty Ferry, instead of setting up this harmonium of theirs without the consent of the Presbytery, and without consulting them, if they had any difficulty about

it, should have referred the matter to the Presbytery, and it seemed to him in a matter that was notorious, and where the minister was not only present at the meeting of Presbytery, but took part in the debate, attempting to defend the introduction of the harmonium—that they should not have summoned the session. That harmonium was being used at the present moment in defiance of the Presbytery—(hear, hear)—and it was for this Assembly to say whether they were going to allow their principles of Church government to be stultified, and set aside by a jumble of Independency and Ritualism. (Laughter and applause.) It must be quite plain that they would not consent to any such arrangement. It would be out of the question that any kirk-session should take upon themselves what the kirk-session of Broughty Ferry had done. He moved that the Assembly sustain the dissent and complaint, and protest and appeal, confirm the judgment of the Presbytery, and instruct the Presbytery to intimate this judgment to the proper parties, and see that it be duly carried into effect. (Laughter and applause.) This was the motion he would make, but he had no particular fancy for any form of words, and he should like that a unanimous judgment was pronounced by this court. That would prevent them entering upon a discussion prematurely that would be as irritating as that discussion out of which they had just emerged. (Oh, oh.) He would reckon this Church not worth maintaining if it did not stand up for its own principles and its own rules, and if it allowed itself to be bearded by any number of men, however influential. (Hear, hear.)

Sir H. MONCREIFF said that fault was to be found with the Synod for not giving fair play to the Presbytery, and not hearing what they had to say. The Synod had prevented the Assembly from seeing what the Presbytery had to say, and therefore it struck him that their course should be one that should lead the matter up to be rightly discussed in the Synod. He was, however, satisfied of this that the Assembly should interpose its authority to prevent a mischief going on. The minister was specially responsible for the conduct of public worship, and if he introduced a system that his session had not objected to, it was a perfectly legitimate thing for the Presbytery to interfere with him. He moved—"That the Assembly sustain the dissent and complaint and appeal, and reverse the judgment of the Synod, and find that it was not necessary for the Presbytery to summon the kirk-session, because the minister is a sufficient party in a case directly concerning the conduct of worship in the regular services of the sanctuary, but remit to the Synod to proceed in the case; further, the Assembly meanwhile instruct the minister to arrange that the harmonium be not used while his action in the matter is under the consideration of the Church courts." (Applause.)

Dr. THOMSON, Paisley, seconded Dr. Begg's motion. He thought the Presbytery of Dundee were perfectly entitled to give the instruction that they did give prohibiting the innovation in question. He thought that the congregation proceeded irregularly in failing to apply to the Presbytery for leave before making this innovation in the ordinary mode of worship practised and sanctioned by the Church. Even though they were unanimous in its favour, they ought to have considered the offence and debate it would cause in other congregations. They had so far departed from Presbyterian rule, and taken the law into their own hands. (Hear, hear.) He was sorry that they had thus put themselves into a painful position, but they had only themselves to blame for it.

Mr. LAURIE, Tulliallan, seconded Sir H. Moncreiff's motion.

Mr. COWAN, Troon, pointed out that the judgment of the Presbytery was not before the Assembly. They had nothing to do with the Presbytery. It was the Synod they had to deal with. For these reasons he could not accept Dr. Begg's motion. Neither could he accept Sir Henry's motion. It contained a finding anent the connection subsisting between the minister and the order of public worship, as distinguished from the kirk-session; a finding which was not called for in the case before them, and which it would be rash to come to without careful examination. The Assembly did not need to consider that point. It was not before them by dissent or complaint. The simple matter they had to do with was the rightness or wrongness of the Synod not hearing parties in the case. He moved that they sustain the dissent and complaint and appeal, reverse the judgment of the Synod, and in the meantime instruct the kirk-session to abstain from using the harmonium in public worship.

Professor BRUCE, Glasgow, seconded this motion. As a matter of Church order, there could be no dispute as to the first clause of all the three motions. He preferred Mr. Cowan's, on the ground that they should not commit themselves to a single statement beyond what was absolutely necessary. They should not dogmatise in regard to the question whether the session should have been summoned or not, and still less in regard to the merits of the question as to instrumental music. With regard to Dr. Begg's statement, that this matter might be brought up regularly by overture, he was of opinion that the sooner it was brought up in a regular way the better; and perhaps the action of this congregation, which was somewhat irregular, was one of the evidences which might be adduced to show that the sooner it was settled the better. He disagreed with Dr. Begg's view that the discussion of the question was fraught with danger; he thought, on the contrary, it would be for the good of the Church that it should be treated as a matter of liberty. Whatever judgment was come to just now could only be regarded as temporary.

Principal RAINY, in supporting Sir Henry Moncreiff's motion, considered the proper way to deal with the matter was to regulate the practice of worship in the Church in the meantime, and to do so in the way of instructing the minister to conduct the worship in the manner which had heretofore been the practice of the Church. In regard to the points raised by Dr. Begg and Dr. Bruce, no doubt this was a matter which might legitimately be discussed by overtures—by those who take an interest in the matter—under the idea that liberty might be allowed, but of course they must judge for themselves as to when the time would come when they should stir the question in that way. At the same time it was well known that for years ministers and others in the Church held the view that some change in this respect would be reasonable—that there should be some liberty on this head. For his own part, in regard to these changes, his wish was entirely against the introduction of instrumental music in connection with their services. (Applause.) Of course, if such a question should come up, he should not allow his wish or feelings to interfere in judging what was reasonable, fair, and right—(applause)—and would consider it in the light of whether it was legitimate according to their views of spiritual worship. He would desire to be reasonable and just, but he would earnestly say that he hoped men would not raise the question without seriously considering whether it was desirable so soon and so early to stir this question. All he had seen in the past led him to believe they were quite disposed to consider the general feeling and wishes of the Church, and not to be unreasonable on the subject. (Applause.) He felt the great importance of the general desire expressed by the General Assembly that no individual case of this kind should be pushed forward in this way, and that the matter should be treated in a constitutional manner. (Applause.)

Professor THOMAS SMITH having supported Dr. Begg's motion,

Dr. ELDER, Rothesay, suggested that the motions of Sir Henry Moncreiff and Dr. Begg should be combined.

Dr. BEGG said he could not agree to this, and claimed his right to reply. He was glad they were all agreed to put an end to this matter. (Laughter.) In regard to the word harmonium, he thought it was ill-named, because he knew nothing that caused less harmony inside or outside the Church. He was not at all satisfied with Mr. Cowan's motion or that of Sir Henry Moncreiff, because it left open the question for a whole year's discussion, and he did not think it necessary to have further discussion on the matter. They should all hold to the former worship of the Church, and should there and then put an end to the debate. So far as the question of the Broughty Ferry harmonium was concerned, if they sent the case to the Synod, they hung up the case for twelve months, and encouraged discussion where no discussion was necessary. He did not agree with Dr. Bruce in regard to this question, because he considered this was the second stage of the first progress. (Applause and laughter.) First, the hymns; second, the organs; and then liturgies. (Laughter.) If public rumour represented Dr. Bruce rightly, that gentleman, at the meeting of the Pan-Presbyterian Council, said he had no objection to the liturgies as our worship was bald. A very admirable Presbyterian minister, in answer to this statement, said that the worship was not bald, but that if it was bald, it would not be improved by putting a Prelatical wig upon it. (Laughter.) He hoped that this question of the harmonium would be silenced that day for all time; but if it must be renewed, that Assembly should give no encouragement to the discussion. (Applause.)

Mr. G. W. THOMSON, Glasgow, rose to speak, but was received with loud cries of "Order." After some discussion, the Moderator held that as Dr. Begg had replied to the debate, the discussion was closed.

Mr. THOMSON, who was again interrupted with loud cries of "Order," maintained that those on his side of the house had understood that Dr. Begg was considering the request to combine his motion with that of Sir Henry Moncreiff's.

Professor W. ROBERTSON SMITH then essayed to speak to the point of order, but was received with persistent cries of "Order," which prevented his remarks being heard. At length he advanced to the clerks' table, and addressed his remarks to the Moderator. Silence having ultimately been restored, Professor Smith said that as he understood the matter, that although the discussion had been ruled to be closed, there still remained open the question of the manner in which the vote should be taken. It appeared to him that the point Mr. Thomson wished to urge was that there were members of the house who could not vote on the motions as they stood, unless with some explanation.

The MODERATOR having ruled that the vote should be taken, a division took place on the motion proposed by Sir Henry Moncreiff and that moved by Mr. Cowan, when the former was carried by 111 votes to 51. A final vote was then taken between Sir Henry Moncreiff's motion and Dr. Begg's, when the latter was declared the finding of the house by 114 votes to 109.

Wherefore the General Assembly sustain the dissent and complaint, and protest and appeal, affirm the judgment of the Presbytery, and instruct the Presbytery to intimate this judgment to the proper parties, and see that it be duly carried into effect.

Mr. G. W. THOMSON dissented, because the debate was allowed to be closed under a misapprehension on the part of members, and because the Assembly seemed to decide on matters that were not debated, and which there was no opportunity of debating.

Mr. HENDERSON, Crieff, dissented on the grounds that the judgment was incompetent, insomuch that it decided a question that was not before the Assembly, and because the judgment interfered with the just right of the Synod, and the minority of the Presbytery whose appeal was never heard of.

Dr. BRUCE and others also dissented.

TEMPERANCE.

Mr. BANNERMAN, Perth, in submitting the Report (Appendix XXII.) of the Temperance Committee, said that they were not so favourably situated to-day as they had been, through the kindness of the Assembly, in former years. The committee had asked for a private conference on the subject of temperance, and for an evening sederunt for giving in the report. They had got neither. But it would be most unreasonable to complain. They all knew the weighty and anxious matters which had weighed upon the heart of this Assembly, and occupied their time so largely. They must hope to be better placed next year, and meantime make the best of what they had. With this in view, and in order to make room for others, he would confine himself to two things, first, an explanation regarding the third head in the report, and secondly, a few words about local option.

Last Assembly memorialised Her Majesty's Government against the manufacture and sale of opium by our Indian Government, to be used for purposes of vicious indulgence, and against the policy of forcing the Chinese to allow its introduction into their country. The matter was not expressly remitted to any committee. It seemed, however, to fall naturally within the sphere of the Temperance Committee, and was brought under their notice at an early meeting by some of the members at whose suggestion last Assembly took action. The committee took the step, on their own responsibility, of calling the attention of Presbyteries to the subject, and, as shown by the report, considerable interest had been evinced in it throughout the Church. In the circumstances, the committee trusted that they might be forgiven for this irregularity on their part. They suggested that the matter of the opium traffic should be now remitted by the Assembly either to the Temperance Committee, or, if they prefer it, to a special one.

The most important legislative event of the past year, as regards the interests of temperance, was the passing of the "local option" resolution. On the 18th of June

last—Waterloo day, which temperance reformers hailed as a good omen—Sir Wilfrid Lawson carried his resolution, the terms of which are given in the report, (p. 1) by a majority of twenty-six. The Prime Minister, although voting for the previous question, rather than the resolution of Sir W. Lawson, expressed his cordial sympathy with the principle embodied in it, and indicated the intention of Government to take an early opportunity to include it in a comprehensive measure for the reform of the licensing laws. The state of public business, as the Assembly were aware, had been such as to prevent this intention from being carried out hitherto. But they had reason to believe that the attention of the Lord Advocate and the Home Secretary had been earnestly turned to the subject, that they were carefully considering what were the best lines on which such a measure might be shaped. He would especially ask the attention of the house to the statements at p. 5f of the report regarding the interview with the Lord Advocate, and regarding the interest shown by Presbyteries in this matter.

What, then, was "local option," and how might it best be carried out in a practical way?

It might be put broadly and popularly in this way: "local option," in plain English, meant "local wish," the wish of the neighbourhood. The principle of local option, therefore, would mean the principle that in each locality the ratepayers, or some body which fairly represented them in this matter, should have the legal power of giving effect to the local wish about the drink traffic. The local option resolution of June last certainly looks in the direction of a *negative* control, a power of lessening or suppressing. It assumes, as the law does, that the traffic is a dangerous one, that injurious consequences arise from it, that there is need, therefore, of "restraint" and "protection." Still the principle of local option in itself must mean a power all round, a power to give effect to the local wish in every direction. Theoretically, therefore, there might be a possibility of local option increasing the licenses. But practically there would be very little danger of that result. For, in the first place, if something of that kind did occur in one or two exceptional cases, he believed that it would very soon cure itself. The result of anything like free trade in licenses would be what it had been in Liverpool, for example, when for a brief interval the experiment was tried there. It would bring such an increase of rates and other evils upon the ratepayers, that the false step would very speedily be retraced; and meanwhile the responsibility would lie manifestly upon the right shoulders.

But, further, he would not be the least afraid of that result ensuing, if the power were once really in the hands of the intelligent and responsible citizens in each locality. He had never been afraid that the people of Scotland would put the Bible out of the common schools, when it was proposed to put the power to regulate the religious instruction there unreservedly into their hands by means of popularly elected school boards under the Education Act of 1872. We all knew that, in point of fact, that had never been done, or even attempted, in one case out of 100 or 500. Put a similar power into the hands of the people of Scotland as regards the public houses, and he believed they would use it as wisely. He was persuaded that not in one case out of 100 would there be an increase of licenses, that in ninety-nine cases out of 100 there would be the very reverse.

At the same time, he would maintain all existing restrictions on the drink traffic. It was most reasonable that we should not lose any of the ground already gained. He was convinced that public opinion in Scotland was in favour of a great deal more restriction, certainly not of less. No one would dream, *e.g.*, of repealing the Forbes Mackenzie Act, when Ireland and Wales had already followed our good example in that respect, and England was striving to do so.

How, then, might this principle of local option be best carried out? There had, of course, been various suggestions, into which he would not enter. The plan proposed by the committee was that of local representative boards, chosen by the ratepayers on the same general principles; there might be modifications in details—as those on which school boards are elected. This plan had many advantages. All sections of the community would be represented. The boards for the control of the drink traffic would be chosen by a straight vote for this purpose, as school boards are for another. They would thus fairly represent the deliberate wish of the intelligent and responsible inhabitants of the parish or district as to the drink traffic at their own doors. To such a body Parliament might reasonably be asked to intrust pretty

wide powers, to give them a practically unlimited discretion in the sphere committed to them. The election would not be embarrassed by differences about politics, roads, drainage, or water, and other such like questions which divide small and large communities. Then there would be a great saving of expense. The election would be once in three years along with that of the school boards. The same officials and machinery would do. All that would be needed in addition would be a second list of candidates for the Local Option Board and a second ballot paper.

Two points it was important to keep in view in connection with this plan: (1.) To maintain all existing restrictions. The drink traffic should continue to be marked "dangerous," not to be carried on upon the Sabbath; drink not to be sold beyond certain hours, nor to certain persons, &c. The veto of the "confirming committee" (Publicans' Certificate Act, 1876) should be maintained.

(2.) To give *full* control to the local boards within those limits. The present authorities have legal power, as many think, to refuse *any* or *all* licenses. But practically the magistrates renew all *old* licenses from year to year where no breach of certificate has been proved. In any new legislation this point should be put beyond doubt.

Such, then, was the plan which the committee had already recommended in two reports, which have been approved by former Assemblies. It would be seen from the present report that a very large number of Presbyteries had had it under careful consideration during the past year, and had petitioned Parliament in favour of it. The committee unanimously recommended that this Assembly should also approve of it, and urge it upon the attention of Parliament.

In connection with this matter an overture, signed by Professor Thomas Smith and others, was submitted anent the sale of intoxicating drinks in railway carriages. The overture desired that the Assembly should take into consideration the announcement made by the Right Hon. the Chancellor of the Exchequer of his intention to grant licenses for the sale of intoxicating drinks in railway carriages, and should take such action thereanent as they may see cause.

Professor THOS. SMITH observed that Mr. Gladstone had intimated his intention to drop this matter. He was very much pleased that this obviated the necessity of the Assembly's taking any action upon the overture, but he recommended that the committee should watch over it. (Agreed.)

The following overture from the Presbytery of Meigle was also taken in connection with the report:—"Whereas the British nation has been greatly responsible for the opium traffic in the East, and, in connection with China in particular, is still associated with forcing in upon an unwilling Government that which has proved most detrimental to the well-being of many of its subjects; and whereas all missionary Churches find this state of things most prejudicial to the advancement of the Gospel: it is humbly overtured by the Presbytery of Meigle to the ensuing General Assembly, that they take the premises into consideration, and adopt such measures, by memorial to the British Government or otherwise, as may tend to the discontinuance of the traffic as at present conducted."

Mr. C. J. GUTHRIE, advocate, in rising to propose a deliverance on the question, contrasted the condition of ancient Athens and modern Athens in reference to sobriety. In the former a Scotch resident had told him that she had never seen a case of drunkenness during a residence of thirteen years. From his experience at the bar he found that in criminal cases nine-tenths of the crimes of violence were due to drink, and that in civil cases a large number of the unequal bargains, quarrels, collisions, accidents, and bankruptcies which were so fruitful in litigation could be traced to the same cause. As a member of the Edinburgh School Board and an office-bearer of the Church, he also found that drink was the greatest obstacle in their way. He did not sympathise with those who unreservedly denounced the apathy of the Church. Advocates and doctors should know a great deal about the effects of drink, and he would like to know how many of them took as much action in the matter as ministers did. Taking the relative proportions of total abstainers among ministers and advocates, the number who should be abstainers among the latter was 130, while in reality they had not six. (Hear, hear.) Mr. Guthrie then proceeded to urge the necessity of temperance societies being established in every district—societies which might be entirely on the total abstinence plan, or in which there might be two divisions—one for total abstainers, and the other for those who

were actively interested in the cause of temperance, without being total abstainers. He then moved the following deliverance:—The Assembly approve of the report, and record their thanks to the committee, especially to the convener and secretary. The Assembly renew their injunction to all the ministers of the Church, in addition to appropriate references in their ordinary administrations, to preach a sermon on temperance on the third Sabbath of December, or on either of the two following Sabbaths. They recommend Presbyteries to make suitable arrangements, by exchange of pulpits or otherwise, to facilitate the fulfilment of this injunction, and instruct them to report to the committee. The Assembly rejoice to observe the growing interest throughout the Church in temperance work, and exhort all ministers, sessions, and Presbyteries to give diligence in the use of such means for the advancement of temperance among the young, and in connection with their congregations generally, as have been repeatedly indicated in former deliverances of this house. The Assembly resolve to issue a short pastoral address to their office-bearers and people upon intemperance, to be read or referred to from all the pulpits of the Church about the time of the New Year. The Assembly remit the subject of the opium trade with China to the Temperance Committee, enjoining them to watch over the matter, and take suitable action thereanent in the line of the memorial transmitted to Her Majesty's Government by last Assembly. The Assembly resolve also again to petition Parliament in terms of said memorial. The Assembly express their cordial satisfaction at the passing of Sir Wilfrid Lawson's local option resolution, in support of which they petitioned Parliament last year. They are convinced that public opinion is even more ripe in this country than in England for the embodiment of this resolution in practical legislation. Having regard also to the general and concurrent expression of opinion by Presbyteries upon the subject, the Assembly resolve to petition Parliament to the following effect:—"(1) That a 'Local Option' measure for Scotland should be introduced into Parliament and passed as soon as possible; (2) That, while maintaining all existing restrictions on the drink traffic, Parliament should entrust the working of such a measure to local boards, to be elected for this purpose by the ratepayers on the same principle as school boards; and (3) That within the limits of existing restrictions, such boards should have power to determine all questions regarding the number of licensed houses, hours of sale, &c." The Assembly instruct the committee to prepare petitions to Parliament in accordance with the above resolutions, to be subscribed by the Moderator in name of the Assembly.

Professor BRUCE stated that he was a practical abstainer, not from any theory on the subject, but because it was good for him to be without drink. In regard to the matter of abstinence as a personal duty, he thought they should consider it not in the light of example merely, but in the light of what was safe for themselves. He thought that professional men, from the nature of their occupations, involving much brain work, were more exposed to temptation than other men, and therefore had need to be specially on their guard.

Mr. CHARLES COWAN (elder) said, that while they had much to lament in the still growing progress of the drink traffic and the terrible curse it inflicted on the country, there was one redeeming feature in this connection that he had to bring before the house. He referred to the savings banks of this country, and he urged that it would be very desirable to encourage the working population to foster and increase these banks. He referred also to the success of coffee taverns as a means of counteracting the influence of the liquor traffic.

Provost CAMPBELL, Greenock, said he thought a considerable advance had been made in recent years in the Free Church on this question. Their esteemed Moderator, Dr. Laughton, was an abstainer and president of a temperance society in connection with his own congregation. (Applause.) Dr. Andrew Bonar and Mr. Burns, of Kirkliston, preceding Moderators, had also been abstainers, and the report showed that a large proportion of the ministers were abstainers, although some of them, like Professor Bruce, might not have enrolled themselves in any society. He thought the ministers were showing a good example in this respect, and he trusted that the advocates referred to by Mr. Guthrie and others would follow their example. (Applause.) In the town of Greenock returns showed that out of 32 clergymen, including the priests, 19 were abstainers—12 being Presbyterians, and 6 either Methodists, Congregationalists, Baptists, or E. U.'s, and 1 was a Roman Catholic priest. Such an example he was sure would result in good to the community.

(Applause.) He was glad to observe that the numbers of temperance societies and bands of hope in connection with congregations continued to increase.

Reference had been made by Mr. Guthrie to the fact that in the congregation to which he belonged two temperance societies had been formed—one on abstinence principles, the other on moderate principles, as in the Church of England. He (Provost Campbell) doubted whether that was the best method of promoting the cause of temperance. He knew one congregation where it was tried, and it was found that the moderate society had an evil influence on the other. It made distinctions of classes, and caused members to change too often from one side to the other; and, like Pharaoh's lean kine, the moderate society swallowed up the other. (Hear, hear.) The minister of the congregation found it the better plan to discontinue the moderate society and to revert to the total abstinence society alone, and it had succeeded much better. (Applause.) It was his opinion that, although the numbers might be fewer, yet, like Gideon's 300, the total abstinence society would be more effective for good. (Hear, hear.)

He thoroughly approved of the recommendation in favour of local option. No license should be placed in a neighbourhood against the will of the people. They had been acting on this principle for some time in Greenock, and had refused to plant down licenses against the wish of the inhabitants. (Applause.) They were at present improving the older parts of Greenock at a large cost (about £150,000), and in buying up old houses to take them down the Corporation had to pay for several licenses in addition to the cost of the property. Mr. Cunningham, C.E., of Edinburgh, was the arbiter appointed to fix the compensation to be given for the properties displaced, and he did so, and where licenses existed and a lease for more than a year was held by the tenant he allowed compensation. It varied in amount, but the average was not less than £500 for each license. The members of the Corporation, he was glad to say, preferred to pay the compensation rather than spread these licenses over other districts of the town. (Applause.) In this they were backed up by public opinion, and he was sure it would be found in the long run that it was better to pay a little more and extinguish the licenses than to place them where they were likely to produce further mischief. Since he became Provost the licenses had been reduced from 240 to 224, being a diminution of 16. (Applause.) Mr. Bannerman suggested that local option should be carried out by a board elected like the School Board. He quite approved of the suggestion, provided the ordinary constitutional rule of each elector having only one vote was to be carried out. He believed the cumulative system of voting to be inconvenient and unconstitutional, and should not be extended. (Applause.)

After some remarks by Dr. ELDER and Mr. M'MICKING (elder), the deliverance was adopted as follows:—

"The Assembly approve of the report, and record their thanks to the committee, especially to the convener and secretary.

"The Assembly renew their injunctions to all the ministers of the Church, in addition to appropriate references in their ordinary ministrations, to preach a sermon on temperance on the third Sabbath of December, or on either of the two following Sabbaths. They recommend Presbyteries to make suitable arrangements, by exchange of pulpits or otherwise, to facilitate the fulfilment of this injunction, and instruct them to report to the committee.

"The Assembly rejoice to observe the growing interest throughout the Church in temperance work, and exhort all ministers, sessions, and Presbyteries to give diligence in the use of such means for the advancement of temperance among the young, and in connection with their congregations generally, as have been repeatedly indicated in former deliverances of this house.

"The Assembly resolve to issue a short pastoral address to their office-bearers and people upon intemperance, to be read or referred to from all the pulpits of the Church, about the time of the New Year.

"The Assembly remit the subject of the opium trade with China to the Temperance Committee, enjoining them to watch over the matter, and take suitable action thereanent in the line of the memorial transmitted to Her Majesty's Government by last Assembly. The Assembly resolve also again to petition Parliament in terms of said memorial.

"The Assembly express their cordial satisfaction at the passing of Sir W. Law

ma's local option resolution, in support of which they petitioned Parliament last year. They are convinced that public opinion is even more ripe in this country than in England for the embodiment of this resolution in practical legislation. Having regard also to the general and concurrent expression of opinion by presbyteries upon this subject, the Assembly resolve to petition Parliament to the following effect:—'1. That a "Local Option" measure for Scotland should be introduced into Parliament, and passed as soon as possible; 2. That while maintaining all existing restrictions on the drink traffic, Parliament should entrust the working of such a measure to local boards, to be elected for this purpose by the ratepayers on the same principle as school boards; 3. That within the limits of existing restrictions, such boards should have power to determine all questions regarding the number of licensed houses, hours of sale, &c.'

"The Assembly instruct the committee to prepare petitions to Parliament, in accordance with the above resolutions, to be subscribed by the Moderator in name of the Assembly.

"With reference to an overture from members of the house on the subject of licensing railway carriages for the sale of intoxicating drinks, the Assembly are glad to learn that the proposal has been abandoned. They remit the overture to the Committee on Temperance, with authority to petition, in name of the Assembly, against the proposal, in the event of its being revived."

MARRIAGE WITH A DECEASED WIFE'S SISTER.

Principal RAINY said that Professor Candlish, who was not very well, had asked him to submit the report of the Committee on the Marriage Affinity Bill. (Appendix XXVI.)

The report was adopted, and the committee reappointed.

PUBLICATIONS.

Mr. J. G. CUNNINGHAM gave in the report of the Publications Committee. In this it was stated that the facts which the committee is called upon to submit in this annual report are few, but they are, on the whole, such as may be recorded with thankfulness. The circulation of the "Monthly Record" has increased from 46,000 last year to 47,000 at this date; the "Children's Record" has now a circulation of 78,000, being 2000 per month more than at this time last year; and the "Gaelic Record" is distributed to the amount of about 2000 copies quarterly, a part of this distribution being, however, gratuitous.

Dr. ADAM, Glasgow, moved the adoption of the report, and that contributions, to be acknowledged in the "Record," be received on or before the 10th of the preceding month, instead of the 15th, as hitherto.

The Assembly receive the report, and record their thanks to the committee, and especially to the convener, and, looking to the recommendation made in the last paragraph of the report, the Assembly resolve to communicate with treasurers as to whether the general treasurer shall be required to acknowledge contributions received by him on a later day than the 10th of the preceding month.

The Assembly remit to the committee to consider the need and propriety of issuing a monthly penny periodical, dealing with religious and social questions.

THE ARGYLE CHURCH CASE.

The Assembly proceeded with the report of the special committee on the Argyle Church case. It stated that, after full investigation and duly considering the case as brought up by appeal, the committee unanimously resolved to recommend that the following should be the deliverance of the Assembly:—"Dismiss the protest and appeal, and affirm in substance the judgment of the Presbytery; but, further, find that there were some circumstances in the case which not unnaturally awakened a painful suspicion in the minds of the members of the deacons' court as to the perfect straightforwardness of Mr. Campbell in his intromissions with them; and that, while they appear to have been too precipitate in bringing a grave moral charge against him before the Presbytery, this may in part be accounted for by the

peculiar and unsatisfactory way in which the many transactions involved in this case were managed, and especially by the discrepancy between the recollection of Mr. Campbell on the one hand, and the present and former treasurers of the congregation on the other, as to what passed between them in reference to the increased grant from the Highland committee. The General Assembly are glad to find that, after careful investigation, Mr. Campbell has been cleared of the grave moral offence with which he was charged, and that the only thing for which he is to be blamed is a want of delicacy and caution in pecuniary transactions. This was shown, for example, in his communicating the fact of the increased grant to the former treasurer alone, and arranging with him, and not, as he ought to have done, with the deacons' court, what proportion of the grant was to be given to the missionary. The General Assembly regard this as an instance of culpable imprudence, inconsistent with a due regard to the importance of providing things honest in the sight of men, and being careful to give none offence in anything, that the ministry be not blamed. They trust that Mr. Campbell, who has expressed his deep regret for this imprudence, will be much more careful in the time to come. The General Assembly would desire, at the same time, affectionately to urge the office-bearers of Argyle Church to judge more charitably of their minister, to give him their full confidence now that misunderstandings have been cleared up, to co-operate with him in the work of the Lord, and to strengthen his hands by prayer." Parties were then called in, and the finding read to them. Neither party, however, acquiesced in this finding, so that the committee, feeling that they had exhausted every means in their power to bring about a common understanding, have no alternative but to leave both parties to plead their cause at the bar of the Assembly.

As it appears that parties did not acquiesce in the recommendations of the committee, parties were called: and the Assembly, with consent of parties, resolve to send down a special commission from the Assembly to visit the Argyle Church congregation, and to inquire into all matters which appear to them to be causing dispute and division in the congregation, and to report to the standing commission of Assembly at any stated diet; and the Assembly authorise the commission to dispose of the case. The Assembly resolve to name the special commission at a future diet.

POPERY.

In connection with an overture from the Presbytery of Dundee, craving the Assembly to appoint a special committee, whose special function it shall be to watch the progress of Popery in Great Britain and Ireland, the various colonies of the British empire and elsewhere, and prepare reports to be submitted to each Assembly, or as often as the circumstances may seem to require.

Principal RAINY explained that the member who had to do with the overture had been obliged to leave the Assembly, and that in conversation with him he (Principal Rainy) had come to the conclusion that the subject could not be advantageously brought before the Assembly this year.

(Agreed.)

RETURNS TO OVERTURES.

Mr. HENDERSON, Crieff, read the Report of the Committee to Class Returns to Overtures. He said there was only one overture sent down to Presbyteries by last General Assembly, that anent students' certificates. Of that overture forty Presbyteries had approved *simpliciter*, twenty-two had disapproved, or not approved *simpliciter*, and fifteen had made no returns. It thus appeared that a majority of the Presbyteries of the Church had approved *simpliciter* of the overture, and he moved that it be passed into a standing law of the Church.

"The General Assembly, with consent of a majority of Presbyteries, enact and ordain that, in place of the second particular of section 22, Act IX., 1860, the following rule shall be substituted, viz.:—

"Every student about to enter the Divinity Hall for the first time shall be examined upon his previous course of study, by a board of examiners appointed by the General Assembly, and shall produce a certificate of his having passed that examination satisfactorily to the professor or professors under whom he desires to

study, before his enrolment as a regular student in the class of said professors shall be competent."

SYSTEMATIC GIVING.

Principal RAINY moved, in the absence of Mr. Ferguson of Kinmundy, that the Systematic Giving Committee should be reappointed, with Mr. Ferguson as convener, and with power to add to their number, and that they instruct the ministers to keep the subject before their people. The resolution was adopted.

CONTAGIOUS DISEASES ACTS.

On the motion of Mr. GORDON, Parkhill, the Assembly resolved to renew their condemnation of the Contagious Diseases Acts, and to petition against them, and also to renew their recommendation to kirk-sessions, &c., to inform themselves regarding the matter, and, so far as practicable, to bring the subject under the consideration of the people. In connection with this subject, Mr. Gordon also supported an overture from the Presbytery of Ellon, which was adopted by the Assembly, which stated that whereas it has been proved by careful inquiry made as to the truth of the alleged facts, as well as by a criminal trial which lately took place in Brussels, that there exists a regular organised system for the abduction from this country to the Continent (chiefly Belgium), and then detaining against their will, young girls, being British subjects, for the vilest of purposes, the General Assembly shall memorialise Her Majesty's Government that such steps be taken as shall in the future effectually prevent the further carrying on of such illegal traffic between this country and the Continent, as well as secure the instant liberation of all such young persons who may be presently detained in bondage.

The Assembly receive the above verbal report, thank the committee, and especially the convener, renew their condemnation of the Contagious Diseases (Women) Acts; resolve to petition against them, and authorise the Moderator to sign such a petition in their name; reappoint the committee, adding the name of John Gordon Cumming Skene, Esq. of Parkhill; Mr. Ferguson, convener; renew their recommendation to ministers and sessions to fully inform themselves, and, as far as practicable, to inform their people regarding these Acts, so that a right public opinion may be formed, and all lawful and constitutional steps taken for their speedy and complete repeal; and authorise the committee to appeal to the Church for funds to carry out these recommendations.

It was remitted to the committee to prepare a petition.

METHOD OF TAKING EVIDENCE.

An overture from the Presbytery of Dumbarton, desiring the Assembly to pass an Act making it lawful to take down by a shorthand writer evidence given in the Church courts, was remitted to the Assembly Arrangements Committee.

HOME AND FOREIGN MISSION RETURNS.

There was next submitted an overture from the Synod of Glasgow and Ayr, setting forth that as it was of the utmost importance that full information should be given as to all the sums raised by congregations for home and foreign mission objects, and as in the annual congregational returns there were no separate columns for the contributions for local mission work, the Church Extension and Building Fund, &c., the Synod requested the Assembly to give such instructions to the Finance Committee as would secure that full returns be given, under separate appropriate headings, of all the sums raised by separate congregations for home and foreign mission objects. The overture was remitted to the Finance Committee.

CONGREGATIONAL BOOKS.

There was remitted to the Assembly Arrangements Committee an overture from the Presbytery of Aberlour, to the effect that the Assembly should devise means for

the more secure preservation of the completed manuscript books containing the records of the congregational courts, as also the congregational sets of Assembly Blue-Books.

Dr. WILSON stated that a good deal of the confusion in regard to these books arose from the minister who received the books regarding them as his own property. He thought it should be made known that these books belonged to the deacons' courts.

PASTORAL ADDRESS.

On application from the Committee on Sabbath Observance, to whom the Assembly, at a former diet, remitted to prepare a form of pastoral address for adoption by the Assembly, the Assembly now remit to the committee to prepare such address, and authorise the Moderator to sign and issue it in name of the Assembly.

DEATH OF DR. MAIN.

The Assembly appoint the following committee to prepare a suitable minute in reference to the death of Dr. Main—viz., Dr. H. Bonar, Dr. Begg, Dr. A. S. Patterson, Mr. J. H. Wilson, ministers; Colonel Young and Mr D. Maclagan, elders—Colonel Young to be convener.

SYNOD RECORDS.

The Assembly called for the Report of the Committee on Synod Records, and Records of Standing Committees, which were given in by Mr. Melville, the convener. In accordance with the report, the Assembly hereby attests the records of the Synods of Lothian and Tweeddale, Merse and Teviotdale, Dumfries, Galloway, Glasgow and Ayr, Argyll, Perth and Stirling, Fife, Angus and Mearns, Aberdeen, Moray, Ross, Sutherland and Caithness, and Glenelg, and that of the Presbytery of Orkney; also the minute books of the Committees on the Sustentation Fund, Distribution of Probationers, Education, Finance, Sabbath Observance, College, Foreign Missions, Highlands and Islands, Equal Dividend Platform, State of Religion and Morals, Colonial, Continental, Assembly Arrangements, Home Mission, Temperance, Jews' Conversion, Church and Manse Building, and Publications, are accurately and neatly kept, and thoroughly correct in substance.

The Assembly hereby attest the minute books of the Financial Boards of Glasgow and Aberdeen Colleges, and of the Commission of Assembly, as accurately and neatly kept, and correct in substance; but they recommend that the remarks of visitors be sent down for the information of the clerks.

The Assembly hereby attest the minute book of the Examination Board, and the Record of the Presbytery of Shetland, as on the whole accurately and neatly kept, and correct in substance; but they call attention to the fact that, in the minute book of the Examination Board, printed matter is in several places inserted as part of the record; and that the Presbytery of Shetland has recorded, without remark, an irregularity occurring in certain congregations—viz., that a single annual collection is made for the missionary purposes of the Church, the proceeds of which are divided among the several schemes.

The Assembly record their disapproval of the division of a collection among various schemes.

The Assembly find that the minute books of the Committees on Nomination of Standing Committees, Election of Professors, and Pre-Disruption Ministers' Fund, and of the Financial Board of the New College, Edinburgh, as also the records of Presbyteries abroad, have not been produced.

KILMUIR EASTER.

The Assembly took up a petition of the Finance Committee of the Free Church, Kilmuir Easter, craving the Assembly to recommend the Church Extension Building Committee to give a grant for the building of their church.

Mr. FRASER appeared insupport of the petition.

The Assembly decline granting the prayer of the petition, upon the ground that the case does not come under the regulations of the Church Extension Building Fund, and express the hope that by means of a debt extinction scheme, or otherwise, the congregation may be relieved of part of its burden.

The Assembly now adjourn, to meet again on Monday morning at 10 o'clock; whereof public intimation having been given, this sederunt was closed with prayer.

MONDAY, MAY 30.

The General Assembly resumed its sittings to-day at ten o'clock—Rev. Dr. Laughton, Moderator.

THE BROUGHTY FERRY HARMONIUM CASE.

After the minutes of Saturday's sederunt had been read,

Mr. JAMES EWING, Dundee, said—I would like to ask a question affecting my rights as a member of this Assembly. I feel that an injustice has been done to me as a member of this house, and as a member of one of her Presbyteries, by the extraordinary decision come to on Saturday affirming the sentence of the Presbytery of Dundee in the case of St. Luke's Church, Broughty Ferry. I with some others of my brethren dissented from that sentence and complained to the Synod, and it was our dissent and complaint that brought the Presbytery to the bar of the Synod. The Synod, on hearing the papers in the case read, resolved to send the case back to the Presbytery on the ground of a supposed irregularity, and would hear neither the complainers nor the Presbytery. The Presbytery appealed to the Assembly on this point of form that had been started; but the complainers took no action, not feeling any special interest how it might be settled, counting confidently that whatever the decision of the Assembly might be, their rights would be reserved, and an opportunity afforded of arguing the question before the Synod, and, if need be, before the General Assembly. The existence of the complainers in the case seems to have been forgotten by Dr. Begg in the motion he proposed, and which was carried—and if not forgotten, practically ignored. The Assembly was asked by him to take up a matter which was not before it, at least in a regular and constitutional way. The Synod of Angus and Mearns was superseded, and the rights of the minority of the Presbytery of Dundee utterly disregarded and trampled on. Now, the question I have to ask is—Whether I should not be allowed to record a protest against this manifest and most wanton invasion of my own rights and those of my fellow dissentients in the Presbytery of Dundee? It must be in the exercise of the "reserved power" in the Church that the decision of which I complain was proposed and adopted, though Dr. Begg did not attempt to show that an emergency had arisen demanding its exercise. But if this is the way in which this "reserved power" is to be exercised by Dr. Begg and his followers, there will soon be a widespread and strong desire to go back to the old rule of law, order, and justice.

Dr. BEGG—I do not see how such a permission can be granted at this stage. There was a dissent taken, which Mr. Ewing might have adhered to. It was found by a majority of the Assembly that it was not necessary to send this case back for discussion to the Synod. When the Synod had the case before them they declined to enter into the merits, and quashed the question by a summary judgment. I know that in the inferior court Mr. Ewing argued in favour of the introduction of instrumental music; but I presume the object of the Assembly was to prevent that question from being summarily introduced into the Church Courts. If men chose to introduce it on their own responsibility, good and well; but I do not think this protest should be allowed now, after the judgment of the Assembly has passed. Although Mr. Ewing was at the bar he had the right to dissent; and it would introduce the utmost confusion if we are at this subsequent stage to allow protests to be laid on the table.

Principal RAINY—Mr. Ewing was not at the bar, although he was in the inferior court, for he did not consider himself directly interested in the question as it came up to the Assembly, and what he says is, that he was not heard at the Synod, nor yet at the Assembly, on behalf of the minority of the Presbytery of Dundee. Mr. Ewing

could not dissent, and he wants to know how he can place something on record to indicate his position. I do not know how that can be done.

Mr. ISDALE, Glasgow (elder)—Mr. Ewing and some other members of the Presbytery of Dundee may have been subjected to some hardship; but I suppose the standing order in such a matter is, that if parties do not take a dissent at the time a decision is come to, or adhere to the dissent taken by others, it is not competent for them to come forward and enter a protest.

Principal RAINY—I apprehend the answer of the majority of the Assembly will be, that since Mr. Ewing and his friends at the bar of the Synod did not dissent and appeal against the sentence of the Synod sending the case back to the Presbytery without hearing parties, because they thought the judgment was in their favour, they did so at their own risk, and cannot be allowed to protest now. (Hear, hear.)

Mr. EWING said he was satisfied with having brought up the question, and it was then allowed to drop.

THE HYMNAL.

Mr. ISDALE, Glasgow, gave in answers to the dissents taken by Dr. Begg and others to the Assembly's adoption of the Hymnal.

THE PARLIAMENTARY OATH.

Dr. BEGG gave notice that when the Parliamentary Oaths Bill was before the house, he would move—"That the Assembly petition both Houses of Parliament against any such alteration on the existing constitution of the country as to allow an avowed atheist to sit as a member of Parliament."

AGED AND INFIRM MINISTERS' FUND.

Dr. WILSON submitted the Report of the Sustentation Fund Committee on the Aged and Infirm Ministers' Fund. (Appendix I. D.) In doing so, he said he was exceedingly glad that so many legacies available for distribution had been given last year to the Aged and Infirm Ministers' Fund, because it would enable that General Assembly to receive and admit all the applications that came up to the Assembly to become beneficiaries. No doubt if they were to follow very rigidly the rule that one-tenth of the funds should only be allocated in the shape of grants, they would not be able to accomplish this, but looking to the great pressure and necessity of cases brought forward, and looking upon the increase of capitalised revenue and to the sum available for legacies this year, he thought it safe enough that the grants which were applied for should be given by the Assembly. It was important, however, that the members of Assembly should keep in view that every successive year every application for grants involve, if given, responsibilities to the extent of about double the amount of the grants that had ceased in consequence of the death of beneficiaries. This year they had applications for grants well-nigh on to £1000, and the grants that had ceased just amounted to £500. That had been the case for two or three successive years, and it was evident that unless they received a large amount in the shape of donations and legacies from year to year, the present state of things must very soon come to an end. It was a somewhat remarkable thing that, looking to the applications for grants from the fund, about one-ninth of the whole ministers of the Free Church were now in the position of being connected with the Aged and Infirm Ministers' Fund. This was a rather alarming state of things. He considered that in consequence of the peculiar history of the Free Church this state of things would not long continue, because at the time of the Disruption, and for a year or two afterwards, the settlements were so very numerous, and the ministers then settled being very nearly contemporary, they had a larger number of aged ministers than the average in the future was likely to be. He anticipated that in a very short time this anomalous state of things would discontinue, and they would be able to estimate the probable number of applications that would be made on the fund. It was safe they should give all the grants applied for this Assembly, leaving it over to next Assembly to determine whether any restriction should be imposed. They must, in seeking to relieve all cases, only relieve them to such an extent as not to affect the capital fund.

Mr. M'MICKING (elder), Glasgow, thought Dr. Wilson took a more gloomy view of this fund than the circumstances warranted. He was in the habit of treating money invested as money capitalised. It was a very wrong thing to treat revenue as capital.

Dr. WILSON—I don't do it.

Mr. M'MICKING was glad he disclaimed it. There was not the fear that Dr. Wilson entertained of the fund being used up too rapidly. It was a mistake to withhold from the living ministry of the Church, and provide for a future ministry. (Hear, hear.) He hoped no Presbytery would be deterred from coming forward with any proper claim in the fear that it could not be met. (Applause.)

The Assembly approved of the report.

GENERAL TRUSTEES.

Mr. MACLAGAN, Edinburgh (elder), in absence of Sheriff Campbell, and by request of the general trustees, laid the states of the trustees of the Church on the table. He had received a note from Mr. Cowan, the law agent, to whom in many ways the Church lies under great obligation, to point out the very gratifying fact that whilst in 1852, thirty years ago, the amount of their invested funds was £18,210, in the document now laid on the table the funds were £534,036, being considerably upwards of half a million. (Applause.) Without any desire to lay undue stress on a mere question of money, there is here cause of much thankfulness to God and confidence in our people. Mr. Maclagan further intimated that the well-known portrait of the late Dr. Andrew Thomson, of St. George's, Edinburgh, had found a natural and suitable place among the possessions of the Free Church. Some years ago, through the kindness of friends, and with the entire consent of Dr. Thomson's family, the portrait was secured for the Free Church on the death of the surviving daughter of Dr. Thomson. Miss Helen Thomson, who latterly had possession of the portrait, had most kindly anticipated the above arrangement, and had handed it over to the trustees, who had been permitted by the Senatus of the New College to place it meanwhile in their common hall.

Mr. Maclagan made reference to the death of Sheriff Maitland Heriot, one of the general trustees, to whose character and services he paid a warm tribute, which the Assembly resolved to place on record in its minutes.

PROPOSED ENLARGEMENT OF THE ASSEMBLY HALL.

Mr. BROWN DOUGLAS (elder) referred to the Report of the Assembly Hall Committee as to the proposed enlargement of the hall, which had been previously given in. He explained that in the construction of the hall two things were kept in view, that they should imitate their first meeting-place at Canonmills, where, as was generally supposed, from lowness of the roof speakers were easily heard, and that they should provide ample space for the public. Some were inclined to think there was too large an audience, but he thought there was sufficient of what Principal Rainy called a "reserve of power"—(laughter)—in the Assembly to maintain perfect order when they had such a Moderator as now filled the chair. (Applause.) While giving no recommendation from the committee, Mr. Brown Douglas indicated that he preferred the third plan as the best, the most economical, and as now really necessary for securing safe and more satisfactory access and egress, and because the space for the public had been so much encroached upon owing to the increase of members.

Dr. BEGG said the first object of the hall was to be used as a deliberative meeting of their General Assembly, and it was a secondary question how far they were able to accommodate the public in connection with their debates. The first plan, that of adapting two seats round the front of each gallery for members' seats, or a portion of one of the galleries with steps into the area, was, in his opinion, decidedly the best, because it did not tamper with the present framework of their Assembly Hall. The acoustics at present were admirable, and these might be damaged by enlargement. He dreaded making an experiment upon a hall which had turned out so successful, and therefore he held they should avail themselves as far as they could of the existing accommodation, which would cost little, and was

ample for all ordinary purposes. He, however, would suggest that they on his side of the house should have an exit door the same as the members on the other side. (Laughter.) They did not wish to go round to the other door and interfere with the consultation of their friends by taking advantage of their exit. (Laughter.)

Mr. R. G. BALFOUR thought it would be a pity to encroach on the space for the public, as the house was at present very well balanced. By the plan supported by Dr. Begg, the well or pit in which the members sat would occupy far too large a space, and there would be a mere narrow strip for the public. What he suggested was, that they should leave the hall as it stood without the breastwork being altered, and provide an entrance from the well to the side galleries which the members would occupy. This would reduce the accommodation for the public, but they might provide additional space by taking in the lobby at the back of the hall.

Mr. HENDERSON, Crieff, thought whatever they did they should keep in mind the necessity of improving the means of access and egress.

Mr. J. H. WILSON, Edinburgh, said there were very strong reasons against enlarging the house. The occasions on which these very large attendances gathered were extremely rare, and it seemed desirable to put up with inconvenience on these very rare occasions rather than affect the comfort and efficiency of the hall at all other ordinary times. (Hear, hear.) He with others had occasion to be in the hall for other purposes than those of the Assembly, and had always found it so convenient, that he would deprecate anything that would affect the present arrangements. Any alteration should, he thought, be in the way of making the Assembly smaller, the effect of which would be to make it more of a deliberative Assembly.

Dr. BRUCE agreed with Mr. Wilson, and suggested that the crowded houses might be obviated by having two Assemblies in the year composed of different members.

Dr. ADAM thought that to extend the hall twenty-five feet would be a serious disadvantage to the Assembly. He was very strongly in favour of the first plan, or modification of the first plan, pointed out by Mr. Balfour.

Mr. KIDSTON, of Ferniegair, having read the report of the committee and listened to the explanations of Mr. Brown Douglas, the convener, was of opinion that the house should not tamper with their admirable hall; he had a strong impression that they should let well alone. He would object to give the committee power to make any serious alteration. An architect's opinion of what the acoustics of a hall would be after alterations had been made upon it was of little or no value, it was a mere peradventure. He trusted that the house would not agree to let any of the three proposed plans be carried into effect.

Mr. CAMPBELL DOUGLAS (elder), Glasgow, said he had had much experience in the building of churches, and his opinion was that to extend the hall to the east would considerably affect the acoustics of the house. Mr. Balfour's suggestion commended itself to his mind. One thing, however, must be done, viz., the widening of the corridors. He knew that in Glasgow such passages would not pass the Dean of Guild Court.

Mr. JAMES BALFOUR (elder), Edinburgh, said the desirableness of reducing the number of the Assembly had been already mentioned. He believed that in a year or two this would be found to be necessary, not for the sake of the accommodation of the members, but for the transaction of the business. The house consisted of over seven hundred members, and that number he considered by far too many. He also indicated his views on the various plans laid before the Assembly.

Mr. STUART GRAY spoke against the extension of the hall on the east side, as proposed in the third and larger plan submitted. The hall, as at present constructed, was, he believed, well suited for the voice of the majority of speakers; but if a considerable change was made in the extent of the hall, one could not tell what would be the result as to its suitability for the voice; and if it were found that several speakers were not heard to advantage, many might abstain from attending public meetings in the hall. He considered that 738 members was far too great a number for the Assembly, and suggested that between 500 and 600 were sufficient to deal with all the matters connected with the Church. As to the space for the public, he pointed out that in other deliberative assemblies, such as the Houses of Parliament and other Church assemblies, the accommodation provided for the public was very limited, and held that they were quite liberal enough in their Assembly in the amount of space given to the accommodation of others than members.

Mr. R. G. BALFOUR tabled a motion in terms of the suggestions he had thrown out.

Principal RAINY deprecated their coming to any conclusion that day. The committee had come up with no recommendation to the Assembly, and no doubt after the conversation of to-day, they would be guided very much by the discussion.

It was then remitted to the committee to consider the matter, in view of the opinions expressed in the house, with power to take such action as they might think fit.

CONNECTION OF CHURCH AND STATE.

The Report of the Committee on Church and State was submitted to the Assembly, along with overtures on the subject.

Principal RAINY, convener of the committee, who, on rising, was received with applause, submitted the following motion :—

"That the Assembly approve of the report, and return thanks to the committee, and reappoint them with the former instructions. The Assembly adhere to the resolutions on this subject of last Assembly, adopted after full discussion. Further, the General Assembly having had their attention called to the Teinds Bill now before Parliament, resolve that the teinds do not belong by right to the existing Establishment; that they ought to be administered and applied with a view to the good of the community; and that until this question is raised, and while things continue on their present basis, no legislation recognising that basis, and proceeding on it, ought to take place. The Assembly direct the committee to prepare a petition to the House of Commons, in terms of this finding, authorise the Moderator to sign it when prepared, and transmit it to Mr. Cowan for presentation."

Principal Rainy said—In giving in the report of this committee every one feels, I have no doubt, that the circumstances in which we are placed at this Assembly render it impossible either to discuss the matter at such length or give it such prominence as it has occupied on some previous occasions. We have been occupying not only our time, but minds and hearts, in this Assembly with the discussions of matters of very grave importance in regard to the internal interests and the immediate duty of this Church in matters entrusted to us as a Church of Christ. In these circumstances it has been felt, of course, that the best of our time must be given up to this subject. For my own part I did, as having some special responsibility in connection with this one subject, not think it desirable to crave such a proportion of time in the business of the house as on some other occasions I might have reasonably asked for this subject. I do not know whether I should at all refer to the impression that occasionally is given expression to—but more by those outside the Free Church than inside, more by some who profess to take a great interest in the Free Church but do not know the Free Church so well as we do—as if there were some essential connection between the business of some previous sederunt and the business of to-day—as if this question were somehow a question of special interest, and if it was a pertinent thing to say that I might pay heavily on Disestablishment for things I had done on some other questions. Now, in the first place, this question in this Church is a question of the Church itself or large majorities of it, and it is a pure accident that I happen to have been indentified rather than some others with it as convener of the committee. But then—and it is much more important to say this both in connection with those who in previous proceedings who have agreed with my course, and those who opposed us on those previous proceedings—in those proceedings we were dealing with matters concerning the primary interests of the Church, and her immediate duty. Those who took a view opposite to mine, I am deeply convinced, were acting on their responsibility to God in a great public question, and I believe they will say for themselves what I say for myself that in such a question as that they are bound, and feel it to be their duty, to act without reference to what effect it may have upon any other question whatever it may be less immediately connected with the plain duty of the Church. (Applause.)

It is said that once the King of Wurtemberg, in one of the crises when the German war was once beginning, said to Prince Bismarck—perhaps a coarse thing, but yet an expressive one—"You must remember, Prince Bismarck, my skin is nearer me than my shirt." And so in regard to us, our duty is in regard to matters

internal to the life of the Church, to deal with them on our own responsibility whatever may come of Disestablishment, or of any other important question. And I, for my part, believe that in this matter any members of the Church, ministers or elders, who take part either along with me, or along with Sir Henry on the other side, just do so far as they see reason, and no further, and if in connection with anything that has taken place on any of the questions that have occupied us, or on questions that shall occupy us—if any member of this house or of the Church sees fit to modify his position on the question of Disestablishment—and I for my part never will suspect that he has done so for any petty or personal reasons—(applause)—but that he has done it from his conviction on what he thinks his duty is on public questions, and he is just as much entitled to follow out the way as I am entitled to follow out mine. Really I am afraid I am wrong in having referred to this at all, because it is not a worthy subject with which to occupy so much of your time. (Applause.) I have abstained from bringing in any new resolution upon the subject. The resolutions of last Assembly are not the resolutions of this; still they have been before the Church so much that men are prepared to a large extent without much argument to come to a conclusion. I therefore propose that we should recapitulate upon those resolutions of last year as having still a substantial claim to be the utterance of the Assembly in the name of our Church. In the report it is observed by the committee that we are in circumstances in which, on the one hand, it is impossible to arrest upon this subject, in the meantime, the attention of Parliament, because everybody knows that Parliament is so occupied with grave questions about Ireland that it cannot apply its attention in the meantime—whatever may happen soon—to this particular subject connected with us, or to any subject connected with us, that demands so much leisure and so much discussion. The committee have pointed out, at the same time, that this state of things is attended with some amount of reason, and warrants special watchfulness; and therefore I do think it important that the tone of the Assembly should be firm, and that we should impress upon our people, and upon the community, the reasons that there are for unrelaxed watchfulness, and for readiness to take ground, and to make the views of the community heard in connection with this question, one which has not been postponed, although for the present it is compelled to await the attention of Parliament.

On the general argument I do not enter at large, for the reasons I have already suggested.

It has been argued often, and all the arguments, I believe, are present to our minds, and the arguments for my motion, I believe, are as valid now as ever they were. There is only one consideration to which I will refer, which on former occasions, perhaps, has not been so much dwelt upon. I have often dwelt on the unreasonableness, as it appears to me, of our whole ecclesiastical position in Scotland, but more specifically, one of the resolutions of last year speaks of the step proposed as removing an obstacle to the harmony and flourishing of Presbyterianism in Scotland. Now, I know, Moderator, that there are men who present this point to their minds in such a way that it strikes them as rather a sort of idle or sentimental readjustment, and that things might go on as they are, if we can only make up our minds to be contented. I am not going at large into that argument to-day, but one thing I wish to say—that our whole Presbyterianism, our Scottish Church, in a word, that form of doctrine and of Church life which we know as Scottish Church life, is suffering damage and loss by the position of things in which we are by our divided state as Presbyterians. Its loss is not so much felt in connection with those members of any of the Churches who are bred up in close connection with the more intense life of any of the sections, and who are thus trained to feel a very lively interest, and to adhere with a special predilection—traditional predilection—to the one Church or the other. But on the general community, and especially on young people rising up, who are not so situated, no prepossession is formed, or rather, I should say, there is a want of opinion on the side of our Scottish Church life—our Scottish inheritance—which is serious, and which I see working around me, and bearing its fruits.

What I mean is this, that in so far as Church life is exemplified and embodied, it should exercise, or ought to exercise, an attractive power, or to present itself as something great, worthy, and impressive to the mind, so as to induce persons rising into life to feel that they have a reason for committing themselves to this, for adopting it, for being proud of it as their only inheritance. We are excessively weakened

in the Presbyterian Church, in all the branches of it, by the present position of affairs. We in our Church believe that we have much in the position which has been allotted to us by God through the labours and sufferings of those whom we look back to as our fathers, and much that is worthy and much that might commend itself to us as Scotchmen. Other branches, I suppose, on ground special to each of them, cherish feelings of the same kind. But, with reference to the general community and to the rising generation, no one branch of our Scottish Presbyterianism stands in a position so commanding as to represent adequately the claims which Scottish Presbyterianism has on the adherence and the confidence of the sympathetic state of rising minds. And those minds are apt to drift away to other forms of Church life, or at least are exposed to temptation in the direction which might, in happier circumstances, be more adequately counteracted. On such minds, the position of our Church is embarrassed by apparent questions and objections from another point of view, and from other churches just about as powerful, just about as much entitled to claim confidence. In these circumstances, any one who is interested in the future of our Scottish nation and Scottish ecclesiastical life must feel that the increased unity of Presbyterianism and the gathering together of whatever is sound, whatever is truly worth our obtaining in any of the Churches, is a desirable object which ought to be very dear to all of us. In that point of view it is of very great importance to have something to say as to the line along which the result is to be worked and to be expected. The Church which has nothing to say on that subject increasingly weakens its own position and also the general position. If any of us are disposed to think the object would be reached along the line of Establishment and the Established Church, I have nothing to say to them; but if they think it must be reached, if at all, on the other line of the separation between Church and State, then I think it is something which concerns not merely the partisan jealousies of one Church against another, but also the interests of our common Presbyterianism, that we should say that this is an object which we believe to be attainable, and that we do not believe it is attainable in any line of things but one. (Applause.)

Now, I feel that in the circumstances in which we are placed, I cannot proceed with the discussion on this point, and I shall therefore pass from that general question. I wish to say some words upon the portion of my motion to which I have not yet referred. It is that which concerns the Teinds Bill. I have never been disposed to exaggerate the intrinsic importance of this matter. It is known to some members of this house that I have incurred some responsibility and some disapprobation by our doing less than justice to the anxieties of some of those who were entitled to be heard on this subject. But I ought to say that I do not doubt this bill ought to be opposed, especially from our point of view. I took the milder view, because I have regarded the bill as a blunder, which would be quietly let drop. But, as the case stands, it is necessary we should consider how this matter stands, and what view we ought to be prepared to take upon it. (Applause.) Now, in regard to this particular bill, the legal objection brought is on its legal merits by persons whose opinion is entitled to great respect; but in regard to that, while the Assembly may have that opinion, I ask it to view the matter from another point. The view on which we should proceed is very simple and plain, in the line of previous resolutions in Church and State. I hold that the teinds are in a wrongous possession, and that the Established Church is not entitled to them; and the question of title to them has already come up. (Applause.) In any legislation that proceeds on the existing possession, even if it does not propose to do very much to reinforce that possession or add strength to it—legislation on the existing state of possession on the basis I regard as objectionable—objectionable to us who have raised the question, and one which has gone so far as to be recognised as a question before the community, and waiting for its final settlement. I object to legislation so far as it recognises the existing tenure, and treats the question about existing tenure being altered as not existent, and does not recognise the position in which it is placed in reference to the community. This position of the community is not brought into its proper light in this bill, which seems to treat the question already before the country as not pressing. It seems to me, as being true to our position, we should object to all that, and object to it all the more because the tendency of the measure, of course, is to facilitate process for augmentation of stipends in the Established Church. (Applause.)

Some question has been raised as to whether that was the aim of the bill. I have no doubt that one great object of the bill is to simplify legal processes, but unquestionably there would be no occasion for the processes at all except in connection with augmentations. (Applause.) Augmentations have very liberally gone on during the last thirty or forty years, and it does not appear to me we should consider this is a matter that the Government in present circumstances should take up, or spend time upon it; least of all, to do it on the principle of recognising the legitimacy of the existing possession. (Applause.) It might be said, and truly said, the Government do not mean that. I know they do not mean that; but I believe, as I have said, that it is to a large extent what I might venture to criticise as simply a mistake, but it is a mistake which ought to be opposed. (Applause.) It is a mistake which, if allowed to go forward, may no doubt influence the public mind, and which will influence the mind especially of those which will strengthen the tendency of those, certain sections—not very numerous, but sometimes insinuating, which are sometimes mischievous—those who are willing to profess Disestablishment, but men who trifle with the question and put it off as long as they can. (Hear, hear.) Our position, then, is to oppose this bill and stand up for the main question and the only question. (Applause.) It is only as aggravating the main view that I have referred to the facilities found in the bill for augmentation. We are not disposed to raise the question about augmentation, or any question which is subordinate to this common question. We are all willing that the question of teinds should stand until we succeed in having the common question of justice disposed of in the future of Scotland in connection with its ecclesiastical position.

The only thing I wish further to refer to is the motion which Mr. M'Micking has placed on the table of the house. In regard to that I willingly acknowledge that Mr. M'Micking has given so much intelligent attention to this subject that everything he recommends is entitled to the consideration of the house—(applause)—and I acknowledge there is a great deal to be said for the ideas which he presses in this motion. On the other hand, it appears to me it is a mistake to propose this motion at present in connection with the practical position in which we are placed in reference to this bill. If the Free Assembly were to adopt it the answer would just be—and I say so without discussing it or expressing an opinion on the subject—were the Free Assembly to adopt such a detailed motion as this, the answer would be, You propose this as an alternative to the Teinds Bill, and one which cannot be taken just now; and just because it cannot be taken just now, we reject your alternative and proceed with our own bill. (Hear, hear.) What we are called upon to proceed with just now with reference to the Teinds Bill is the opinion to leave this until you are prepared to take up not such matters, but the common and ruling question. (Applause.) I have no doubt the time will come when you must consider more in detail the precise way in which we propose to utilise the patrimony of the Scottish Church, and the way in which it should be applied to the best interests of the country, and I have no doubt that education, as expressed in our last year's resolution, is the object which has a large claim in connection with this matter. (Applause.) But I feel, and I am not disposed to regard it as our present duty, to go into these details. And I feel, Moderator, that the proposal to do so would rather seem to lead us into committing ourselves prematurely. I know how forcibly Mr. M'Micking will be disposed to say you must offer an inducement,—you must present to the people a prospect, in connection with these pecuniary matters which would induce them to disturb the existing *status quo*, and make them feel they must have something for it. (Hear, hear.) I do not despise the legitimate use of this inducement, but I do not regard this as the main consideration which will effectually move the people on this subject. I believe the question is at present before the people, and will grow in importance—(applause)—and I do feel and submit to the Assembly that the course proposed in my motion is that which is most consistent with the position and the immediate duty of this Church. (Applause.) With these remarks I submit my motion. (Applause.)

Mr. CHARLES COWAN (elder), Westerlea, seconded the motion.

Mr. WALTER WOOD, Elie, moved the motion which stood in the name of Mr. M'Micking, viz.:—"That the existing relations between the Government of this country and the section of the Presbyterian Church which is established in Scotland, should at once cease. That national and other public property, now used by the exist-

ing Church Establishment, should vest in the School Board of each parish, when the present incumbency lapses, to take so far the place of school rates, and be administered and applied for the benefit of the whole community, in accordance with the Education (Scotland) Act, 1872. That unvalued and unexhausted teinds in each parish be at once similarly vested and applied, and that power be given to School Boards to make compromises with those who hold unexhausted teinds in trust for the community, till they are needed. All compromises to be sanctioned by the Court of Teinds. That the Established Church should be placed on a footing of religious equality with all other Churches in Scotland, free to add congregations to her Presbyteries, with seats for ministers and elders in her courts, without asking sanction from the Court of Teinds, and free to frame her own regulations for the admission of members, the election of ministers, and other spiritual concerns, irrespective of the Church Patronage (Scotland) Act, 1874. So much of said Act as provides for compensation to private patrons to continue in force so long as needed, the compensation to be paid by the School Board which succeeds to the benefice. That this General Assembly petition both Houses of Parliament accordingly, and that the petition to the House of Lords be sent to the Earl of Minto, and that to the House of Commons to the Lord Advocate for presentation." Mr. Wood said—In speaking of the charges made against those who advocate Disestablishment, I hold myself precisely in the same position that I held at the time of the Disruption. I have not stirred one hair's breadth from the position I took up then, and which was then advocated by the leading men who left the Establishment and joined the Free Church. I held then and I hold now the principle of the lawfulness of an alliance between Church and State, and so far as any alteration of the *status* of the Established Church is concerned, I feel that no proposed security would enable me to enter into any alliance with the State, because none could be devised more definite than that one which was overturned by the courts of law as at the time of the Disruption. I hold now the position that was held then; that there is no hope whatever of an alliance between Church and State being formed on a basis which we can approve of. Listening to the statement which has just been made by Principal Rainy, I felt that during the whole of his argument he was supporting the motion I am now putting before the house. (Applause.) I cannot attempt to vie with him in the force with which he put the argument, but I do contend that everything he said, until he came to take up the points of the motion given notice of by Mr. M'Micking, was entirely in favour of such a motion as I have the honour of proposing to the house. (Applause.)

It is undoubtedly true that the House of Commons is occupied with very important business concerning Ireland, but yet there stands on the table of the House a bill which has passed its second reading for the regulation of teinds in Scotland. Therefore the matter is plainly one which is likely to be brought before Parliament, and one likely to be brought before Parliament, in all probability, before the present session terminates, for a settlement of one kind or another. What we ought to contend for is, that these teinds are the patrimony of the people of Scotland. It is not a question between one Church and another, but between the people of Scotland and those who usurped the teinds which were intended for the promotion of education and religion in the land. The question now is, Shall we not do something in order to recover for the people of Scotland that which they ought to have enjoyed before, and should enjoy now? The bill before Parliament intends to make the matter of augmentation more simple than it is, but I take the ground there should be no augmentation at all—(applause)—and I take the ground that the monies out of which such augmentations are granted belong to the people, and ought to be used for the benefit of the people, religiously and morally. (Applause.) It is desirable the people of Scotland should understand the great benefit which they would derive from the question being taken up, and taken up in such a way as this motion proposes. That is the motion that I make. I confess I think that it is time that we took a step somewhat in advance. To be sure we have little time at this Assembly to devote to the matter; but still, as the matter has been brought before Parliament, I think that we are bound to let it be known throughout the country, and to Parliament itself, what is the general view which we take of the right settlement of the question, and that view is that the teinds be withdrawn altogether from the lapse of the death of the present ministers of the Established Church, and employed for the

benefit of the people of Scotland in reducing the school rates which are at present levied. (Applause.)

Mr. M'MICKING (elder), Helensburgh—It is a very serious responsibility for one in this house to oppose a motion made by Principal Rainy, in whom many of us place very great confidence, but there are higher considerations. The motion which Principal Rainy has submitted to the house is a negative and timid motion. It says the teinds do not belong to a certain party, but it does not go the length of saying to whom they belong. It is a halting motion. We would have liked something a good deal more bold and distinct. The gospel ministers in Scotland have not been in the habit of shrinking from stating boldly their convictions on this matter; they have not been in the habit of refusing to stand by the people of Scotland for the attainment of civil and religious liberty and their just rights. At the Reformation, the gospel ministers and people stood well together, and the Disruptionists stood well together, and I hope they will stand well together to help each other. The large membership of this Free Church does not consist of the rich and the great of the land. It consists, to a very large extent, of the humble and the poor, who are not very able, many of them, to put forth very much strength in helping themselves. They have a fair claim upon the ministers of this Church to support them in getting possession of everything that they are rightly entitled to. Sometimes we hear it said, when we propose to deal with secularities, teinds, and so forth—Oh, it's sacrilege, robbery, and so forth. I regret that an expression dropped from Principal Rainy this morning, which seems to give an implied sanction to that. He spoke of that property as the patrimony of the Church. It is no such thing; it belongs to the people, and the people ask this Church to help them to regain possession of what really is their own.

At the Reformation, when the Popish Church was disestablished and disendowed, the Reformed Church did not step into the shoes of the old Romish Church in the matter of property, but many people alleged that it did. Every one of us knows it did not. All know there was a scramble for the property, but none of it at that time came to the Church. It went in very different directions. In 1560, when the first Assembly of the Church that we profess and rightly claim to be successors to met in the Magdalen Church in the Cowgate—they met to consult upon those things which are to forward God's glory and the work of His Kirk in this realm—that Reformed Church was not sustained by what was ecclesiastical property. It was sustained by the freewill offerings of the people; and the Town Council of Edinburgh of that day thought that they were doing God's service in trying to convert the freewill offerings of the people into an odious tax upon the community; and that was the beginning of the annuity-tax in Edinburgh. The Reformed Church depended on the freewill offerings of the people for seven years till 1567, when there was an alliance between that Church and the State. The Reformed Church did not become a State Church. She allied herself with the State on terms of thorough independence, quite as much so as when our civil government, our rulers, make a treaty with any other Power which is independent. In consideration of that alliance she got certain properties, not much. It was, however, difficult then, as it is now, to get it out of the hands of those who had wrongous possession. That alliance lasted not very long—thirty-nine years. In 1606 Prelacy was set up as the State Church in Scotland. The teinds and everything else were given to the prelatic Church. That did not last very long either—thirty-two years. The Glasgow General Assembly of 1638 reformed the Church, and the Presbyterian Church again got the teinds, but did not keep them again very long, only twenty-four years. In 1662, Prelacy became again the State Church under Charles II., and we all know what happened then, and continued till the Revolution of 1690. Our contention is that the property which was bandied about from the Reformation to the Revolution Settlement between Prelacy and Presbyterianism is not the Church's patrimony, and never was. It was made national at the Reformation; it was treated as national property, given from time to time by the State to the body whom it chose to favour, and is national still, and is in no sense the patrimony of the Church. In point of fact, at the Reformation it was the contention that it should be applied in part to education, in part to sustain the gospel, and in part for the poor. Well, we are quite prepared to allow the present State Church in Scotland to retain everything she got since the Revolution Settlement, but what became national property before that she has no right

may keep everything, whether well got or ill got, all funds got since then, urches built during the Ten Years' Conflict, and which some Free Church- very loth to part with, but which were taken from them by law. She ep all their endowments, and he was glad to see she had got a large f endowments from the freewill offerings of her people.

thankful to say that since their Assembly had opened eleven congregations provided with suitable endowments by her people, that she has upwards of regations of that kind, which did not depend in the least upon State pro- l were a model and an example to the other congregations of the Church. ry good beginning for our Disestablishment and Disendowment movement. .) The poor do not need any share of these teinds now. They are pro- by statutory provision, which a great many of us hold not to be beneficial ievous. (Hear, hear.) They have no right to get any part of these teinds. education very much needs them. The ministers of this Church don't m; the only party who have a claim upon this property are the people of to be administered in a way to benefit the whole community. The last usiness before this Assembly on Saturday was a petition from a poor High- regation of Kilmuir Easter, which the Assembly could not grant. I see Blue-Book of the Scottish Educational Department that that poor congre- Kilmuir Easter paid £68, 10s. in school fees, which was quite right and d paid £276 more for school rates, and that was all wrong, for it is quite ry. They have property belonging to them which they cannot get pos- at Kilmuir Easter, and I ask this Assembly to help it. (Applause.) When ossession of their own £295 of property they won't need to pay a penny, hey have now a tax of 10d. a pound, and so be in a better position in every do more than they do now to maintain gospel ordinances, to spread the contribute to the Sustentation Fund, and supplement the stipend of their The motion would help them and other congregations in Ross-shire and t the Highlands to get possession of their property. I say to Ross-shire in this Assembly, and Ross-shire elders, to look at the question in that d to think whether they are giving their people fair play in not doing what in helping them to get possession of this property, which will benefit them hole community. The resolution proposes immediate Disestablishment, ans, of course, on the passing of the Act—which may be some time before although we ask for it now, and which would complete the independence urch which is now Established, and which we all know she has not got. I every parish will be entitled to keep the teinds raised in that parish, and of it would be this, that every year a considerable number of the parishes urch would become free from the burden of school-rates, as the teinds in s, especially in country districts, would quite suffice to pay all that is r school-rates. That is not a small matter to the poor people of our congregations, who pay school-rates to the extent of £377,554 a year. principle implied in this resolution is this, that there is no expense of ical Commissioners, not a single paid official required for working this ishment and Disendowment Act. They had already a capital organisation 2 school boards throughout the country, quite ready to deal with the matter own localities. Again, the Government will not require to consider the compensation, for the motion allows every one to die in his nest, the teinds ing into the hands of the school boards. There is no fear of their doing tice, as they are directly responsible to the ratepayers every three years.

DAM objected to the continuation of the discussion of the constitution of rds, as it was hardly the point before the house.

[MICKING thought it did. He had proposed to speak on the question of He thought if the Teinds Bill would enact that the unexhausted teinds given over to the school boards the bill would be transformed from a bad bill. (Hear, hear.)

ENRY MONCREIFF—It seems to me a new thing that the abolition of ard rates should be brought forward as a direct argument by this last r going in for Disestablishment. The people should make up their minds, ing in for Disestablishment, what is to be done with the endowments. I d that quite well. I don't say I agree with it, for I think there are other

objections which might be raised; but the first question is—Is it right or expedient of this Church to take action on the Disestablishment question? Now, Moderator, Dr. Rainy and others look forward to what they think a very beneficial consummation that is to arise when this question has been brought before Parliament, and Parliament has seen meet to take action about it. I like to look not merely at a consummation which possibly is likely to be far off, but also what the effect of our taking action just now is to be upon the interests of this Church. My view is, it is not good for this Church that we should be in the position of taking such action at present. No doubt, I have on former occasions spoken of some considerations that may show that even if the consummation was reached there might, in existing circumstances, be difficulties about realising either what Dr. Rainy or others anticipate—that there might be a danger, as long as the Church of England continues, of Episcopacy taking a larger hold in Scotland. Some considerations of that kind come in as matters of expediency, and our excellent friend (Dr. Thomson, of Paisley), spoke in last Assembly of my bringing forward considerations which he considered chimerical. Now, I think the things I have spoken of were not spoken of so much as actual dangers as in the way of an argument on principle. It was in my mind you might calculate the consequences of the action you are proposing to take in this matter just now, in a movement in which are combined parties who do not desire that the Government of this country, that the Legislature of this country, should take any ground whatever on the question of religious principle. You desire to take action in a movement along with these parties, and my view is this, that your taking action along with them simply gives strength to their movement, and that you will find that you will not be able to do anything, when once the thing comes to consummation, in the way of maintaining the testimony of this Church. That is my belief, that is my contention, and, therefore, I am against taking action in the existing circumstances. I see no reasonable probability of being able to bring to bear upon the Legislature those considerations rightfully belonging to the Free Church of Scotland, and which would satisfy the views of this Church as to the injustice of existing arrangements in connection with our claim. At the same time, looking to what in the circumstances ought to be the best line for the Legislature to adopt in such a state of things, I might be willing to go along with a proper application on the part of this Church in accordance with its own principles in that direction; but while there is a great deal in Dr. Rainy's motion with which I heartily concur, I can't see my way to make myself responsible for the action taken in common with movements made by other parties, and where, I believe, the ideas of those other parties will in all probability prevail in the Legislature. In these circumstances I feel myself in the same position as last year, and simply move—"That the General Assembly see no occasion, in present circumstances, for taking action on the question of Disestablishment."

Dr. BEGG, in seconding the motion, said—In addition to the objection which I have always had to the abstract theory of Disestablishment, I think to oppose this Teinds Bill for the purpose of forcing on Disestablishment is extremely objectionable. For my part I do not see any reasonable objection to the Teinds Bill. The object of the bill is to get information in regard to the teinds as they exist, and I think there is no real objection to this. I think the whole community of Scotland have an interest in getting this information, and for my part I do not see any ground on which to oppose it, and least of all do I think we ought to oppose it for some separate and ulterior object. So far from opposing the Teinds Bill, I would carry the information to be obtained in connection with it a great deal further. I should like to have an account of the Church lands of Scotland—(applause)—as they existed at the time of the Reformation, and as they exist now. This also may ultimately be of great use. Mr. M'Micking has referred to an allegation to the effect that these teinds were not the property of the Church. I differ from him, though I do not mean here to argue the question, but I think not only the teinds but the Church lands belong to the Church, and that if this matter is to be carried out properly that question will be raised. You can, in the Register Office of this city, get a complete account of the lands belonging to the Romish Church at the Reformation, and of the destination of these lands by the secret council in the time of James VI. It seems that those who have that land at present have no necessary right to the possession of them any more than of the vacant teinds, if the whole arrangements

of the Reformation are to be subverted by Disestablishment, and least of all, if they have turned Papists themselves, having got land on the ground that they were Protestants, and now turning Papists, I think their claim to the land is gone. (Applause.) And, at all events, it seems to me that it would be well to get full information upon the subject pending the questions which may ultimately be raised. Then I for one think that, instead of opposing the Teinds Bill, we ought to urge that the landlords of Scotland should build and repair all the churches and manses, and that we, the people of Scotland, should be relieved of all those pecuniary responsibilities. How did the present vexatious state of things come about? It came about not by any express Act of Parliament, but by an erroneous application of the Valuation Act—that Valuation Act interpreted by judges, but containing no clause to the effect that the old heritors were to be exempted from their duty. That Act interpreted simply has laid a burden upon the feuars, embracing multitudes of the people of Scotland, which they are not entitled to bear, and I regret to see that in the report on the subject of Church-rates, which will come up by and by, a proposal is made to abandon the demands which we have been making to have that matter set right in the interest also of Disestablishment. I believe the present government, and I do not profess to be particularly enamoured of them—(laughter)—I believe they have intimated their willingness to introduce this important reform in connection with this Teinds Bill, and I think it would be a matter of great importance to accept of this result. We are not to keep evils agoing simply that good may come. I should like to see that evil removed from Scotland, for I believe it was introduced into Scotland erroneously. In short, instead of opposing one mode of law reform—for that is all this Teinds Bill proposes—I would reform the whole legal system of Scotland, which I think is very much in want of it. (Applause.) It is the old feudal system which has been productive of the greatest mischief, and I would hail every step in the direction of a thorough reform of it.

Now, in regard to Disestablishment, I agree entirely with Sir Henry Moncreiff. I think that we, as a Free Church, are pledged to a principle which is opposed to Disestablishment, and I think that if Disestablishment comes we have no firm ground for believing that it will work in the direction indicated by some of our friends. I read with interest the lectures of Bishop Wordsworth, and I must say that these lectures had a very admirable tone in them, although in consistency he frankly advocated the restoration of Prelacy in Scotland; and surely men are entitled to say, if the Presbyterians have found out that they should no longer be established, that may be a very good reason why the place should be declared vacant, and the other candidate, viz., the prelatical candidate—(laughter)—should assert his right, and, if possible, secure that right. I believe that is the way it will work. We look here upon our little country of Scotland, and we forget there is an overwhelming body of men in the British Parliament against us, and I believe that they are just as anxious to have Prelacy re-established on this side of the Border as their ancestors were. And, then, what are you seeing on the other side? Why, you see on the other side the Established Church, or a large number of them, moving directly towards Prelacy. When we speak of Disestablishment, what does it mean? It means the setting aside of the Revolution Settlement, both in regard to the doctrine and worship and government of the Church. I do not intend to enter into this, for I have respect for many in the Established Church, but I see that the question of doctrine is being trifled with—(hear, hear)—and I rejoice that in this house we are dealing firmly with it, whilst I think they are trifling with it, and conniving at monstrous evils. But in regard to the question of worship, what do we find? We all know what the worship established at the Revolution Settlement was. And is that the worship which universally prevails at the present moment in the Established Church? They had no organs and liturgies, and none of those adjuncts which are being added to the worship of the Established Church. By tolerating this, the ministers of the Established Church are not openly violating their ordination engagements, but are disestablishing themselves. They are forfeiting all legal and moral right to their manses, glebes, and stipends. And, then, what of the right which is given to congregations in that Church to choose their worship? I hold that is Independency, and not Presbyterianism. It seems to me, therefore, that the most active disestablishers in Scotland are just the men who are doing nothing to meet the difficulties that were raised in 1843, but are going on immensely to augment

them, and who are moving in a direction as some of them may very clearly indicate by their appreciation of the book of the late Dr. Robert Lee, moving in the direction of having Prelacy set up in this country, and I believe there are not a few who are quite prepared, as prepared as even Archbishop Sharp was, to act openly in that direction if a fair opportunity occurred. (Applause.) I do not therefore feel it to necessary to enter at large upon this question. I agree with Sir Henry Moncreiff's motion entirely. I do not think it is the duty or the interest of this Assembly to enter upon the subject, but if I were to enter upon the subject, these and similar views are those which I would venture to submit to this Assembly.

Mr. JAMES BALFOUR, W.S., said—I shall be in a difficulty when we come to the vote, for though there are three motions already before the house, I am not prepared to support either, and I think it would be hardly necessary for me to submit a fourth. I agree generally with the motion of Dr. Rainy, in so far as regards what is said upon Disestablishment. I have never made myself prominent in the discussion of this question, although, many years ago, I took a public position in reference to it from which I have never returned; but I do not propose Disestablishment from any antipathy to members of the Established Church, with many of whom I am in the habit of meeting in evangelistic work, and with the spiritually-minded of them I have always comfort in co-operation. But I won't belong to the Established Church. I left it for reasons which I thought justified so strong a step. It was because of the position in which the Established Church was, that was, in my opinion, a sin against the Great Head of the Church. That they have never changed, and I think it only consistent that every member of our own Church should oppose the present Erastian Church as the National Church of Scotland. I do not object to the principle of Establishment, but I do object to Scotland having for her National Church a Church which is Erastian—professedly Erastian—and which is in this position, as I think, of sin against the Great Head of the Church. I shall never hesitate, whenever a suitable opportunity occurs, to state my views on that question. I have no hesitation in saying that the present Church of Scotland ought to be disestablished, and I say so more freely, because I do not think that there would be less harm accruing to the spiritual welfare of the country if that Disestablishment were to take place to-morrow. (Applause.) I think that the surroundings, likewise, are such that the religious life of Scotland would be fostered quite as carefully with that Church disestablished as it is now under such an Establishment. But the point I object to in Dr. Rainy's motion is the reference it makes to the Teinds Bill, now before Parliament. I must say I regret that this has been brought in somewhat needlessly into a motion on the question of Disestablishment, because really it does not touch the question. It has not the slightest reference to Disestablishment. It rather promotes it than hinders it, and I cannot help thinking the far worthier and more dignified course of this Church would have been to have had no reference to this bill at all. (Hear, hear.) It is not one in which we are interested as a Church, and we just put ourselves in an attitude regarding it, that it is very easy to misunderstand. Mr. Balfour proceeded in detail to go over the provisions of the bill, holding that the bill did not facilitate augmentations, rather that it only enabled heritors to ascertain in what proportion relatively to each other they had to pay augmentation when granted. Surely, he said, there was no call for the Free Church to interfere, and say that the heritors shall go on fighting. This question, he continued, does not touch the question of Disestablishment, except in this way, that it facilitates it. If the question of Disestablishment were to come up for immediate settlement, it would be a great advantage for the country to know where the teinds are, what the teinds amount to, and who the teinds belong to; and that will be ascertained if this Act is passed. And why this Church should be anxious to have Disestablishment, and object to a preliminary investigation of that sort, I am at a loss to know. These being my views in reference to the Teinds Bill, I am sorry I cannot support the motion of Dr. Rainy.

Dr. ADAM—I trust that the Assembly will not lose sight of the great general subject in this Teinds Bill question. In regard to that general subject of Disestablishment, I should like to take some notice of the arguments adduced by Sir Henry Moncreiff and Dr. Begg against any movement in the direction of Disestablishment. It was first of all urged by both, and with some force, that if Disestablishment were to take place, Episcopacy would gain ground in consequence. Well, Moderator, I am

not able to say whether that apprehension is well founded or not, but my opinion is, that Episcopacy could scarcely have greater advantages than it has in connection with the state of matters which now prevails. It is because of our dissensions, and the things which arise out of these dissensions, that Episcopacy has the opportunity of making progress in the midst of our Scottish people; and I am quite willing to run the risk, believing that the risk will not be worse than the actual danger which exists among us at this moment. But what Sir Henry and Dr. Begg are chiefly concerned about is the loss of a national testimony to religious truth. What kind of testimony have we at the present day in connection with Establishments? (Applause.) You must look at the matter in the light of their constitution and condition. Need I remind you of the ritualism and rationalism which prevail in the English Church? (Hear, hear.) And keeping to Scotland, is the state of things materially better? We know too well the unsound basis and the lax practice of the Establishment. Is the faith maintained there in a manner satisfactory to our friends on the opposite side in this discussion? Why, it appears to me, that the most real and effective testimony to religious truth is to cling in the way of protesting against the maintenance of what involves such dishonour to God and His Word. I am not going to speak about the state of matters in the Scottish Establishment, but I am clearly of opinion that Dr. Begg and his supporters would get a better testimony by the renewal of it than they do by upholding it as at present constituted. Sir Henry specially objects to this movement because of the parties with whom we are associated in conducting it. I think that the right course to follow is to determine—is the end we are seeking to attain a righteous one—is the object in view a thoroughly good one? If it be so, why turn away from it, because some persons going along with us hold principles of which we do not entirely approve? Is that a wise line of procedure? But Sir Henry Moncreiff was not unwilling to be associated with those parties in another relation, and for the accomplishment of an object which was thought to be desirable—the union of the United Presbyterians with the Free Church. And I cannot see that, because we happen to differ as to the abstract power of the civil magistrate, we should refuse to go hand in hand with our brethren in a movement of this description.

Sir HENRY MONCREIFF—I did not allude to the United Presbyterian Church.

Dr. ADAM—If Sir Henry did not allude to that Church, he very greatly strengthens my argument. There can be no doubt that the two powerful parties working for Disestablishment are the United Presbyterian Church and our own, and any other parties outside of these bodies are comparatively small—they occupy no influential position in regard to the question.

Sir HENRY MONCREIFF—In Scotland.

Dr. ADAM—In Scotland, exactly; we are speaking of Scotland in particular at present. Undoubtedly we are mainly concerned with Scotland just now, and I hold, if you exclude the United Presbyterian Church, there is nothing about the bodies that may be mixed up with this movement among us which should lead us to turn away from its prosecution, if only it be a right movement in itself. (Applause.) With regard to the motion of my friend Mr. M'Micking, I will unite with Dr. Rainy in saying that Mr. M'Micking is entitled to great credit for the interest he takes in this subject—(applause)—and for the services he has rendered to the Church in this and other respects. But I would deprecate very much the adoption of his motion. Why, it is just a detailed scheme of Disestablishment; and the principle of the scheme is, that the endowments should be taken from the Established Church, and applied in the way of meeting the expense of education, of being a substitute for the present school rates. I am not here to say whether that would be a right course to follow or not, but I refuse to be committed at this stage as to what may be the proper application of the funds which will be set free in the event of Disestablishment; and my chief objection to the proposal is, that I do not wish to go forward in this movement under the influence of any mercenary or worldly calculations. I think that there are great principles here involved, righteous, religious principles, and I do not choose to advocate the cause in the way of trying to hold out inducements to the people—pecuniary inducements—to go in for Disestablishment. I think that is bringing the subject down to a somewhat low level, and I would plead that no decision as to the proper application of the funds should be come to at present. Why, as I believe, we

are weakening our hands and hindering the movement in so far as we get into discussion among ourselves as to the best way of turning to account the endowments which will be available in the event of Disestablishment. Our interest is to press forward, and when we come nearer—I hope we are not very far distant from the consummation—(applause)—it will then be comparatively easy to settle these questions of detail as to the mode of effecting Disestablishment, and utilising the funds that will then be released. With regard to the Teinds Bill, I am not quite sure but that it might have been better to have dealt with it separately, and so far disentangled it from the wider, greater subject of Disestablishment, leaving it to stand by itself. My feeling is that we are rather bringing down, at least running some risk of bringing down, the general question by connecting it with one which, while no doubt important in its own place, is certainly of a far inferior description. I think, however, that the Assembly should be quite decided in regard to this Teinds Bill. I hope that whether it be put alongside a resolution as to Disestablishment, or treated in any separate independent way, the verdict of the Assembly will be clear and strong as to the measure. It may, perhaps, be found possible to extricate some of our friends from the difficulties in which they profess to find themselves placed by the binding up of the two together. I repeat it may be practicable to open up a way of escape from the entanglement, that is to say, should the need and the desire be felt by any considerable number of members. I do not decide whether it is expedient or not; I merely throw out the suggestion for the consideration of Dr. Rainy, whose motion is under discussion. Whatever our friends the lawyers may say on the subject, we should be unhesitating in our opposition to the Teinds Bill. It is all very well to talk about it as simply designed to facilitate legal processes. Why, sir, it was a suspicious circumstance—it ought to have been felt by our Liberal friends as a suspicious circumstance—that this bill was first suggested and is mainly supported by certain parties. The present Government did not owe so much to the landed proprietors of Scotland, it did not owe so much to the Established Church ministers of Scotland—(applause)—that any measure specially under their patronage, and for the accomplishment of their ends, should have been the first to be taken up, so far as this part of the kingdom is concerned, by a Liberal Government. (Applause.) I think it is fitted to awaken suspicion, and I trust that the Government will yet have the wisdom and the courage to throw overboard this unhappy bill, which assuredly does not commend itself to any considerable section of the party on whose support the present Ministry must depend. (Applause.) Mr. Balfour may tell us what it is intended or not intended to do. There can be no question that it is planned and meant to benefit the landed proprietors, and to benefit the parish ministers in the way of giving them facilities for obtaining augmentations. It is an unpleasant thing that we should have before us a measure which proceeds on the basis of Establishment as a thing to be maintained—(hear, hear)—and is to have better provision made for the upholding and increase of the stipends of its ministers at the very time when the question of Disestablishment has been raised, at the very time when Government knows well that the subject has taken firm and deep hold of the people of Scotland. I say that of itself is an ominous circumstance, and I hold that we are thus warranted in making a decided stand against this particular bill. But I adhere to the view that it is highly desirable not to lose any material support, so far as the main part of the motion is concerned, by reason of the doubts and difficulties, legal or otherwise, with reference to this subordinate measure. In any case, I hope the testimony of the Church will be not less decisive than it has been in the past on the subject of Disestablishment. Allow me to read a sentence or two which very much struck me, from a volume of travels by H. Hussey Vivian, M.P. Along with Mr. Childers, he made a tour in 1877 over the length and breadth of America, and when you consider his ecclesiastical position, his predilections and prepossessions, I say any testimony from him which goes in the direction of the measure we are now advocating is of great value. It is at least thoroughly impartial. He thus writes: "There is no Established Church of course, nor could I see or hear that its absence was felt. There appeared to be ample accommodation for religious worship everywhere, not alone in the great cities, but in the country villages, in which, as we passed along, I always saw one or more churches. The buildings were substantial, and frequently costly. The outward adornment of churches appeared to be the aim of all denomi-

nations alike—I suspect that denominationalism is not half so strong a sentiment as it is with us." (Applause.) I think, sir, that testimony is valuable, and may well shake out of their fears some of the friends who have hitherto been opposed to us in this subject. (Loud applause.)

Mr. M'EWAN, Edinburgh, said he thought the time was near when there should not be two sides of the house on this question. He expected along with others that the Established Church would have come to acknowledge that the Free Church held principles of vital consequence at the Disruption, and made sacrifices then of great moment; but, so far as the signs of the times could be read, the Established Church, instead of acknowledging that her position then was wrong, and that the Free Church was injured, seemed to be going the other way. (Applause.) The facts of history seemed now to be perverted, and the old saying about the Free Church being martyrs by mistake very much homologated. (Hear, hear.) That did not tend to draw people nearer to the Established Church. (Applause.) They also hoped not only in regard to the question of spiritual independence, but in regard to the question of doctrine, that a different result would have been seen by a Church having such a Confession of Faith, and with securities connected with it that they believed were not in connection with the disestablished churches. But now it would seem that even with these securities there is a movement in an opposite direction—a movement of looseness in regard to the questions of doctrine and discipline. In fact, so far as one could judge, it seemed tending towards a broad church, such as the Church of England, a Church containing all kinds of opinions, not upon subsidiary or unimportant questions, but on vital questions on which the life of a Church depended. He agreed with Dr. Begg that there were symptoms clearly shown of a tendency to Ritualism, which was advocated by the ablest and most thoroughly evangelical men in the Establishment. When he saw men such as the well-known minister of the West Kirk indicate his opinion in regard to the Liturgy, he had to confess that if this state of things went on much longer they would have the Established Church much more ready to pass over to a prelatical church government than the Free Church was aware of. (Applause.) For these and other reasons they ought to band together on this question. The testimony at present raised by the Established Church for the headship of Christ over the nations and over the Church was not of much value in the face of these things. (Applause.) That led him to state why he must vote for Sir Henry Moncreiff's motion. The motions on the other side did not place on the front of it our well-known principles as to Christ's Headship over the nations as well as over the Church. This he regarded as a grave omission, and must be supplied ere he could support it. He held it was one thing to say that the testimony of that Church was of no value in its present condition, and quite another thing to raise the question as to what should be their testimony, and what should be the position they ought to occupy in regard to that question. The question of what a government or another Church was doing were questions by themselves, but they had a question to face,—they had a history, they had principles, and he hoped they would go forward unanimously with a desire for the removal of the Establishment as at present constituted in consistency with these well-known principles. (Applause.)

Several members rose to continue the discussion.

Dr. WILSON asked whether it was possible to continue the discussion? ("Vote.") They had a considerable amount of business, and if they had to take two divisions the day would be well exhausted, and he himself was worn out. ("Vote, vote.")

Dr. THOMSON, Paisley, felt called upon to speak, as his name had been mentioned by Sir Henry. ("Vote.")

The MODERATOR (*pro tem.*), Dr. Elder—I think the feeling of the house is that the discussion should be closed, and the vote taken. Of course, Dr. Rainy has a right to reply. (Hear, hear.)

Principal RAINY did not propose to detain the house with any reply. Sir Henry's statement had already been touched upon by Dr. Adam. In regard to Mr. M'Micking's motion and statement, he thought it very proper that these views should be brought prominently before the community. At the same time he felt he should not be able to vote for his motion as against Sir Henry Moncreiff's motion, for, if carried, it might become the view of the house. He had a great

respect for Mr. Balfour's difficulty, but he was afraid he had not a sufficient ground for calling upon any one to adopt his suggestion to drop out the opposition to the Teinds Bill. (Hear, hear.)

Mr. M'MICKING expressed himself willing to take his motion against Sir Henry's by a show of hands. (Cries of "Withdraw.")

Sir HENRY MONCREIFF had no objection if his seconder was willing.

Dr. BEGG said his feeling was that they should divide in the regular way.

Sir HENRY MONCREIFF—Without consent it can't be done. (Cries of "Vote," "Withdraw.")

Mr. M'MICKING said several people were calling upon him to withdraw, and as Dr. Rainy had threatened to vote for Sir Henry's motion——

Principal RAINY—No; I only say I can't vote for your motion.

Mr. ISDALE, Glasgow, was favourable to Mr. M'Micking's views, but thought it would place them in an awkward position if they had to vote between his motion and that of Dr. Rainy. He advised Mr. M'Micking to withdraw. (Cries of "Withdraw.")

Mr. M'MICKING asked leave, and withdrew his motion.

The house was then divided between Principal Rainy's and Sir Henry Moncreiff's motions, with the following result:—

Principal Rainy's motion	137
Sir Henry Moncreiff's motion	45
Majority	92

The result was received with applause.

Therefore, in terms of that motion, the Assembly approve of the report, and return thanks to the committee, and reappoint them with the former instructions.

The Assembly adhere to the resolutions on this subject of last Assembly, adopted after full discussion.

Further, the General Assembly having had their attention called to the Teinds Bill now before Parliament, resolve that the teinds do not belong by right to the existing Establishment; that they ought to be administered and applied with a view to the good of the community; and that until this question is raised, and while things continue on their present basis, no legislation recognising that basis, and proceeding on it, ought to take place.

The Assembly direct the committee to prepare a petition to the House of Commons, in terms of this finding, authorise the Moderator to sign it when prepared, and transmit it to Mr. Cowan for presentation.

THE SOCIETY FOR THE PROPAGATION OF CHRISTIAN KNOWLEDGE.

Mr. MACPHAIL, Edinburgh, gave in the report on the "S. P. C. K.," on which there were three overtures from the Presbyteries of Orkney, Paisley, and Ayr, calling for the equal distribution and management of the fund as opposed to the administration by Church of Scotland representatives. In submitting the report, Mr. Macphail said—Moderator, information on a subject like that referred to in the report which I have the honour to lay upon the table of the Assembly filters but slowly into the public mind, and I hope, therefore, that the house will kindly excuse me if I begin by explaining shortly the nature of the case with which we have to deal. Here, then, you have a society that was founded primarily and almost exclusively for the special behoof of the inhabitants of the Highlands and Islands. From the deep interest felt in that population by the Christian community of our own and other lands, voluntary contributions were poured into the treasury of the society until it is now possessed of several landed estates and other properties which yield an income of say £6000 a year. The constitution of the society is such that persons of any Protestant denomination who contribute to its funds may be elected members and directors of the society. The Royal Charter by which it was formed into a corporate body does not require that a single director or even a single member of the society shall belong to the Established Church. All it provides is that they shall be of the Christian Reformed Protestant religion. But while the society is admitted to be thus catholic as regards the choice of members and directors, the case is very different

in regard to the persons whom it may employ to do its work. By a decision of the Court of Session in 1846, it was declared that while the society is perfectly free in the choice of any Protestant agents whom it employs for its service abroad, it is quite illegal for it to employ any one to do its work in the Highlands and Islands of Scotland except a member of the Established Church. ("Shame.") Very high authority must be quoted in support of the opinion that this strange decision is bad in law, and is a decision that would not be made now. But whatever the decision may be in law it is manifestly unjust, and the restriction it imposed has to a large extent destroyed the usefulness of the society among the population for whose good it was founded. The injustice and the injuriousness of this restriction are so manifest that the Royal Commission of 1872 unanimously recommended that it should be removed. And in making that unanimous recommendation they stated that they thought it so reasonable that they did not require to support it by any argument. There is a consideration to which the Royal Commissioners did not need to advert which the Assembly ought to have in view. While the decision of the Court of Session professedly dealt only with the agents employed by the society, and required only that these should be members of the Established Church, it has had this farther practical effect. It has rendered it impossible for any persons to take part in the management of the society unless they are prepared to be mere tools of that Church. The natural consequence has been that ever since 1846 the directors of the society as well as its agents have been members of the Establishment. Such is the case to be dealt with. A society with an income of £6000 to £8000 a year from funds contributed by Protestant Christians of various denominations; a society with a constitution so liberal that if its members and directors are only of the Christian Reformed Protestant religion it is not necessary that so much as one of them should belong to the Established Church; but a society that in consequence of a decision of the Court of Session in 1846, declaring that all the agents whom it employs in Scotland must belong to that Church, has ever since then been managed exclusively by members of the Establishment, it being impossible for Christian men of other denominations to act as directors of the society under the new interpretations put upon its constitution.

Now, what do we want? It is important that our claim should not be misunderstood. Well, first of all, we do not claim this society for the Free Church. We have no desire to prevent any persons belonging to the Established Church, or to any other Protestant denomination, from being members or directors of the society, or from being employed in its service either at home or abroad. We have no desire to prevent the Established Church from having any legitimate influence in connection with the society to which it is entitled on the ground of its liberality to the funds or of its interest in the Highlands. But we claim the benefits of the society for the population for whose behoof it was founded. And in order to this we demand two things. We demand, first, that the restriction imposed upon the society in the choice of its agents shall be removed, so that the society shall be free to employ as its agents any persons who are qualified to instruct the people in the Christian Reformed Protestant religion, although they do not belong to the Established Church. And we demand, secondly, that the management of the society shall be no longer exclusively in the hands of Churchmen, but that the board of directors shall include members of other Protestant denominations—men who will, in good faith, give effect to the liberty which we claim for the society in the choice of its agents. (Applause.) Sir, that is what we want. That is no irreligious or sectarian or fanatical demand. And I appeal to this house, I appeal even to the present directors of the society, and I appeal to the country and to the Government of the country, whether that claim of ours be not just, whether it be not reasonable, whether it be not moderate, whether it be not in entire accordance with the fair interpretation of the constitution of the society, as that is set forth in the royal letters patent by which the society was incorporated. (Hear, hear.) That being our demand, the question at once arises —How can we get what we want?

Now, in answer to that question, I would like this Church and the country to notice that all that we demand might have been obtained under the Royal Commission of 1878. That Commission was appointed for the very purpose of enabling such bodies as the directors of this society to give effect to the recommendations of the Royal Commission of 1872. And had the directors desired it there would have

been no difficulty whatever in removing through that Commission the restriction as to their choice of agents imposed by the decision of 1846. But the directors showed no such desire. They showed no wish to possess the liberty which they could so easily have obtained. On the contrary, they intimated that it was their intention to devote to the support of missions in connection with the Established Church the funds that were being set free through the discontinuing of so many of their schools owing to the setting up of the national system of education. Thanks to Dr. Elder, Dr. Begg, and others, who are still members of the society, an arrest was laid upon that intention by a formal protest which those gentlemen entered against it. But what was to be done with the funds since they could not be diverted to the support of missions? Among other things a scheme of itinerating schools was devised. That scheme is the first matter referred to in the report laid on your table. Under that scheme the directors offer to enable school boards of parishes in which the rates are more than 6d. in the pound to take advantage of a provision in the Scottish code for educating small groups of children in remote districts where it would be impossible to maintain regular Board schools. The society make it a condition of their grants that they shall have a right to inspect and be satisfied with the religious teaching in the schools. The teachers are to be appointed by the school boards, and it is not said to be a condition of their appointment that they shall belong to the Established Church. Now, a good deal has been said of the liberality of the directors for having made no such condition. But I must frankly confess, from my knowledge of the Highlands, that I would like a somewhat clearer proof of liberality than any I see in this scheme. There are school boards and school boards. And I do not hesitate to say that there could not be a greater delusion than to imagine that the school boards in many parts of the Highlands represent the population of the Highlands in the same sense that the school boards of the Lowlands represent the population of the Lowlands. I only wish that some of my brethren in the Highlands would speak out on this and other subjects.

Sir, I can quite easily conceive of such a scheme as this being wrought by a school board as exclusively in the interests of the Established Church as if it were made a condition of the scheme that no teacher shall be employed under it except in accordance with the decision of the Court of Session. And, on the other hand, if this scheme be more liberal than that decision it must be illegal, for that decision was never modified. And what is the meaning of that decision? Fortunately, we have the clearest evidence of what the directors think it means. And as their understanding of it is based on a special opinion of counsel which they got in regard to it, I shall read their views from the evidence they gave before the Royal Commission of 1872:—"Mr. Parker—I believe there was a question tried in court as to whether you could appoint a Free Church teacher or not? Dr. Nisbet—Yes, it was tried, and settled to the effect that we could not.—Was that question raised in consequence of a desire on the part of the society to appoint such teachers?—No; it was in consequence of the schism in the Church of Scotland in 1843. A majority of the directors of the society at that time belonged to the New Separatists, the Free Church, and they wished that, notwithstanding that a number of the teachers adhered to the newly-formed sect, they should still remain on the scheme of the society. The question was tried in the courts here, and in 1846, three years afterwards, judgment was given to the effect that it was impossible to give grants from our funds to any teacher who did not belong to the Church of Scotland.—Of course, you would be similarly bound with regard to the appointment of itinerant teachers?—Mr. Cook—Yes. We recently obtained an opinion of counsel as to whether it would be possible to give rewards for superior knowledge of religious truths in schools where the teacher was not a member of the Church of Scotland, and we found that that would be beyond our power." In view of these answers, may I not ask, Where is the liberality of which we hear so much? It is not in their power to be liberal. And am I not, therefore, justified in saying that this scheme is either illegal or it is misleading, and that in its present form it would be wise in Free Churchmen to have nothing to do with it. An opportunity was given to the directors of gracefully conceding in a legal manner the reasonable and righteous demand which we make. But they let it slip. They did worse. They positively refused to go before the last Commission when they were asked by Dr. Begg and others to do so. We must, therefore, now look for redress to the Commission to be appointed under the bill at

present before Parliament. Now, in regard to that bill, I think I may venture to say that it has not yet received from many of those who have pronounced an opinion upon it, anything like the searching examination to which it should have been subjected, from its great importance in connection with the future education of Scotland. The attention of your committee has been directed specially to two clauses of the bill, the 9th and the 29th, and grave fears are entertained in regard to the effect of both of them as they at present stand. As is stated in the report, their doubts were first awakened in connection with the 29th section of the bill. Provision is made by that section for enabling the governing body of any educational endowment to submit a special case to the Court of Session for the opinion of the court on the legality of a scheme framed by the Commissioners. Should the court be of opinion that the scheme is contrary to law, the Education Department is expressly prohibited from approving thereof.

Now, it appeared to the committee to be at least possible, and by no means improbable, that the court might consider itself bound to declare any scheme to be contrary to law that would interfere with its own decision in 1846. The committee, therefore, sent Dr. Begg and the convener to London, as a deputation to the Government in regard to this matter. The 9th section of the bill refers to the apportionment of what are called mixed endowments. By mixed endowments are meant endowments of which a part is devoted to education and part is applicable or applied to other charitable purposes. It will be seen at once that the funds of this society should be regarded as a mixed endowment, because part of them is applicable to the support of missions and part to education. Now, the 9th section of the bill provides, first, that the part of the annual income which is applicable to other charitable uses than education shall not be diverted from such uses. And it provides, second, for ascertaining the proportion of the annual income that should be devoted to such other uses. Now, in this society, the proportion could be very easily fixed by devoting to other uses all those funds which were formerly devoted to them by the bequest of the donors and none others. But this clause of the bill does not leave the Commissioners free to draw any such line. It declares that the part of the income to be devoted to other uses shall be the average proportion appropriated to them during the three years before the passing of this Act.

Let me ask the house to mark well what this implies. I am not in circumstances to state what is the average amount devoted by the society to missions during the last three years, but in the scheme of their establishment for the year, from May 1879 to May 1880, the directors set apart for ecclesiastical, as distinguished from educational, objects, the sum of about £1800. Let us suppose that to be the average for three years. Now, that would be a monstrous proportion of the income of the society to divert from education. But in dealing with this endowment the Commissioners would be obliged by the 9th section of the bill first of all to set aside this sum of £1800 a year for ecclesiastical missions. But that is not all. When that sum is once set aside for such an object the new Commissioners shall have nothing more to say in regard to it. Any scheme framed by them as Educational Commissioners can deal only with that part of the funds which is set apart for education. If there be any abuse connected with the funds set apart for missions they shall have no power under this bill to correct that abuse, however gross it may be.

Take, *e.g.*, the case of St. Kilda. It is well known that the society received a special endowment for the support of a missionary in that island. There is nothing, I understand, in the terms of that bequest which requires that the missionary employed by the society should be a member of the Established Church. The whole population of the island joined the Free Church in 1843, and would have no missionary except a Free Churchman to attend to their spiritual interests. But such a missionary the directors, even if they desired it, are not at liberty to employ. The decision of the Court of Session in 1846 forbids them. And I want to emphasise that there is no power provided by the bill now before Parliament for correcting such gross abuse as this. On the contrary, the provisions of the 9th section of the bill, as that stands at present, would only perpetuate and strengthen the abuse by giving it, at least by implication, a fresh legal sanction. This should be enough to show that the 9th section of the bill, as well as the 29th, has a very important bearing on the opening up of this society. It is only necessary to add that the

fears which were entertained in connection with both have since then been fully justified by opinion of eminent counsel obtained as to their real import. The deputies who were sent to London had the honour of an interview, first with the Lord Advocate, and then with Mr. Mundella. In their interview with Mr. Mundella they were accompanied by Mr. Parker and Mr. Ramsay of Kildalton, two members of the Royal Commission of 1872, and also by Mr. Dick Peddie, the member for Kilmarnock, and Dr. Webster, the member for Aberdeen; and they desire to acknowledge their obligation to all those gentlemen for the assistance they so readily bestowed. (Applause.) But they feel specially bound to acknowledge the great services rendered them by Dr. Webster, and by one who, though no longer a member of the House of Commons, still holds a unique place as a sagacious and patriotic Scotchman. The object of the deputation in regard to the opening up of the society was fully explained to the Government, and so also were their fears as to the probable effect of the 9th and 29th sections of the bill in their present form. The deputation further urged upon the Government the propriety of having the Nonconformists of Scotland fairly represented among the Commissioners to be appointed under the bill. As is stated in the committee's report, the deputation had every reason to be satisfied with the favourable feeling expressed toward their object both by Mr. Mundella and the Lord Advocate. They were assured that the meaning and intention of Government is that this society is to come within the scope of the bill, and that this is to be carried out effectively by the terms of the bill, so that no doubt shall exist as to the full powers of the Commission to remove, if they see fit, the grievances complained of, at least as far as regards the appointment of teachers. It appeared in the newspaper reports of the interview with Mr. Mundella, that a statement was made by him to the effect that there should be no difficulty about our getting all that we asked, because the directors of the society are quite willing to have it opened up. Moderator, that was a very important announcement. We are sure it must have been made on what the right hon. gentleman regarded as good authority, and I am therefore anxious to fasten the attention of this Assembly and of the country upon it. Now, sir, if the directors would give satisfactory evidence that they are really willing to have the society opened up, I for one would rejoice with all my heart, for I have no particular liking for this kind of work. And it is easy for them to give such a proof of any desire they have to deal fairly with this great trust as cannot be mistaken. (Hear, hear.) Will they excuse me if I take it upon me to indicate on my own responsibility one way in which they may do so? The society must hold one of its four statutory meetings on the first Thursday of June—that is next Thursday. There can be no doubt that a crisis has arisen in the history of the society. It cannot, and ought not, to continue on the footing on which it has stood since 1846. Among the present directors there are honourable Christian gentlemen, who must feel this quite as much as we do; and there are still among the older members of the society venerable men who have taken no part in its management since 1846, because they had ceased to belong to the Established Church. I refer to such members of this house as Dr. Elder, Dr. Begg, Mr. Brown Douglas, and Mr. John Cowan of Beeslack, and also to those members of the society who belong to other Churches. Some of the gentlemen whom I have named were at one time directors of the society, and all of them take a deep interest in the Highlands. Now, why should not the society at their meeting on Thursday next appoint from among their members and directors a special committee to consider what might be regarded as a satisfactory scheme for the future management of the society. And why should not one-half of that committee consist of old members of the society, who do not belong to the Established Church? The appointment of such a committee would afford some proof that the present directors can rise above mere sectarian considerations. It would show that they are really willing to co-operate with Protestants of other denominations iu giving effect to the wishes of the founders of the society. The mature views of such a committee would be entitled to a measure of consideration and confidence to which the opinions of a committee consisting exclusively of any number of the present directors could have no claim.

And I venture to think that any recommendations made by such a liberal committee as I have indicated ought to have, and would have, great weight both with the promoters of the present bill and with any commissioners who may be appointed under it. But whatever the directors may do, it will be the duty of your committee,

should you be pleased to reappoint them, to watch over the progress of the bill, and to do what they can to secure that the commissioners to be appointed under it shall have full power to open up the management of the society, and to remove the restriction under which it has lain in the choice of its agents since 1846. Let me conclude by reminding all connected with the Highlands that they have a special interest in this matter, and that for that very reason they have a special duty to perform in regard to it. Shall I be pardoned for saying that in that part of our country, far more than in the south, the ministers are the natural guides of the people. I have to acknowledge the good service that many of them have already so kindly rendered. But I appeal again specially to ministers. I appeal also to the members of our congregations in the north; and I appeal likewise to all intelligent and patriotic Highlanders resident in our large towns in the south. I ask them to consider that the fixed income of this society is about £6000 a year, which is more than twice the whole amount contributed to the Highland mission by all the congregations of the Free Church through the annual collection. I ask them to reflect that if the society were placed upon a right footing it might again receive in the future, as it was wont to receive in the past, a large amount of annual contributions from the Christian public, in addition to its fixed income. Then, I ask them to think on the incalculable amount of good that might be done with such an income in the way of carrying a religious elementary education into the loneliest hamlets in our straths, and glens, and islands, and in the way of placing, through bursaries and by other means, a higher education within reach of every boy and girl of exceptional ability in the north. I ask them to realise that the population of the Highlands have a right to the immense educational advantages which the splendid income of this society is capable of affording. And I appeal to them to stand shoulder to shoulder in demanding their rights in an intelligent, orderly, and constitutional way. (Applause.) Let them pour petitions for the opening up of the society into the House of Commons. Let the youth of the Highlands take up this matter with some enthusiasm, and help the ministers to get the petitions signed. The object is well worth a thousand-fold all the trouble it can cost them. There never was a more righteous cause. But they can gain nothing by silence. The people of the Highlands are far too silent. There is a danger of their silence being mistaken for indolence and insensibility. Let them speak out. Let them be importunate. Let them show that they are in earnest. Let them give their own members of Parliament to understand by private letters that they expect them to use any influence they possess to see justice done in this matter. Members of Parliament will think all the more of them when they see that they can demand their rights in a constitutional and respectful but resolute manner. And if Highlanders, north and south, in town and country, stand thus shoulder to shoulder, and let their own voice be heard as it ought to be, they may feel certain that this society shall be opened up, and that its valuable funds shall soon begin to be expanded, not in propping up the missions of a Church which so many of them have abandoned for ever, but in diffusing among the youth of the Highlands, through Protestant teachers of various denominations, the inestimable blessings of a religious, elementary, and secondary education. The present is a great opportunity, let them not let it slip. Let them, on the contrary, take full advantage of it, and their children and their children's children to many a generation will have cause to bless them. (Loud applause.)

Dr. BEGG—The Church is greatly indebted to Mr. Macphail for his interest in this important work. He has entered so fully into the question that I need say very little. The truth is, the question lies in a very narrow compass. This society was never formally incorporated with the Established Church; but, having originated before the union with England, and before our Presbyterian division, it was supported by evangelical men and very little by moderates, and continued to accumulate that fund to which Mr. Macphail has just referred, and which now amounts to some £200,000. Nevertheless, immediately after the Disruption, the General Assembly of the Established Church claimed the whole funds, and, going to the Court of Session, heated by the Disruption struggles, and which at that time would have decreed anything, I believe—(laughter)—that might have been asked for—secured a judgment to the effect that none but members of the Established Church, as entirely altered at the Disruption, could be agents in connection with that society. We had so many other things in hand then that we did not think of

carrying the question to the House of Lords; and it is only now, after our Church has been established and has received a great addition to its funds, we have turned our attention to this subject, and the twofold object at which we aim is, first of all, that that restriction imposed in 1846 be abolished; and, in the second place, that the management of the society, as well as the membership of it and the agency of it, should be in accordance with the opening up of the constitution of it according to the original plan. After alluding to the Endowment Commission and the Endowment (Scotland) Bill, Dr. Begg continued: When we examined the bill, we found there were two very suspicious clauses in it—the one to the effect that the money for three years previously devoted to missions should be continued to that effect. We were all aware that there had been a great increase in the application of funds to missions, and that the practical result of that clause would be to divert a large portion of the funds from the objects for which they were subscribed, and at which we were aiming. We were quite willing that such funds as were expressly destined to missions of the Established Church should be devoted to that object, but demurred to the proposal that all the objects devoted to missions for three years should be at all times devoted to that purpose. In the second place, in regard to the clause to give to directors of such an institution a right to submit a case to the Court of Session, as to the legality of any proposal that might be made, we were under the impression that if a proposal were made to employ men connected with the Free Church, the court would in consistency be bound to declare that was illegal, so, in point of fact, we were under the impression if the bill passed in its present state, instead of doing good to us, it would do the very reverse, for it would stereotype the present state of things. (Applause.) Proceeding to speak of the opposition to be offered in Parliament, Dr. Begg, continuing, said: I agree that it is an extreme loss to Scotland that Mr. Duncan M'Laren has ceased to be one of our representatives. (Applause.) He told me that this clause was a copy from an English bill meant to refer to the Court of Chancery, which exercised a supervision over all endowments, and his opinion was that these clauses should be removed. (Applause.) We took the opinion of counsel in Edinburgh, and found this opinion confirmed the same view of danger from these clauses, and we hold that these clauses at the very least should be struck out of the bill, as they unfairly tie the hands of the Commissioners, whoever they may be, so as to defeat our action. I have to move as follows, giving the committee power to deal with this question as they see proper:—"The Assembly approve of the report, record their thanks to the committee, and especially to the convener; and resolve that this Church cannot be satisfied with anything short of the opening up of the management of the society, and the removal of the restrictions by which its directors have been prevented since 1846 from appointing any person as missionary, catechist, or teacher in the Highlands and Islands, except members of the Established Church; and we instruct the committee to take such steps in connection with the Educational Endowments Bill at present before Parliament and otherwise as they may deem expedient for the attainment of those ends." (Applause.) In regard to the proposal Mr. Macphail has made, that we should attempt to get a joint committee on that society as it stands at present, the first thing is to get the society, if we can, to admit our righteous claim, and doubly righteous claim—(hear, hear)—for not only are we entitled as ministers and members of this Church to get our fair share of the benefit of this society for the Highlands and Islands of Scotland, where the vast majority of the population have adhered to this Church. As a matter of equity, not on the ground that it is this Church, but being Highlanders and Islanders they happen to be connected with this Church, I say on that ground they ought not to be excluded from the benefits of the society, but have a double claim to the funds which were designed by eminent men in former days—some of whom I remember well—for their advantage, they have a double claim, and most righteous claim, to all the benefits which this society was intended and fitted to convey. (Applause.)

Principal RAINY—I beg to second the motion. I attach great importance to what Mr. Macphail said with regard to the importance of this committee having weight behind them in the way of active manifestation of determination. I hope this will be attended to by those who over the country are naturally looked to to give expression to such a feeling. The peculiarity of this matter is, that there are details about it which require a good deal of attention in order to make the matter

clear, and unless they could get something to compel men to specially attend to the exigencies of the case the representations at headquarters will not be enough to secure for us our just rights. We may move the Government, but this will do little good unless we have an administrative body set up on a broad basis to administer the funds. We may have an administrative body who will administer the object narrowly, and that would be of little good to the community. I consider attention should be drawn to the importance of the Commissioners being Commissioners who reasonably represent all the interests we should have in view in regard to Scottish education, not only in regard to this matter, but also in regard to all the educational matters in Scotland. We surely have a right to expect that we should have Commissioners not merely selected up in London, because they were known to be in a general way intelligent or fair-minded men, but that they should be men who are in sympathy with the peculiar views of the Scottish people. (Applause.)

Dr. BEGG then offered to add to his motion—"Further, the Assembly declare that the Non-Established Presbyterians of Scotland ought to be fairly represented among the Commissioners to be appointed under this bill."

This was adopted.

Mr. MACKENZIE, Kilmorack, spoke as follows:—I regret to say that the interest in the management of this fund is by no means as strong in the Highlands as the importance of the subject deserves. At the same time, I do hold that the country, this Church, and especially the Highlands and Islands of Scotland, owe a deep debt of obligation to the respected convener and his committee for the firm and courteous manner in which they have begun and carried on this movement, and that we are bound to strengthen their hands, by every means in our power, with a view to bring the movement to a desirable issue.

I do not think, however, that we are entitled to bear hardly upon the present managers of the society. It is quite possible that some of them may see the injustice of restricting benefits to adherents of the Established Church, which were manifestly and notoriously intended for the Highlanders and Islanders of Scotland without distinction, and yet not see their way to divest themselves of rights which in 1846 have been decided to belong to them, and who might welcome the pressure of Parliament in order to relieve them from an invidious position; at all events, we have no right to think otherwise until we try.

As to the working of this society, or its present footing, let me mention a case, with the facts of which I am well acquainted. It is the case of a minister who has served this Church for upwards of thirty-seven years, and that in the same charge. His daily Sabbath work is three services, once a month he has four services, and every fifth Sabbath he is responsible for five services; but, not being able to be in two places at once, his brother, in the neighbourhood, kindly relieves him of the fifth. His *vis-à-vis* in the Establishment is in the flower of his vigour. I have heard his congregation in the parish church reckoned as under twenty-five individuals, but, to avoid doing him injustice, let it be reckoned at fifty. In another part of the parish his congregation may be fairly reckoned at about 100. For these 150 he has an assistant, who receives from this society £100 annually. I have a strong opinion were the directorate of the society opened up, the aged or ageing Free Church minister would be considered as entitled to at least the half of this sum, to place him in the same desirable position.

And yet even such cases are but light hardships in comparison with the wholesale exclusion of our adherents in the Highlands from situations as catechists, teachers, and missionaries, which many of them are well qualified to fill. This exclusion is as inequitable as it is ungenerous, and ought to call forth every legitimate influence that this Church can command, with a view to put an end to it as speedily as possible.

It is but justice, however, to mention that the society is undertaking at present a very noble work, and in a very liberal spirit. The directors are undertaking the expenses of a revision of the Gaelic Scriptures, in the light of the revision partially completed by the late publication of the New Testament Scriptures, and have invited four revisers from our Church to co-operate with four revisers of their own Church. This is no small encouragement to prosecute our movement, till in every department of their operations the same spirit be exhibited.

Mr. STUART GRAY (elder) hoped the members of Assembly who came from

the Highlands would spread information on this matter, and members of Parliament would get educated on the subject, so that the red-tape officials in London might become acquainted with the people of the Highlands and the state of education there. The Highlands had already suffered so much from the London authorities, and if they had Episcopalian Commissioners appointed, who would not understand the relation of the Highlands to the Established Church, they would find that the Highlanders would be cheated again. (Applause.)

The Assembly approve of the report, and record their thanks to the committee, especially to the convener, and resolve that this Church cannot be satisfied with anything short of the opening up of the management of the society, and the removal of the restriction by which its directors have been prevented since 1846 from appointing any persons as missionaries, catechists, or teachers in the Highlands and Islands except members of the Established Church; and they instruct the committee to take such steps in connection with the Educational Endowments Bill, at present before Parliament, and otherwise, as they may deem expedient for the attainment of those ends. Farther, the Assembly declare that the non-Established Presbyterians of Scotland ought to be fairly represented among the Commissioners to be appointed under the bill.

PSALMODY.

Mr. THOMSON, Leith, submitted the Report of the Psalmody Committee (Appendix XXV.), which gave information as to the measures which had been taken with the view to the improvement of psalmody in the Church. In doing so, Mr. Thomson expressed his desire to resign the office of convener, as he thought the special work of the committee had now been completed. There still remained the raising of a sum, estimated at £1000, for the employment of psalmody instructors in various districts, but for such a task he did not feel himself to be equal.

The report was adopted as follows:—

"The Assembly approve of the report, and record its thanks to the committee, and especially to the convener.

"The Assembly reappoint the committee, with Mr. Thomson as convener, and Mr. James S. Wyllie as honorary secretary, and Mr. Colin Brown as visiting secretary, leaving out the following names:—Dr. Black, Inverness; F. Mudie, Mr. Sloan, Dr. M'Lauchlan, Dr. Whyte, Neil Livingstone, Mr. John Fraser, Mr. Gordon Webster, Mr. Alex. Mitchell, Mr. Smeaton, as having attended no meetings.

"The Assembly authorise the committee to pay to Mr. Colin Brown the sum of £50 as salary, provided the royalties, along with any sums that may be given for this special object, shall amount to so much. The Assembly also instruct the committee to continue their important work of promoting the knowledge and practice of vocal music throughout the congregations of the Church, and to endeavour as far as possible to encourage, especially among the young, the efforts made to acquire the faculty of reading music at sight."

PROCLAMATION OF BANNS.

Mr. ROBERT HOWIE, Glasgow, brought under the consideration of the Assembly the report of the committee anent proclamation of banns. The report stated that another year's experience of the working of the Marriage Notice (Scotland) Act has confirmed the opinion expressed by the committee in former reports as to the defects of the Act, notwithstanding its many excellent provisions, and the great improvement it has made on the previously existing state of things. The committee cannot regard their work as fully accomplished until these defects have been remedied by future legislation, or, in other words, until the system of publication by means of the registrars, therein provided, has been made universally imperative, and free of charge; and until special provision has been made for those cases in which one or both of the parties about to be married had not previously resided in Scotland. The state of business in Parliament, both during the past and the present session, has been such that the committee have not, since last General Assembly, deemed it expedient to take any action beyond transmitting to the House of Commons the petition then agreed to, craving certain specified amendments of the Act. They

suggest that a similar petition be presented to Parliament by the General Assembly, and that the committee be reappointed, with the view of embracing the first favourable opportunity that may occur for bringing this matter, by deputation or otherwise, specially under the notice of the Lord Advocate and of the Government. Mr. Howie referred to the excellence of the new system of proclaiming marriages, and impressed upon the ministers of the Church the necessity of making the people acquainted with the provisions of the Act. He also expressed his opinion that there should be only one universal system of proclamation, and that no charge should be made.

The General Assembly approve of the report, and record their thanks to the committee, and especially to the convener. While thankfully acknowledging the benefits secured by the "Marriage Notice (Scotland) Act," the General Assembly regret that the excellent system therein provided, of publication, by means of the registrars, of an intention of marriage, has not been made universally *imperative* and *free of charge;* and that no provision has been made for cases in which *one* or *both* of the parties about to be married had not previously resided in Scotland. The General Assembly reappoint the committee, with instructions to petition both Houses of Parliament for amendment of the Act giving effect to these views, and to embrace the first favourable opportunity that may arise for bringing this matter, by deputation or otherwise, specially under the notice of the Lord Advocate and of the Government.

SALES AND TRANSFERENCES OF PROPERTY.

Mr. JOHN COWAN, W.S., gave in the Report of the Committee as to Applications for the Sales and Transferences of Property. They recommended to the Assembly to adopt the following deliverances:—

In the case of the petition of the Deacons' Court of Dunoon Free Church, with concurrence of the congregation and approval of the Presbytery, the General Assembly, on the report of their committee, with acquiescence of parties, refuse the prayer of the petition, but in respect that the school buildings may be dealt with under the School Properties Act, 1878, remit the petition to the Special Commission of the General Assembly anent sales and transfers of schools.

In the case of the petition of the Deacons' Court of the Free Gaelic Congregation, Aberdeen, with concurrence of the congregation and approval of the Presbytery, the General Assembly, on the report of their committee, with acquiescence of parties, authorise the Deacons' Court and the trustees in whom the property is vested to sell their present church, and to apply the proceeds towards the erection of a new church; the requirements and provisions of Act VIII. of Assembly 1863, anent sales and transferences of property, being always observed.

In the case of the petition of the Deacons' Court of Free St. John's, Dundee, with concurrence of the congregation and approval of the Presbytery, the General Assembly, on the report of their committee, with acquiescence of parties, authorise the Deacons' Court and the trustees in whom the property is vested, to sell and dispose of their present church and manse property, and to apply the proceeds towards the erection of a new church and manse; the requirements and provisions of Act VIII. of Assembly 1863, anent sales and transferences of property, being always observed.

In the case of the petition of the Deacons' Court of the Free Church Congregation of Perceton and Dreghorn, in the Presbytery of Irvine, the General Assembly, on the report of their committee, with acquiescence of parties, refuse the first alternative of the petition, which is for authority to separate the manse, with its garden ground, from the remainder of the property belonging to the congregation, and for authority to borrow money upon the same, but remit the alternative prayer to the Church Extension Committee for their consideration, without expressing any opinion on the merits.

In the case of the petition of the Deacons' Court of the Free Church Congregation of Nairn, with concurrence of the congregation and approval of the Presbytery, the General Assembly, on the report of their committee, with acquiescence of parties, authorise the Deacons' Court, and the trustees in whom the property is vested, to sell and dispose of their present church and hall, and to apply the proceeds towards the erection of a new church; the requirements and provisions of Act VIII. of Assembly 1863, anent sales and transferences of property, being always observed.

In the case of the petition of the Deacons' Court of Gorebridge Free Church, with concurrence of the congregation and approval of the Presbytery, the General Assembly, on the report of their committee, with acquiescence of parties, authorise the Deacons' Court, and the trustees in whom the property is vested, to sell the present church, and to apply the proceeds towards the erection of a new church; further, the General Assembly grant power to burden the new church, and that by bond and disposition in security in ordinary form, with a sum not exceeding £500 sterling, declaring that upon the sum so borrowed being once paid, the power of borrowing shall cease and determine; the requirements and provisions of Act VIII. of Assembly 1863, anent sales and transferences of property, being always observed. The General Assembly instruct the clerks that, before an extract of this deliverance is issued, the Deacons' Court will require to grant an obligation to the satisfaction of the custodier of titles, that the debt will be paid off within the period of three years.

STUDENTS AND MINISTERS FROM OTHER CHURCHES.

The Assembly called for the Report of the Committee on Students and Ministers from other Churches, and in accordance therewith—

In the case of the petition from the Synod of Glasgow and Ayr respecting three students who, through inadvertence, had not been proposed for license at the proper time, and two others who had applied in good time to the Presbytery of Skye and Uist, but found there was no meeting of Presbytery till after the spring Synod—the General Assembly, on the report of their committee, with acquiescence of parties, agree to grant the application of the Synod in behalf of these students—James Durran, Thomas B. Kilpatrick, Lewis Muirhead, Archibald Boyd, and Neil Grant—and to allow the Presbytery of Glasgow to deal with said students as if this informality had not occurred.

In the case of the Rev. Charles Naismith, a minister first of the United Presbyterian Church, then of the Canadian Presbyterian Church, and lately connected with the English Presbyterian Church, but who has removed to Scotland with a desire for further usefulness, having left his former charge through temporary ill-health, and who now applies through the Presbytery of Dumbarton for admission into the Free Church—the General Assembly, on the report of their committee, with acquiescence of parties, agree to grant the application, and to admit Mr. Naismith as a minister of the Free Church.

In the case of the petition of the congregation of the Perth Territorial Mission, asking the Assembly to permit Mr. John Symon, their missionary, who has been engaged for many years in various mission fields with remarkable success, to be taken on trial for license, with a view to be ordained over them as their first minister, he having attended all the classes but one of the Arts course in Edinburgh, and one Session in the New College, without, however, passing the Board Examination—the General Assembly, on the report of their committee, with acquiescence of parties, having regard to the marked success which has attended the labours of Mr. Symon in various spheres of usefulness, and especially in the New Row Mission Church, Perth, and to the strongly expressed desire of the congregation there to have him for their minister on their being sanctioned as a regular charge, and to the favourable opinion of the Presbytery of Perth, grant the prayer of the petition, and exempt Mr. Symon from further attendance at the hall, and instruct the Presbytery to take him on trial for license and ordination, on the understanding that for five years he shall not be eligible by another congregation, without the leave of the Assembly.

Professor SMITH and Dr. BEGG both argued that while adhering generally to their rules, they should not be bound by them to the exclusion of their considering exceptional cases.

Principal RAINY pointed out that the precedent in such cases was that the person exceptionally admitted in this way should not be at liberty to accept another call without the permission of the Assembly, and that should be adhered to.

In the case of Mr. William Riddel, student of divinity and medicine, who has been appointed a medical missionary to China by the Presbyterian Church of England, and who has attended all the classes in the Aberdeen Hall, excepting that of pastoral theology, which he found it impossible to take in consequence of engage-

ments in connection with his medical studies, and who asks to be taken on trial for license, notwithstanding such non-attendance, the Presbytery of Aberdeen supporting his petition—the General Assembly, on the report of their committee, with acquiescence of parties, grant the prayer of the petition, and authorise the Presbytery of Aberdeen to take Mr. Riddel on trial for license.

In the case of Rev. John Macqueen, a licentiate of the Presbyterian Church of Canada, who through the Presbytery of Skye and Uist asks admission to the list of probationers of the Free Church, having originally belonged to this Church, and having returned to his native country on account of bad health—the Presbytery unanimously recommending his case—the General Assembly, on the report of their committee, with acquiescence of parties, grant the application, and admit Mr. Macqueen to the position of a probationer in the Free Church.

In the case of Mr. Donald Ferguson, student of divinity, who has attended three full sessions at the Divinity Hall in Glasgow, and intends to complete his attendance at the hall next session, but who, from ill-health and pre-occupation with teaching in one of the schools of the Glasgow Ladies' Association, was not able to prepare for passing the Entrance Board Examination, and desires his attendance at the hall to be counted as regular sessions, on condition of his passing the Exit Examination—the General Assembly, on the report of their committee, with acquiescence of parties, grant the petition, and allow the attendance of Mr. Ferguson at the hall to count as regular sessions, on condition of his passing the Exit Examination.

In the case of Mr. J. C. Barry, graduate of Glasgow University, who attended the hall in Glasgow during sessions 1879–80, 1880–81, without having passed the Entrance Examination, he having, through inadvertence and pre-occupation with mission work, failed to pass in Scripture history, but who passed the Entrance Examination in November 1880, and desires that the two years' attendance at the hall may be counted as regular sessions—the General Assembly, on the report of their committee, with acquiescence of parties, grant the application, and appoint that the attendance at the hall during the two past sessions be counted as regular.

In the case of Rev. John M'Munn, formerly a minister of the Congregational Union, Scotland, and who had received a regular University training, and attended four sessions at the divinity classes in Glasgow University, and who now asks admission into the Free Church through the Presbytery of Glasgow—the General Assembly, on the report of their committee, with acquiescence of parties, agree to grant the application, and to admit Mr. M'Munn as a minister of the Free Church.

In the case of Mr. Charles Edward Taylor, student of divinity, who has passed both the Entrance and Exit Examinations of the Board, but did not receive his entrance certificate until his entrance upon his second session, and prays that the first session (1876–77) may be counted regular—the General Assembly, on the report of their committee, with acquiescence of parties, agree to grant the application, and to reckon the first session of Mr. Taylor's attendance at the hall as regular.

In the case of Rev. John Taylor, originally connected with the Free Church, and latterly minister of the Congregational Church, Cullen, Banffshire, but who now, through the Presbytery of Aberdeen, seeks admission to the Free Church, who had no University training, and has attended two full sessions at the Free Church College, Aberdeen, and has thus attended the divinity classes, on account of non-attendance at which the last Assembly refused to grant a similar petition—the General Assembly, on the report of their committee, with acquiescence of parties, having regard to the strong recommendation of the Presbytery, and the attendance given at Aberdeen Hall, agree to grant the prayer of the petition, and to admit Mr. Taylor as a minister of the Free Church.

In the case of Mr. Alexander High, formerly a Baptist, admitted to the membership of the Free Church last year, and who, while a Baptist, went through the course of study required for the ministry of the Baptist communion, and who now seeks, through the Presbytery of Glasgow, to be admitted as a theological student of two years' standing, but will submit to any prescribed course of study—the General Assembly, on the report of their committee, with acquiescence of parties, agree to grant the application on the conditions attached to the Presbytery's recommendation, viz., that Mr. High pass the Entrance Examination on all subjects, and that

he attend for two sessions at the Theological Hall, and pay special attention to Apologetics, Hebrew, Church History, and Doctrines of the Church.

In the case of Mr. Robert Hannington, brought before the Assembly by a petition from the Foreign Missions Committee, setting forth that he has attended for two sessions at the Free Church College, Glasgow, having previously attended the usual classes in the Faculty of Arts, and gone through the full course of study for graduation in medicine, and that the committee have appointed him a medical missionary to Lake Nyassa, and that it is desirable he should leave not later than the end of August next, and therefore pray the Assembly to authorise the Presbytery of Glasgow to take him on trial for license and ordination on their application—the General Assembly, on the report of their committee, with acquiescence of parties, agree to grant the application, and authorise the Presbytery of Glasgow to take Mr. Hannington on trial for license so soon as the Foreign Missions Committee may apply to it for that end, as in the case of the late Dr. Black.

In the case of Rev. William Rogerson, a minister of the English Presbyterian Church, but who now seeks admission into the Free Church through the Presbytery of Edinburgh, within whose bounds he has resided for two years and four months, during which time he has been employed as travelling secretary to the Religious Tract Society of Scotland, and has preached with acceptance all over the country, according to the Presbytery's testimony—the General Assembly, on the report of their committee, with acquiescence of parties, agree to grant the application, and to admit Mr. Rogerson as a minister of the Free Church.

In the case of Rev. William H. M. Philip, a minister of the Congregational Union, Scotland, having in his youth been connected with the Established Church, but who now, through the Presbytery of Edinburgh, who recommends his case, makes application for admission as a minister of the Free Church—the General Assembly, on the report of their committee, with acquiescence of parties, agree to grant the application, and to admit Mr. Philip as a minister of the Free Church.

In the case of Mr. Gottfried Andrias Döhne, student of divinity, who has attended a full theological curriculum in Berlin, and one session (including four classes) at New College, Edinburgh, and passed the Exit Board Examination, and who for reasons of convenience, chiefly to prevent delay in obtaining license and settlement as a minister in South Africa, desires to be taken on trial for license by the Presbytery of Edinburgh, such license being accepted by the Dutch Reformed Presbyterian Church of South Africa—the General Assembly, on the report of their committee, with acquiescence of parties, agree to grant the application, and to empower the Presbytery of Edinburgh to take Mr. Döhne on trial for license.

In the case of Rev. Donald Bannerman, a licentiate of the Presbyterian Church in Canada, being licensed by the Presbytery of Owen Sound in July 1879, as appeared from Extract Minute of said Presbytery—the General Assembly, on the report of their committee, with acquiescence of parties, considering that this case has not been transmitted through a Presbytery of this Church, decline to grant the application until it shall be brought up in regular form, but authorise the Commission, at any of its stated diets, to dispose of any application from Mr. Bannerman which may be brought before them in regular form.

COLLECTIONS.

The Assembly called for the Report of the Committee to prepare an Act anent Collections, and in accordance therewith—

The General Assembly, considering that, according to the Word of God, the propagation of the glorious Gospel at home and abroad is at once the highest duty and most blessed privilege of the Church of Christ; considering also the present state of this country and of the world, and the opportunities thus presented to God's believing people of being instrumentally useful in the Lord's cause, appoint the following collections to be made during the ensuing year in all the congregations of the Free Church of Scotland, viz.:—On the fourth Sabbath of June, for the Colonial Scheme; on the third Sabbath of September, for the Evangelisation of the Masses; on the third Sabbath of October, for the Highlands and Islands; on the third Sabbath of November, for the Pre-Disruption Ministers' Fund, and Aged and Infirm Ministers' Fund; on the third Sabbath of December, for the Jews; on

the third Sabbath of January, for the Continent; on the third Sabbath of February, for the College Fund; on the third Sabbath of April, for the Home Mission.

And the General Assembly also appoint that a collection shall be made for Foreign Missions on the third Sabbath of July, in those congregations which have no association in aid of that scheme.

Further, the General Assembly, considering that the Ladies' Association for Female Education in India and Africa is doing a most important work in connection with our Church, and under responsibility to the General Assembly through the Committee on Foreign Missions, strongly recommend that an opportunity be given to our people to contribute to the funds of that association, either by means of a collection or by any other means that may be considered more suitable to the circumstances of the several congregations.

Provided always, that whenever the dispensation of the Sacrament of the Lord's Supper falls on any of the Sabbaths hereinbefore specified, the collection shall be made on the Sabbath immediately preceding, or on the Sabbath immediately following. And the Assembly enjoin every minister or probationer supplying ordinances in any congregation on the Sabbath preceding that on which any one of these collections is to be made, duly to intimate and recommend the same to the congregation.

The General Assembly appoint this Act to be read from the pulpit to every congregation within the bounds of the Church, on the first Sabbath after the receipt thereof, or, where it is the Communion Sabbath, on the first Sabbath thereafter.

The Assembly claim, on behalf of their people, that all of them should have the opportunity afforded them of contributing, as God hath prospered them, to all these objects, by the collections being duly intimated. They strongly disapprove of the restriction of this privilege, by whomsoever such restriction may be made.

And the General Assembly, whilst reminding the congregations what a blessed thing it is to be God's instruments in spreading and building up the kingdom of our Lord Jesus Christ, would affectionately urge upon them the duty of embracing the opportunities furnished by these collections, of contributing cheerfully and liberally a suitable portion of the worldly substance of which God has made them stewards; and further, of accompanying their contributions with their special prayers that these collections may, by the blessing of God, accomplish the purposes for which they are appointed to be made, and that wisdom from above may be vouchsafed to all those to whom is entrusted by the Church the management of her different schemes: so that the Free Church of Scotland, both by her dutiful and cheerful payments into the Lord's Treasury, and the wise management of that Treasury, may be honoured to do her Lord's will in these matters, and promote His cause in the world.

The General Assembly earnestly exhort all their faithful people to give to these collections, and to other objects of Christian beneficence, liberally and considerately, under a sense of responsibility to give of the first-fruits of their increase unto that God from whom they receive all, and to give systematically as God shall prosper them.

The Assembly are painfully aware of the commercial and agricultural depression which has of late subsisted. They cordially sympathise with those who have suffered and are suffering under this state of things. But they would faithfully exhort the people under their charge to review all their expenditure under existing circumstances, and not to assume that diminution of expenditure is to be effected primarily or mainly by withholding more than is meet.

Also, the General Assembly appoint that the several Presbyteries shall take means to ascertain whether these collections have been made in the several congregations, and shall note in their records every case of omission to collect for any of the schemes, along with the reasons assigned by the minister, and their opinion of said reasons; and likewise ordain the several Synods to take a particular account of the diligence of their respective Presbyteries, and record it in their Synod Books. The Assembly further direct the Treasurer of the Church to transmit to the Clerks of Assembly, as soon as possible after the 31st March, a list of those congregations which have failed to make the collections appointed by the General Assembly to be

made in the course of the year ending at said date; and the Clerks are instructed to communicate immediately with those Presbyteries within whose bounds the said congregations are situated; and the said Presbyteries are hereby enjoined to send up a report to the Clerks, not later than one week before the meeting of next General Assembly, stating the reasons assigned for such collections not having been made, that the same may be laid before the Assembly.

Further, the Assembly hereby call the attention of Presbyteries and Synods to the duties laid upon them, with respect to a careful supervision of the manner in which the collections appointed by the Assembly are attended to in the congregations within their bounds, and that a special collection is made in every congregation for each of the schemes, and instruct the Clerks to transmit an extract of the minute to ministers along with the copy of the Act anent collections.

CUSTODIER OF TITLES.

The Assembly called for the Report of the Custodier of Titles, which, being printed and in the hands of the members, was referred to by Dr. WILSON on his behalf.

The Assembly approve of the report, and record their thanks to Mr. Macdonald.

PRESBYTERY OF DUNBLANE.

The Assembly took up a Petition from the Presbytery of Dunblane, craving leave to hold their ordinary meetings at Bridge of Allan.

The Assembly grant the prayer of the petition.

THE ARGYLL CHURCH CASE.

On the motion of Principal RAINY, the following members were appointed as a commission on the Argyll Church case:—The Moderator, Rev. Dr. Wilson, Colonel Young, and Mr. David Dickson.

ANSWERS TO REASONS OF DISSENT IN THE SMITH CASE.

Principal RAINY gave in the following answers to the reasons of dissent in the case of Professor Smith on Tuesday, 24th May:—1. The Assembly was entitled, at all events, to repudiate the construction of last Assembly's final decision on Professor Smith's case, which seemed to render it antagonistic to their previous judgment in the same case, and the judgment of previous Assemblies. If it is meant that Professor Smith in his letter claims only the right to hold his opinions, and not to promulgate them, it is replied that a claim so restricted, besides being a strange one in itself, was not the impression which the nature of the letter in the circumstances under which it was issued was fitted to make. 2. The judgment of the Assembly sets forth grounds sufficient for the kind of ecclesiastical action contemplated, viz., the termination of the professorial charge in the case of a professor whose course of action during five years had placed the Church in grave difficulty. 3. The finding brought up matters of serious moment, which were not in view of last Assembly, and could not have been, and which, therefore, fell to be dealt with now. 4. The Assembly is entitled and bound to judge as to what is safe and advantageous for the Church. 5. This reason applies to the subsequent action of the Assembly. 6. While the finding deals adequately with the matter before the house, it in no way precluded such subsequent action as may be required in connection with any of the interests involved in the case.

Answers to the reasons of dissent on Thursday, 26th May:—It is unreasonable and unconstitutional to hold that in all circumstances a professor can maintain his right, unless libelled, to be entrusted with the training of students, whatever may have been the effect of the course taken by him. 2. There might have been some foundation for this reason if Professor Smith's ministerial character had been interfered with. As the reason stands it implies that the Church has in no case the right to judge whether the duties are discharged to edification, unless she is prepared to make good a libel for immorality or heresy. 3. This reason is already answered.

4. The only rights taken away are those based upon the charge which naturally terminated it.

The Assembly adjourned at five o'clock, to meet again at seven o'clock.

EVENING SEDERUNT.

The Assembly resumed at seven o'clock—Rev. Dr. Laughton, Moderator.

REASONS OF DISSENT.

Sir Henry Moncreiff laid on the table a document with additional signatures to Professor Bruce's reasons of dissent.

THE COLONIAL COMMITTEE.

Mr. R. G. BALFOUR gave in the Report of the Colonial Committee. It stated that during the year there had been nine appointments—three to New Zealand, four to Australia, one to Trinidad, and one to Malta. Very much in consequence of their straitened means they had only been able to make these nine appointments, as compared with twenty-five last year. Instead of the sum of £600, which they were enabled to send to the aid of both sections of the Canadian Church last year, the state of their funds had been such that they had only been able, and that with difficulty, to send £150. So clamant, indeed, did they feel the call for help to be in connection with the north-west province of Manitoba, that they made a special appeal to a few liberal members of the Church, the result of which was a supplementary subscription of £37. The committee were thankful to find that they were in circumstances to contribute even the sum of £237 towards a mission of such vast extent and urgent need. It was true there was an apparent balance to their credit of £3, 11s. 8d., but this left them with nothing to meet their necessary expenditure from the end of March, when their account was closed, to the end of June, when the annual collection was made, and it was to be noted that their expenditure this year had exceeded their income from all sources by the sum of £671, 15s. 9d. While the committee have had to regret that the funds placed at their disposal have not been adequate to the task imposed upon them, they believe that this has been the natural result of the period of commercial and agricultural depression through which the country has been passing, and they trust that with the return of better times their finances will revive. They have been encouraged by finding that the colonies are beginning to be more attractive as a future field of labour to some of the best students at the divinity halls. After referring to the death of Dr. Cairns, of Melbourne, the committee proceed to give some details of the work carried on at various stations in Europe, Africa, Australia, New Zealand, Falkland Isles, West Indies, Central America, and North America. In concluding, the committee state that this is a scheme which appeals to all classes within the Church. The tide of emigration to our colonial settlements and elsewhere is confined to no class. Rich and poor, high and low, young and old, are constantly, in greater or less numbers, seeking a home in our various vast possessions. To follow them with the means of grace, to surround them with those influences which, under God, can alone save them from temptations peculiarly strong in the case of those who ostensibly leave us with a view to worldly advancement, is surely one of the plainest duties that lie to our hand. Our Church has been greatly honoured in the past in this good work. And it is the earnest desire of the committee that, in the time to come, her motherly care of our expatriated people may be as great as heretofore. They press their scheme because they feel its importance. With the best information to guide them, they are of opinion that it continues justly to claim a prominent place among the Church's evangelistic agencies. Mr. Balfour, in submitting the report, stated that they had sent out a good many young men to New South Wales. They were getting up a Sustentation Fund in New Zealand, and a fund had been instituted which, it was to be hoped, would yield a dividend of £300 a year to each minister. Another fund was also being got up in order to pay the passage and outfit of ministers from this country.

Regarding the Church of Victoria there were still a considerable number of vacancies, so that there was still room for active, energetic, and enterprising young men. They must be prepared, however, to rough it a little. Let them put themselves entirely at the disposal of the Home Mission Committee, and they would soon obtain a settlement. They had held this year in Victoria a Presbyterian Council, which lasted for four days. So useful and profitable had it been that it was decided to hold another at Sydney next year. Mr. Balfour concluded by referring to the heavy loss they had sustained through the death of Dr. Cairns, of Melbourne, formerly of Cupar-Fife.

The Rev. Principal M'KNIGHT, of the Presbyterian College, Nova Scotia; the Rev. Mr. BORRIE, Otago, New Zealand; and Mr. ROBERT JOHNSTONE, Port Elizabeth, South Africa, addressed the house.

Professor BRUCE moved a deliverance on the subject of the committee's report, and made a strong appeal on behalf of the Canadian Church in its efforts to plant Gospel ordinances in Manitoba.

The report was adopted *nem. con.*, and the MODERATOR shortly addressed the deputies, and wished them God-speed in their work.

CONTINENTAL MISSIONS.

Colonel YOUNG, as joint convener, in giving in the report, expressed his regret that his friend Mr. Maclagan, and fellow-convener, was not able to be present. He went on to say that as we have a strong contingent of friends who appear among us as deputies from foreign Churches and societies, he would be brief in his remarks. The work of the committee has on the whole been prosperous during the year. The permanent stations are now to be increased by one—a pastor, in the person of the Rev. Mr. Grey, of Naples, having been appointed as successor to the late Dr. Lewis. All the winter and summer stations have proved successful, and continue to be highly appreciated by our own countrymen who go abroad in quest of health as well as by American visitors; the work done in them is also a means of strengthening the hands of native pastors of the Evangelical Churches. The committee also aids various societies, such as the Evangelical Society in Belgium, a visit to which, as a deputy during last summer, Colonel Young described. The committee regret that owing to the fall off in their incomes the grants had all to be reduced for the past year. The visit of the Rev. Dr. Sommerville to Germany and Russia was also alluded to. The committee believe that the work committed to their care is year by year becoming more important, and their hope is that the Church may realise its responsibility in connection with such opportunities as are thus afforded her for advancing Christ's kingdom. Mr. Bright has said that free trade is a great factor in drawing nations nearer to each other, and how much more powerfully does the Gospel do this.

The deputies were then introduced, viz., Pastor Anet, Brussels; Pastor Kaspar, Bohemia; Rev. A. Constantian, Constantinople; and Signor Prochet, of the Waldensian Church.

Mr. CONSTANTIAN (a Greek, who spoke good English) said a great British statesman, who went to Berlin to settle the Eastern Question, brought back to this country "peace with honour," instead of sending it to Constantinople, where they needed it so much. (Laughter and applause.) He did not undervalue the efforts of the great European Powers to solve the Eastern Question, but there was one great mistake in it, that each of the jurymen sought his own interest. He did not mean to say that a nation ought not to look after its own interests, but he meant to say that no nation must look after its own interest to the loss of other nations. (Applause.) In the East they highly valued the English nation, and he did not flatter them when he said that they looked with more kindness on England's action than on that of some others, and it would have been more noble if the Cyprus affair had not interfered. (Applause.) Their impression was that no treaty and no political action could solve the Eastern Question; but the Church of Christ must solve it. (Applause.)

Pastor PROCHET, of the Waldensian Church, also spoke, and delivered a fraternal greeting from the Church of the Valleys, as also a message of sympathy with the Free Church in the circumstances through which it had recently passed. He sat in

the Assembly last Thursday, and listened with the greatest attention to the debate. He sat for five hours, and since Italy came out of her Mediterranean bed, he did not suppose any Italian ever sat so long. (Laughter.) He did enjoy the storm of eloquence that was poured forth without interruption; he almost thought himself on the mountains in the Alps when the torrents came down. (Applause.) As a foreigner, he also asked to be allowed to express his thankfulness at the high spirit which characterised the debate. Pastor Prochet also gave an interesting account of the progress of the Waldensian Church.

Mr. GIBSON, Perth, in moving the adoption of the report, said that the report was a most interesting one, which he hoped would not be relegated unread to that limbo to which so many documents were consigned, the waste-paper basket; but that its contents would be mastered by the ministers of the Church, and given to their people when the next annual collection came round. It described graphically, if summarily, the twofold work in which the committee was engaged, that among our own countrymen occasionally or permanently residing abroad, and that among the native churches and populations. It was true that most of their stations were small; but it was the conviction of all who knew anything about them that they were worth their cost. They were indeed wells of refreshment in a spiritually weary land, running brooks by the way, supplying waters of salvation to the Christian wayfarer, drinking of which he lifts up his head. It was truly delightful to find Christian ordinances in those various places administered in the way hallowed by so many home associations. The Lord's song was doubly sweet in those circumstances in a foreign land.

As examples of this, he might give two illustrations. One was the testimony of a very illustrious person indeed, that of the Crown Princess of Germany, our own Princess Royal. The winter before last she was staying near Genoa, when he (the speaker) narrowly escaped preaching before her. The coachman drove to the door of the church, but by mistake, as her Royal Highness had that day arranged to worship in the Waldensian Church, where she listened to an admirable discourse from their dear friend Signor Prochet. (Applause.) On the following Sabbath, however, she attended the Free Church, when Mr. Miller officiated. At the close she said it was many years since she had been in a Scotch kirk, and it had done her heart good—(applause)—as was indeed self-evident from the right lusty way in which she had joined in singing the "Old Hundred." (Applause.)

The other testimony was more recent, though not so illustrious. It was only a few days old, and came from a quarter familiarly known as "another place." (Laughter.) It was not, indeed, an altogether unqualified testimony. The gentleman who gave it adverted in kindly terms to the value of the Free Church services at certain stations, but he lamented that members of his Church should in their sick and dying hours be under the necessity of receiving the ministrations of Dissenters! (Laughter.) Thereby, however, hung a tale, or rather, to speak more accurately in this connection, a *story*. (Laughter.) We at home were accustomed to a somewhat different view of the matter on the part of the members and adherents of the very Church to which their reverend critic belonged. (Hear, hear.) It was far from unusual, as they all knew, for those who in days of health and prosperity sat contentedly enough under the shade of their state-reared vine and fig-tree, to seek in days of sickness and sorrow the ministrations of the so-called Dissenters. (Applause.)

Time did not allow the speaker to allude, as he desired to have done, to the other department of the committee's work. He would only say—what all who were personally aware of the facts could corroborate—that their permanent continental stations were centres of direct missionary work of a large and varied kind among the native populations. Their ministers there were busy men, with many agencies to superintend for bringing the Gospel to bear on the multitudes around them sunk in the darkness of superstition and of infidelity.

In regard to the help sent by the committee to the native churches, it was much to be regretted that it was so small, owing to the limited funds at their disposal.

The time was when the feeling that actuated our nation toward those of the Continent was very different from that now entertained. Then we desired to make ourselves their masters; and we all remembered the words of Queen Mary, to the effect that when she died there would be found engraven on her heart the fatal word

"Calais." Now, however, we had learnt a more excellent way—a way by which to go in and possess all lands, while yet giving them true liberty, by making them Christ's. (Applause.) In visiting the Palazzo Doria in Genoa, one was reminded of an illustration in point. When the grand old admiral of that name received from Charles V. the offer of the sovereignty of that superb city, he preferred instead to give it its freedom, and so to earn the title of father and freer of his country. And henceforth, as often as he looked out from the palace with which the gratitude of his fellow-citizens presented him, over its terraced rows of marble mansions and its smiling bay, he could say a nobler thing by far than "Genoa is mine," and that was, "Genoa is free!" (Applause.) But there was a way by which we could make those fair lands of the Continent ours and yet free, by making them the kingdoms of our Lord and of His Christ. (Applause.)

The speaker would earnestly echo the appeal of the report for greater liberality to this scheme, firstly, for the sake of the good it does to the wanderers from our own and other nations in quest of pleasure, culture, or health; secondly, because of the good it does both directly and indirectly to the native Christian churches, and to the population among which they are labouring; and thirdly and very specially, because of the wonderful success—particularly in France—which was attending Christian effort among them. In this last we had a loud call in God's providence to redouble our activity; and might we not hope that what has been already gained

"——— the blessed time foretells
When all men shall be free,
And musical as silver bells
Their falling chains shall be!" (Applause.)

Mr. C. J. GUTHRIE, advocate, seconded the motion, which was agreed to, and the deputies thanked by the Moderator.

THE GENERAL PRESBYTERIAN COUNCIL.

Professor BLAIKIE submitted the Report of the Committee on the General Presbyterian Council, which referred to the meeting of the Second General Presbyterial Council at Philadelphia last year.

The committee desired to record their belief that this œcumenical movement had already produced valuable fruit in bringing together many Church bodies united in the same doctrine, government, and worship; in drawing attention to the constitution and history of the Presbyterian Church; in giving to that Church in its various branches a deeper sense of its resources, privileges, and high obligations; in encouraging the more struggling Churches by the sympathy, and in some cases the aid, of the more powerful; in showing how cordially the old faith is still received and loved, and how many sons it possesses able to defend it before the world powerfully and successfully; and in stimulating the various sections to greater activity and co-operation, especially in the work of foreign missions. It was gratifying to know that this view had been very strongly and cordially expressed by the American Churches.

Mr. WILSON, Barclay Church, moved the approval of the report.

Mr. STUART GRAY, of Kinfauns, in seconding the adoption of the report, said —Having been privileged to take a part in the proceedings of the Council of Philadelphia as a representative from this Church, he was pleased to have this opportunity of expressing the satisfaction he, and he was assured others, felt at the meeting of the Council, and the cordial reception given by the American brethren was very pleasing to them. A dark shadow was left in his own mind in connection with his visit to America by the removal of two distinguished members of last Assembly, their noble friend the Earl of Kintore, who at one time hoped to be present at the Council, and the late much esteemed Moderator, Dr. Main, with whom he had passed several days in America with delight, and along with whom and others he had visited Niagara.

He considered that these meetings afforded those who were present at them times of intercourse and of making the acquaintance of men eminent in the Church of God in their respective spheres of labour, men whose names were known throughout the Churches; and that the causes of the smaller, persecuted, and weaker Churches

were at these assemblies recognised, and that encouragement and help were hereby afforded them.

He thought that their much respected convener, Dr. Blaikie, who had devoted so much attention and time to the subject of the Council, could not but be gratified at the success which had attended this the second meeting of the Presbyterian Alliance.

The Assembly adjourned, to meet again to-morrow morning at eleven o'clock.

TUESDAY, MAY 31.

The Free Assembly resumed its sittings to-day at eleven o'clock—Rev. Dr. Elder, Rothesay, in the chair.

OVERTURE ON THE OATHS BILL.

The following overture was submitted from the Presbytery of Edinburgh—"That the General Assembly should take into consideration the proposal which is being made, to the effect that professed atheists may sit as members of the British Legislature, and do therein as to their wisdom may seem best."

Dr. BEGG moved as follows—"That the Assembly petition both Houses of Parliament against any such alteration in the existing Constitution of the country as will allow an avowed atheist to sit as a member of the Legislature." Dr. Begg said he wished the house to notice that this motion simply committed them on one point. It did not commit them to the propriety of the regulations in regard to the Legislature as they at present stood, except in one respect that they opposed any alteration for the benefit of atheists, in other words, the elimination of any recognition of the Divine existence from the Constitution of the country. That, of course, would be the very last step the Legislature could take in that direction. He, for one, decidedly objected to that step being taken. Now, he should not detain the Assembly, after these long and very fatiguing meetings, by entering at any length on this subject, but he would call the attention of the house particularly to this, that it was a thorough mistake to imagine that any constituency, as the law at present stood, had a right to send any individual they pleased to represent them in Parliament. Of course, there were restrictions and limitations of various kinds, and one of these limitations was that a man could not legitimately sit in Parliament as an avowed atheist; and the object of certain members of the Legislature now was to remove that restriction. He wished it to be understood that, according to their theory, the enactment that an atheist could sit in Parliament was a complete subversion of their doctrine as contained in the Confession of Faith and of the Bible, which set forth that Civil Government was a divine ordinance, and that "he that ruleth over men should be just, ruling in the fear of God." How otherwise can we expect any national blessing? It was alleged that this case was analogous to that of the Quakers, and that to allow an atheist to make a statement would be in no respect different from the arrangement now existing that the Quaker should make a statement.

Now, that was a thorough misunderstanding of the existing state of things. Whether the law in regard to Quakers was right or wrong, it does not proceed on the understanding that the Quakers disavow the belief in the Divine authority, or even of the Divine word. The Quakers profess to find in the Divine Word a prohibition to oaths. They confounded two things which were entirely different—profane swearing and judicial oaths, the latter being quite scriptural and the former the reverse of scriptural. It was, at all events, quite clear that the concession made to them was not on the ground of their disbelief in the Divine existence, but on the ground that they were so extremely sensitive on the subject of what the Scripture teaches that Parliament had consented that they should be allowed to make a declaration on that understanding. But that was a different thing from Parliament agreeing to set aside entirely the recognition of the Divine authority in connection with the Legislature of the country. If that were done, it was quite clear that the opening of Parliament with prayer must cease as a necessary result. To open Parliament with prayer, and yet have it enacted that some of the members—it might be,

in the long run, a large portion of the members—might have no belief in the Divine existence, would be a very extraordinary contradiction. It would also lead in the long run, he had no doubt, to the removal of the Coronation Oath, for surely Parliament would not do less towards the Sovereign of the country than they were prepared to do towards one of her subjects. Experience gave proof that to allow the Sovereign to mount the throne without coming to any solemn obligation to the people was utterly destructive to the liberties of the country. That was exactly, he presumed, what men—he would not say women, because our most gracious Sovereign had had manifested a most admirable spirit in regard to the religion of the country—but the time might come when individuals might claim a right to the throne, and that on the ground of no Coronation Oath, but on the ground of an affirmation, coupled with a statement that they did not believe that affirmation to have the least effect. He believed that in this country witnesses would not be allowed to give evidence if they took an oath declaring that it had no bearing on their consciences. He did not intend to take up the question at any length, but he wished them to keep in view that if they were coming to a state of matters in which the Parliament of the country set aside the belief or regard to the authority of God, they might prepare for results of the most serious kind. (Applause.)

I should like to see a cheap reprint of the noble sermon of Robert Hall on Infidelity widely circulated. It contains many admirable passages adapted to the present time. Perhaps the Assembly will excuse me for quoting two. "Religion being primarily intended to make men wise unto salvation, the support it ministers to social order, the stability it confers on government and laws, is a subordinate species of advantage which we should have continued to enjoy without reflecting on its cause, but for the development of deistical principles and the experiment which has been made of their effects in a neighbouring country. It had been the constant boast of infidels that their system, more liberal and generous than Christianity, needed but to be tried to produce an immense accession to human happiness, and Christian nations, careless and supine, retaining little of religion but the profession, and disgusted with its restraints, lent a favourable ear to these pretensions. God permitted the trial to be made. In one country, and that the centre of Christendom, revelation underwent a total eclipse, while atheism, performing on a darkened theatre its strange and fearful tragedy, confounded the first elements of society, blended every age, rank and sex, in indiscriminate proscription and massacre that the imperishable memorial of these events might teach the last generations of mankind to consider religion as the pillar of society, the safeguard of nations, the parent of social order which alone has power to curb the fury of the passions and secure to every one his rights—to the laborious, the reward of their industry; to the rich, the enjoyment of their wealth; to nobles, the preservation of their honours; and to princes, the stability of their thrones."—Robert Hall's Works, vol. i., pp. 67-8. He adds, p. 70, "Eternal God, on what are Thine enemies intent? What are these enterprises of guilt and horror that for the safety of their performers require to be enveloped in a darkness which the eye of heaven must not pierce? Miserable men! Proud of being the offspring of chance; in love with universal disorder; whose happiness is involved in the belief of there being no witness to their designs, and who are at ease only because they suppose themselves inhabitants of a forsaken world."

Dr. Begg concluded by proposing his motion.

Mr. JAMES MATTHEW, Haddington, seconded the motion. He did not look upon this as a party question at all, although the action of the Prime Minister had been a cause of deep regret to a great many thorough-going Liberals; and he knew that some of their ministers had corresponded with him personally on the part he had taken, although he had not done so. He did not believe either that this was a question of the rights of constituencies. No constituency had a right to choose a man who could not enter the House of Commons by the door of the house, but by some other way. (Hear, hear.) And the Speaker of the House of Commons being witness, the case which has occasioned the bill in question is now unlike any other. It is really a constitutional question that is raised, and raised in such a way that this house need have no difficulty in agreeing to the present motion.

Principal RAINY, who was received with applause, said he was not at all surprised that a body of Christian men should express the disapprobation and distress

with which they contemplated the idea of an avowed atheist, and he would add an offensive atheist—(hear, hear)—sitting in the Legislature of this country. And men of their profession especially were apt to be sensitive to secure that there should be no appearance of indifference on such a subject. But all the more he felt bound to disentangle himself from responsibility in connection with this matter. It did not arise on his part from any wish that they should act upon some general notion of the rights of man, or lay down any position that in no circumstances was it reasonable to exclude men in the country from the functions of government on the ground of the religious opinions which they might cherish. He supposed they were all agreed that the restriction on the Crown, for instance, in reference to that matter had a very sufficient justification in the circumstances in which it was imposed. He thought, however, it was a somewhat exaggerated mode of statement to say that this was the last shred of witness in the constitution of the country for religious truth; that it was like the elimination of the divine existence from the constitution. (Laughter.) What he thought was true was, that it might be regarded as the elimination of the last shred of provisions or securities, if they were securities, in a line of things in which there had been a great deal latterly of rapid retreating. There was a time when in this matter the constitution of the country, or at least the manner in which it was expressed, required that all men should be Protestant. That restriction was removed, and it then required that all men should be Christians; then, finally, they had the oath given in the way it was now. But he thought that with all that was notorious as to the constitution of the country it would not do to say that this was an elimination from it of a recognition of the divine existence. The oath, it must be remembered, was not intended to secure a proof of a man's religion. It was an oath of allegiance, not to the King of kings, but to an earthly monarch. He quite believed that if it had been suggested to include atheists at the time the Legislature exempted Quakers, the Legislature would have said, "We do not feel called upon to give relief to people of that kind; we do not particularly sympathise with them; we say to them as to other men, You must either swallow the oath or stay outside." The real question that was raised now was whether the House of Commons had strained the law, or more than strained the law; and so far as he was able to judge, the House of Commons had strained the law. Reference had been made to the constitution of the country. Now, he rather apprehended that the constitution of the country in this particular matter just was the law; and the law was this, that no man should sit or vote in the House of Commons under a penalty unless he took this oath. He was bound to take the oath, and he (Principal Rainy) apprehended that he had a right to take it. That, of course, raised very serious questions as to whether this was a desirable plan to have an arrangement under which any unscrupulous person might shock the feelings of the country. Bradlaugh, when first elected, took the affirmation and not the oath, but it turned out that he was not a person who could affirm. But supposing he had taken the oath, and the question had gone into a court of law, he believed it was notorious that the opinions of lawyers on either side of the House was that nothing that he did or said weeks before could have disqualified him from taking the oath, if he was prepared to do so on his own responsibility. When the House of Commons refused to let him take the oath, it more than strained the law. He believed that the House acted with the very best motives in doing that. He entirely reciprocated what Mr. Matthew said, that there was no party feeling in this matter. He believed it was just a company of English gentlemen, who said they were not going to sit there and see it; they would not submit to it; law or no law, they would not have this man, who was an avowed atheist, swearing this oath before their face. He (Principal Rainy) sympathised very much with that view.

But then the question of course came, if the House indulged this feeling to the extent of taking liberties with the law, did it not in a manner bind itself to find some other way in which to give the man his legal right? (No, no.) The question was, what were the rights of Mr. Bradlaugh and this constituency under the existing law? and he thought that was not a question upon which the Assembly should express an opinion, because the only question about this Oaths Bill was one that arose out of the question whether the House of Commons had not strained the existing law in deference to feelings which undoubtedly they all respected. It was very natural to say, and he was disposed to go along with it—"Law or no law, this man,

as a matter of fact, by the action of the House of Commons, has been put in a position in which he cannot get in, and by all means let him be fixed there. (Laughter.) Lynch law is good enough for some people." He went with that a good way. As far as Bradlaugh was concerned, he was not disposed to break his heart at his being kept out of the House of Commons, and it would not distress his conscience whether he was legally kept out or kept out by the help of motives that would not bear criticism on that ground. He sympathised entirely with the majority of the House of Commons; but he had some grave doubts as to its being a good line of defence against atheism that they were taking up. (Hear, hear.) He rather thought they should not take the responsibility for it. (Hear, hear.) If it turned out that this man had a right to take the oath, and they hindered him, it put him in the position of being able to go about the country and say—"I am kept out of my rights, and so is my constituency." They had to consider how that would affect the constituencies in England especially, and what risk they might be running of a new experience of unwisdom, such as took place in the case of John Wilkes. In England a great number of operatives, especially in the towns, did not care much about religion, but they were not to any great extent against religion. But suppose these men believed that the rights of constituencies were being interfered with, it would not take a great deal to induce them to test the question by sending more atheists to Parliament. He could conceive of their being run into a very unhappy position, and a very unhappy state of the representation. He was not going to commit the house to the idea that any wrong had been done. He thought they might be left to hold their own opinion on that subject, but he had drawn up a motion which he should move if anybody wished it. If not, he should content himself with having made this statement. He begged to move "That the General Assembly, while deploring that any constituency should have returned to Parliament a man holding the opinions avowed by Mr. Bradlaugh, decline to express any judgment as to what the duty of the House of Commons may be, regard being had to the existing law."

Mr. ISDALE, Glasgow, seconded this amendment. It appeared to him that this was a matter in which strong feelings and catch words and catch sentiments might very readily lead them to a false issue. Of course, they had no sympathy with Mr. Bradlaugh's opinions, but were they called upon to assail him in all his interests? and on the question whether or not it was Mr. Bradlaugh's right to take the oath they would be doing an unwise thing to pronounce any opinion. Look at the composition of the House of Commons. It was not Protestant, for there were Roman Catholics in it; it was not Christian, for there were Jews there; and he anticipated that if a Hindoo idolater—if he were a British citizen—came to the table of the House and offered to take the oath, he would be allowed to do so. John Stuart Mill was an atheist as pronounced as Mr. Bradlaugh, and yet he sat for many years in the House of Commons. He took it upon him to say that the religion of the oath was of that meagre kind which was thousands of miles away from the religion of Robert Hall, quoted by Dr. Begg. The fact of the matter was, that the course of legislation in this country for a long time had been moving in the direction of separating all civil rights from religious tests; and he confessed that, considering the way in which these tests had almost always been used in a manner adverse to evangelical religion, he did not think that the Church of Christ had any reason to regret the matter. If the Church desired to influence the legislation of the country, let them educate their people in religious and moral truth. No such election was likely to take place in Scotland as took place at Nottingham—(laughter, and cries of "Northampton")—and he thought the question might well be asked of the clergymen of the Church of England especially, how it came that such an election was possible in England. (Applause.) When they looked at the ignorance and brutality prevailing, not only in the large towns of England, but in the country districts, it might be a question whether the Church of England had faithfully discharged the trust committed to it.

Sir HENRY MONCREIFF said that if the question really were whether they were to interfere in the way of supporting a particular action of the House of Commons in a special line they had adopted in the matter, he would have felt all the force of Dr. Rainy's statement; but it seemed to him that that was not the question. (Hear, hear.) Dr. Begg did not ask them to give any opinion about the

constitutional action of the House of Commons. He simply asked them to petition both Houses of Parliament against any such alteration in the existing constitution of the country as would allow an avowed atheist to sit as a member of the Legislature. The only thing objected to by Dr. Begg's motion was that there should be any legislation which should have the effect of specially allowing an avowed atheist to sit in Parliament. He (Sir Henry) was certainly against any positive legislation to give sanction to such a matter. He approved of the abolition of tests to a large extent, but there were extreme cases. And because they had to face an extreme case which was very obnoxious to the great body of the people, even to a great majority of the House of Commons, notwithstanding its Liberal tendency, he did not think that they should acquiesce in special legislation. He did not wish to interfere with the House of Commons on the constitutional question, and he did not see that they were doing so when simply asking for no change of legislation.

Mr. M'MICKING (elder), Helensburgh, said that some of them did not quite see their way to support Dr. Rainy's motion, as they did not think it properly followed upon the statement he had made. There were also serious objections to Dr. Begg's motion. They all deplored infidelity, as it prevailed among high and low in the land, but they had great reason to thank God that the Legislature of the country and the present Government was largely Christian in the only sense in which a Legislature could be Christian at all—having a large number of men of personal piety, true believers, as far as men could judge. Dr. Begg's motion was quite inadequate. It singled out one particular form of ungodliness and infidelity, and testified against that, thereby, by implication, saying that they were quite prepared to swallow all the others. (A voice, "No, no.") In the judgment of some of them another objection was that it was fitted to embarrass the present Government in a time of difficulty, and in dealing with difficult questions. There was no blinking the fact that it had been made a party question in the House of Commons, and the Assembly should not side with either party. He concluded by moving that the Assembly pass from the consideration of the overture.

Mr. M'KEAN (elder), Paisley, seconded Mr. M'Micking's amendment.

Mr. SMITH, Tarland, did not think the question of embarrassing the Government should weigh with them in a matter in which they were doing wrong. As to the composition of the Legislature, it was quite possible that an atheist might step into the House of Commons if he said nothing about his religious views, but that was a matter which they could not help. If, however, it was contemplated that they should publicly authorise him to do so, then the question was a totally different one. It was true that there were many in Parliament who were objectionable. He had no objection to pass a law to exclude all gamblers, profane and immoral men; but as there was no law against them, and they could go in on their own responsibility, they had no public responsibility either as citizens, or as a Church, in connection with that matter. It had been said that by refusing to admit atheists they would tacitly approve of the admission of all others. But this was the question now before the country. It would be time enough to take up other cases if Parliament went on to legislate regarding them. This was a question on which the Assembly should give a decided and unmistakable expression of opinion. They were not called upon to discuss the existing legislation, or how the House of Commons ought to deal with Mr. Bradlaugh under it; but they had to say whether they approved of fresh legislation with the avowed purpose of admitting him.

Mr. WOOD, Elie, said he hailed with great delight every proposal to abolish an oath. He was told by members of Parliament that the manner in which the oath in the House of Commons was administered was by no means edifying; and he further believed that an oath was totally useless for any good purpose whatever. Of course he should be told that the oath served to keep out Bradlaugh; but it was not the oath which kept him out, but a majority of the House of Commons who refused to allow him to take the oath. The oath did not keep out Gibbon the historian; and the decision had been given by a court of law that Bradlaugh had a legal right to take the oath, though not to affirm. (No, no.) Such was the case, however it might be denied; but it was not necessary that the Assembly should concern itself about the conflict which had arisen between a majority of the House of Commons and the courts of law. As Dr. Begg appeals to me, I may say that the cases he quotes are affirmations and not oaths. To these I make no objection.

An honest man will feel himself bound by them; and if I could not believe his word I would not believe his oath.

Mr. MACTAVISH said—Moderator, I feel very much vexed that we should have a vote on this subject. This should not be treated as a party question. I am a thorough-going Liberal, but I have no objection how much the party is embarrassed when they go wrong in a matter of principle. If the House of Commons have put themselves in an illegal position they should be left to get out of it as they best can; but I do not see that they should be allowed to do so at the expense of the constitution, and to change the law for the express purpose of admitting an avowed atheist. There is, indeed, no evidence that (as is alleged) the Commons have violated or even strained the law on this point. The judges have not (as has been just asserted) decided that Mr. Bradlaugh is entitled to take the oath; that is an inference, and is not warranted by the facts. All that they have decided is, that he was not entitled to take his seat on making an affirmation. The other matter was never before them. And I call the attention of the house again to the fact, that what is proposed by the Oaths Bill is to change the constitution for the purpose of admitting an avowed atheist into Parliament. And I support the motion of Dr. Begg, regretting exceedingly that we should have a division on such a matter.

Mr. BLACKLOCK, Iona; Mr. M'CASKELL, Greenock; Mr. COWAN, Troon; and Mr. MACAULAY, Irvine, also addressed the house.

Mr. HENDERSON, Crieff, suggested that it would remove a great deal of difficulty if Dr. Begg's motion were to read—

"That the General Assembly petition both Houses of Parliament against any alteration in the existing constitution of the country, *with the view of facilitating* the admission of avowed atheists to sit as members of the Legislature."

Professor BRUCE expressed approval of the admirable statement of Dr. Rainy, and also with what fell from Mr. Wood.

Dr. BEGG avowed his willingness to adopt the change on his motion suggested by Mr. Henderson.

Mr. MACAULAY, Edinburgh, expressed regret that there was not unanimity on a matter of this kind in the Free Assembly.

Mr. A. O. JOHNSTON, Glasgow, said that the bill was simply one to allow members of Parliament to choose between taking an oath and an affirmation. The oath as it stood was perfectly useless. It did not keep one man out of the House whom the Assembly wanted to keep out. In some cases, the taking of the oath was merely a farce and a sham. He thought the question should altogether be decided as a great public question in the interest of honesty, morality, and truth.

Dr. T. A. G. BALFOUR (elder), Edinburgh, said—Moderator, after the statement which has been made and reiterated regarding the marked difference between the grave responsibility resting solely on the individual who dares to take the oath in a profane way, and that which would lie on our consciences if we gave him any opportunity of doing so, I am astonished to find this distinction entirely overlooked by the young minister from Glasgow who has just spoken. We must have come to a sad pass in this Assembly if we do not uphold the authority of God, and do not express our belief in the awfully solemn responsibility which a person incurs in taking an oath. I have been grieved beyond measure by the light and almost frivolous manner in which this very grave subject has been treated by some of the speakers, and against such language I most solemnly protest. An oath, sir, can never be changed into a mere declaration of allegiance to an earthly sovereign, as Principal Rainy has asserted. It is something very different indeed. It is a confession of the utter inability of any human agency to know the secrets of the heart, and hence is a direct appeal to the omniscient Jehovah to witness to the truthfulness of the declaration. It is also an acknowledgment of the inadequacy of all human considerations to act as deterrents against falsehood; and hence it brings vividly before the mind of the person taking it the tremendous issues connected with it at the judgment of the great day. Surely, sir, such a consideration may well make every one fear an oath, and regard it as something unspeakably awful in any one who would dare to treat it as "a farce" or "a sham." The whole argument on the other side has proceeded on the ground of the abuse of an oath. I should lament exceedingly if it were true that in the House of Commons there is any haste or

irreverence in the administration of the oath; and, in that case, I should strongly urge this house to petition against such a course, and to plead that a duty of such magnitude and solemnity should be discharged amid profound silence, and in such a way as its very sacred nature demands. But, sir, to argue against anything merely from its abuse, would justify us in opposing every institution of our country, for there is not one in which there has not been some abuse. It would lead us to object to oaths in civil and criminal courts, for in the records of these courts we have some examples of perjury.

Principal Rainy said that he would not break his heart if Mr. Bradlaugh were kept out of Parliament; I should have been better pleased, sir, if he had said that it would break his heart if Mr. Bradlaugh got into Parliament. Such language would, in my opinion, have been much more befitting the Principal of our college.

I never for a moment doubted that Dr. Begg's motion would have been carried unanimously, and I certainly had no intention of speaking on the subject; but some of the views which have been enunciated have so shocked me, that I have found it impossible for me to remain silent without compromising truth; for in the Assembly of our Free Church I never expected to have heard such sentiments as I have listened to to-day.

Principal RAINY, by way of explanation, said Dr. Begg's motion assumed that the existing constitution of the country did not allow an atheist to sit as a member of the Legislature, whereas his own belief was that it did allow him if he only swallowed a certain oath. He regarded the Oaths Bill as intended to remove the indecency of his doing that.

Dr. BEGG, in reply, said it seemed to him that the distinction which Dr. Rainy had just drawn did not in the least bring them nearer to the point. It was quite certain that prefacing the taking of the oath by a statement that the man does not believe in the existence of a Divine Being at all, was a very different matter from taking it simply, and from now being allowed to take the oath notwithstanding such an avowal by a fresh Act of Parliament; and why should our Church not protest against that? It was perfectly well known that if a person in a court of law were to preface his proposal to be sworn by a statement that he had no belief in a Divine Being, his oath would not be taken. It was impossible to make a political question of it. It was a religious question, and a religious question of the most important kind. No doubt it had been said that oaths were of no advantage, but he would like Mr. Wood to consider whether he was prepared to abolish all oaths in civil courts, and to abolish the solemn statements made by ministers in entering upon their offices.

Mr. WOOD—I am.

Dr. BEGG—Mr. Wood says he is prepared to abolish all obligations taken by ministers and elders upon entering office.

Mr. WOOD—What I say is this—If a man is an honest man, I would take his word; but if I did not believe his word, I would not believe his oath.

Dr. BEGG then said—It was quite clear that that meant the abolition of oaths in all circumstances, and it proved the extremes to which men were driven by taking up erroneous positions. Of course, if they were to believe a man's simple statement, then oaths and obligations of all kinds were unnecessary, and should be abolished. Was the General Assembly prepared to confirm such a doctrine as that? Certainly not. The Scripture says, "An oath for confirmation is an end of strife." He regretted that they were to divide upon the subject, but it was a solemn question for every minister in the Assembly. He did not wish to make any personal question about it, but he thought they were bound as ministers and elders of the Free Church to stand up for the truth of God, and to stand up for the duty of the nation to acknowledge God. When they ceased to do that, they might anticipate very serious results indeed. Dr. Begg then altered his motion to read as follows:—"That the Assembly petition both Houses of Parliament against any alteration in the existing constitution of the country, with the view of facilitating the admission of atheists to sit as members of the Legislature."

A division was then taken between the motion proposed by Dr. Rainy and that submitted by Mr. M'Micking, when the former was carried by a large majority, only three members supporting the latter. On a final division, Dr. Begg's motion was carried, as against Dr. Rainy's, by a majority of 98 votes to 32.

ASSEMBLY ARRANGEMENTS.

The following overtures, on the recommendation of the Assembly Arrangements Committee, were sent down to Presbyteries for their opinion :—

"The General Assembly, with consent of a majority of Presbyteries, enact and ordain that after the third particular of Section II., Act XI., 1860, the following particular be added: 4. Students shall be examined by the same Presbytery throughout the whole course of their attendance at the Divinity Hall, or be regularly transferred from one Presbytery to another; and no Presbytery shall examine any student with a view to his entering the Divinity Hall for any session, unless he produce an extract minute of the Presbytery by which he was last examined, certifying that that Presbytery was satisfied with his previous examination."

"The General Assembly, with consent of a majority of Presbyteries, enact and ordain that instead of ten days *induciæ*, as in times past, Presbyteries shall be allowed to meet for any purpose connected with the calling and settlement of ministers, after seven clear days have passed from the Sabbath on which intimation of such a meeting is made to a congregation."

"The General Assembly, with consent of a majority of Presbyteries, enact and ordain that in the procedure in calls from one Presbytery to another, the commissioners from the Presbytery and congregation calling shall be received and heard only at one meeting of the Presbytery to which the minister called belongs. Further, that in the event of no ordinary meeting of a Presbytery being held within three weeks of the time when the clerk receives official intimation that a call to one of its members has been sustained by another Presbytery, he, along with the Moderator, shall be empowered to send intimation of the call to the minister's congregation, and to summon them and all parties to the next ordinary meeting, that the call may be disposed of then."

LETTER TO THE IRISH PRESBYTERIAN CHURCH.

A letter, prepared by Dr. ELDER, to the Irish Presbyterian Church, was approved of. It expressed the pleasure of the Assembly with the visits of the deputies, and tendered the Irish Church their hearty greetings.

THE ARDNAMURCHAN CASE.

Mr. STUART GRAY (elder) gave in the report of the committee appointed to reduce the debt on Ardnamurchan Church and manse. The debt two years ago amounted, he said, to upwards of £1146, and the combined efforts of the committee and congregation had now reduced it to about £600. Mr. Ross, Tobermory, expressed, on behalf of the minister and congregation, their sense of obligation to the committee; and after some remarks from various gentlemen, the committee was reappointed to endeavour, by means of a bazaar or otherwise, to liquidate the remaining debt.

FINANCE.

Mr. WILLIAM WOOD, C.A., submitted the Report of the Finance Committee (Appendix XXX.)

Dr. ADAM thought it was a matter of regret that there should be any falling off in their collections, and trusted that, owing to the reviving trade and due attention to the subject, they would see their collections improving, and advancing along with the other funds of the Church. (Applause.)

The report was then approved of.

THE REVISED EDITION OF THE NEW TESTAMENT.

Professor SALMOND proposed for the adoption of the Assembly a resolution regarding the revised edition of the New Testament. In doing so he said—Moderator, it will be in the recollection of the house that on the opening day of this Assembly copies of the Revision Committee's New Testament were laid upon the

table. Formal acknowledgment of the presentation, however, was deferred till a more suitable opportunity should be found. It is matter of regret that, in the pressure of business, no more convenient occasion has appeared than the present. It is proposed now, however, to recognise the importance of the event by the resolution which I shall conclude with. It is intended to ask the house to convey its thanks to the Universities of Oxford and Cambridge for their gift. Along with this, it is felt that we agree also to express our gratitude to God for the completion, so far, of an enterprise of such importance, and likely to exercise so great an influence. It is further suggested that the house cannot do less than commend in general, but very hearty terms, this revised version to the attention of their ministers and people. That is, in brief, the meaning of the motion which I shall presently read. At this advanced period, and with so much business yet in hand, it is out of the question, Moderator, for me to speak at any length on this most interesting subject. It will be observed, however, that it is not proposed to commit this house to any opinion on the merits of the revision. It would be premature to do so. What future may be before the book we are not yet in a position to anticipate. It will have to fight its own way. It does not come to us with adventitious authority of any kind. It will have to run the same course as was run by King James's version. It has to enter into competition with its predecessor, just as that predecessor had to compete with the Bishop's Bible, which was then more than any other the Bible of the Court, and with the Genevan, which was then particularly the Bible of the middle classes. If this new revision, therefore, succeeds in taking the place held so long and so deservedly by the present Authorised Version, it will only be in virtue of its gradually asserting its own intrinsic superiority. This being the case, the best thing to befall it is to have it at once made the subject of close and searching study, and to have the keen eye of criticism turned widely upon it. Time only will show us whether it is to be what many confidently expect it to be, or whether it is to pass into the considerable list of failures. And this will become apparent only after its merits and defects have been carefully and continuously investigated, and when it has worked its way into the judgment, whether favourable or unfavourable, of the public generally.

The intention of the resolution, therefore, is simply to put this revision fairly before our ministers and people, in the hope that they may thoroughly acquaint themselves with it, and use it studiously and prayerfully, so that any verdict which may come to be passed upon it in the course of time may be a verdict carrying with it the sympathy of the great mass of our Christian people. Moderator, I am conscious that it would not be right to commit a single member of this house to any judgment upon the merits of the book at so early a period after its publication. But you will perhaps permit me, sir, to express in a single sentence how it presents itself to me. I would say for myself, and of course only provisionally, that the new revision will in all probability be admitted by and by to be in many respects a decided improvement on the Authorised Version, which has stood its ground so long and so justly. I am disposed, however, to draw a distinction between what it gives us in the way of new *readings* and what it gives in the way of new *renderings*.

In the matter of the text adopted and the new readings introduced, it will be found, I believe, to secure general approbation. When carefully and candidly examined, it will be admitted, I think, to have pursued a course of marked caution in this respect, and will soon vindicate the soundness of its principles and the trustworthiness of most of its results. There is room for greater difference of opinion, however, as regards its procedure in the matter of new renderings. It is very open to question whether, as regards many of the changes which it has carried through in translation, especially in very familiar passages, it has exhibited such consideration and self-restraint and poetic feeling as distinguished King James' revisers, and rightly won for the result of their labours so deep and hallowed a place in the mind of the English race. We may expect much diversity of opinion as to a multitude of points belonging to this head. But, with all abatements, it will be strange and disappointing if it is not acknowledged to have corrected many of the deficiencies in King James's version—deficiencies due in large part to the circumstances of the time, it is true, but which nevertheless have long been felt to take something from the value of a version which, in intrinsic excellence and verbal felicity, stands almost unique among versions.

The ultimate reception, however, which this revision is destined to meet must depend on a great variety of considerations in which the Christian public will rightly be slow to mature its judgment. Meanwhile we cannot be wrong in looking with satisfaction upon certain characteristics which may be said to be not only of great interest in themselves, but somewhat peculiar to this revision. I might notice, for example, the catholicity of the work. It is the production not of any single church, not even, as in former cases, of the great Episcopal Church of England, but of many Churches, who have laboured together with one spirit in a holy enterprise equally interesting to all. It comes to us, too, as the work not of a single nation, but of two great nations, who have joined hands in it over the Atlantic. I might notice also the many securities which have been provided against the introduction of rash innovations, and against the assertion of private opinions, denominational views, and sectarian prejudices. Not to mention due safeguards against unhappy contingencies of this kind, it is enough to refer to the fact that this revision differs from King James's in one most important respect, namely, that every verse of it comes to the Churches with the *imprimatur* of the whole body of revisers, the work not having been partitioned out, as was the case with the version of 1611, among different sections of the committee, each of which was responsible only for so much, but every sentence of it being considered and reconsidered by the entire number. Neither is it out of place to remark upon the assuring measure of agreement which has been made manifest between the two great bands of revisers—the English and the American.

No doubt there is an appendix, in which we find a chronicle of a number of matters in which the judgment of the one board differs from that of the other. We can scarcely help regretting that we have any appendix of this kind, and that our American brethren have felt it necessary in this way to secure a record for decisions which they would have embodied in the text if the way had been open to them. But after all this does not carry us very far. The points of difference are exceedingly few in comparison with the general and pervading agreement, and it is not the least pleasing feature of this revision that so large a measure of harmony attends the results arrived at in England and across the Atlantic. We may well welcome the work of the revisers, therefore, as the product of the most competent scholarship of two great countries, and as the slow result of the most anxious and careful deliberation. It deserves to have a kindly and appreciative reception, however its ultimate destiny may be decided. Another object of my motion is to get it brought under the cordial regard, the studious consideration, and the prayerful interest of the ministers and people of our Church, believing that nothing but good, and immense good, can come from the fresh impetus which it is fitted to give to the systematic reading of the Scriptures, and the new insight which we believe it will offer unto many of the deep things of "the more sure word of prophecy." The resolution, the general intention of which I have briefly endeavoured to explain, and which I beg now to move, is in the following terms :—

"The General Assembly of the Free Church of Scotland, having in view the circumstances reported by their clerks, that the Universities of Oxford and Cambridge, as vested in the copyright, have presented to the Assembly copies of the New Testament, revised by the Committee of Revision, which has laboured in their work for many years at Westminster, record their hearty thanks to the Universities for their valued gift, and direct the clerks to make the resolution known in the proper quarters. And the General Assembly, deeply impressed with the importance of the completion of this work as an event likely to excite a great and durable influence on those who read the English Bible throughout the world, think fit specially to recommend the revised translation to the attention and examination of their ministers and office-bearers, both that they may duly judge of the character of the work which, after so long labour, has now been completed, and also that in such ways as appear to be wise and edifying they may draw the attention of their people to it, and guide them in regard to it. Further, considering that the work is fitted to awaken fresh interest in all questions affecting the true sense of Holy Scripture, and the manner in which it should be understood and used, the General Assembly exhort their faithful people to join in earnest prayer that in connection with this effort to throw fresh light on the sense of Scripture, and to diffuse the results of learned study of the originals more widely among English readers, the special blessing of

God may be given; that so the Word of God dwelling plentifully in them all, they may worship Him in an acceptable manner, and through patience and comfort and the Scriptures may have hope."

Mr. M'EWAN, Edinburgh, thought as they had not yet had time to examine this revised edition, they ought not to commit their ministers to recommending it to the perusal of their people. This was a very grave matter, and the members of Assembly had not yet had time fully to consider the merits of this important work. Such time should be given before the Church should in any way commit herself to approval or otherwise.

Principal RAINY said they had been very careful in the wording of the resolution. It recommended the subject to their ministers and office-bearers, in order that they might judge in regard to the work, and as far as they might think wise to direct the attention of their people to it.

The motion was adopted.

APPLICATIONS FOR COLLEAGUES AND SUCCESSORS.

Mr. R. WATERSTON, Dundee, gave in the Report of the Committee on Applications for Colleagues and Successors. The Assembly resolved as follows:—

In the case of John Thomson, D.D., St. George's, Paisley, who is seventy-two years of age, and has been forty-seven years a minister, applying for leave to call a colleague, and for a grant from the Aged and Infirm Ministers' Fund with that view—the General Assembly, on the report of their committee, with acquiescence of parties, considering that Dr. Thomson is certified to be, from age and infirmity, unable fully to discharge the duties of the ministry, accede to the application, and sanction the calling of a colleague on the following terms, viz.:—Senior colleague, £60 from the Sustentation Fund; £80 from the Aged and Infirm Ministers' Fund; interest of Harvey Bequest, £40; congregational supplement, £160; one-half of the Sustentation Fund surplus, £10; and the manse. Junior colleague, balance of Sustentation Fund, at present £100; half of Sustentation Fund surplus; and congregational supplement to make up a minimum stipend of £300.

In the case of David Couper, D.D., Burntisland, who is seventy-one years of age, and has been forty-seven years a minister, applying for a grant from the Aged and Infirm Ministers' Fund, to aid in obtaining the services of an unordained assistant, the General Assembly, on the report of their committee, with acquiescence of parties, considering that Dr. Couper is certified to be, from age and infirmity, unable fully to discharge the duties of the ministry, accede to the application, and allow a grant of £50 from that fund.

In the case of John M'Dermid, Renwick Church, Glasgow, who is seventy-one years of age, and has been forty-six years a minister, applying for a grant from the Aged and Infirm Ministers' Fund, to aid in obtaining the services of an unordained assistant, the General Assembly, on the report of their committee, with acquiescence of parties, considering that Mr. M'Dermid is certified to be, from age and infirmity, unable fully to discharge the duties of the ministry, accede to the application, and allow a grant of £50 from that fund.

In the case of David Scott Fergusson, Strachan, who is seventy-two years of age, and has been forty-five years a minister, applying for leave to call a colleague, and for a grant from the Aged and Infirm Ministers' Fund with that view—the General Assembly, on the report of their committee, with acquiescence of parties, considering that Mr. Fergusson is certified to be, from age and infirmity, unable fully to discharge the duties of the ministry, accede to the application, and sanction the calling of a colleague on the following terms, his present grant from said fund to cease, viz.:—Senior colleague to have £60 from Sustentation Fund, £80 from Aged and Infirm Ministers' Fund, and grant from Pre-Disruption Ministers' Fund. Junior colleague to have balance of Sustentation Fund, at present £100, share of the surplus Sustentation Fund, and the manse.

In the case of James M'Clymont, Denholm, who is seventy-one years of age, and has been forty-three years a minister, applying for leave to call a colleague, and for a grant from the Aged and Infirm Ministers' Fund with that view—the General Assembly, on the report of their committee, with acquiescence of parties, considering that Mr. M'Clymont is certified to be, from age and infirmity, unable fully to dis-

charge the duties of the ministry, accede to the application, and sanction the calling of a colleague on the following terms, his present grant from the Aged and Infirm Ministers' Fund to cease, viz.:—Senior colleague to have £60 from Sustentation Fund, and £70 from Aged and Infirm Ministers' Fund. Junior colleague to have balance of Sustentation Fund, at present £100; share of the Surplus Fund, if any, and the manse.

In the case of Donald Fergusson, Leven, who is seventy years of age, and has been forty-three years a minister, applying for leave to call a colleague, and for a grant from the Aged and Infirm Ministers' Fund with that view—the General Assembly, on the report of their committee, with acquiescence of parties, considering that Mr. Fergusson is certified to be, from age and infirmity, unable fully to discharge the duties of the ministry, accede to the application, and sanction the calling of a colleague on the following terms, viz.:—Senior colleague to have £60 from the Sustentation Fund; £70 from the Aged and Infirm Ministers' Fund; grant from Pre-Disruption Ministers' Fund; £30 of congregational supplement, and the manse. Junior colleague to have balance of Sustentation Fund, at present £100; share of the surplus Sustentation Fund, if any; and congregational supplement, to make up a minimum stipend of £200.

In the case of William Rossborough, East Campbell Street, Glasgow, who is sixty-seven years of age, and has been fourty-four years a minister, applying for leave to call a colleague, and for a grant from the Aged and Infirm Ministers' Fund with that view—the General Assembly, on the report of their committee, with acquiescence of parties, considering that Mr. Rossborough is certified to be, from age and infirmity, unable fully to discharge the duties of the ministry, accede to the application, and sanction the calling of a colleague on the following terms, viz.:—Senior colleague to have £60 from Sustentation Fund; £70 from Aged and Infirm Ministers' Fund; and congregational supplement of £55. Junior colleague to have balance of Sustentation Fund, at present £100; share of the Surplus Sustentation Fund, if any; and congregational supplement to make up stipend to £200. There is no manse.

In the case of John Longmuir, LL.D., Mariners' Church, Aberdeen, who is seventy-seven years of age, and has been forty years a minister, applying for leave to call a colleague, and for a grant from the Aged and Infirm Ministers' Fund with that view—the General Assembly, on the report of their committee, with acquiescence of parties, considering that Dr. Longmuir is certified to be, from age and infirmity, unable fully to discharge the duties of the ministry, accede to the application, and sanction the calling of a colleague on the following terms, the present grant from the Aged and Infirm Ministers' Fund to cease, viz.:—Senior colleague to have £60 from Sustentation Fund; £70 from Aged and Infirm Ministers' Fund; and grant from Pre-Disruption Ministers' Fund. Junior colleague to have balance of Sustentation Fund, at present £100; share of the Surplus Sustentation Fund, if any; and congregational supplement, to make up a stipend of £170. There is no manse. It being understood that Mariners' Church shall henceforth be a Territorial Mission Charge; and the Assembly remit to the Presbytery of Aberdeen to assign to it a district for mission operations.

When the committee's report on Mariners' Church, Aberdeen, came up, which was in accordance with the recommendation of the Presbytery of Aberdeen,

Dr. WILSON, as secretary of the Committee of the Equal Dividend Platform, stated that this case had been considered by the committee, and begged to report that, in their opinion, it is inexpedient to continue it as a ministerial charge.

Professor SALMOND said that Dr. Longmuir had long occupied a unique place among the ministers of Aberdeen. He had laboured for a long period against great difficulties, and had done much good work; and, on his retirement from the more active duties of the pastorate, nothing could have been more pleasant than the expressions of heartfelt obligations on the part of his congregation for his life-long services. There was not a congregation more loyal to the principles of the Free Church, and there was ample scope for a congregation in the locality with a young and energetic minister, and it would greatly hamper the Church to have it reduced. The matter had been carefully considered, and the arrangement made with the concurrence of all parties, and he moved, therefore, that the finding of the Presbytery be adopted.

Mr. HENDERSON, Devanha, spoke of the energy and success of Dr. Longmuir's labours, and referred to the fact that a church in connection with the Establishment had recently been opened in the neighbourhood of the Mariners', and that it was most unadvisable to suppress one of their churches in that locality. He considered, moreover, that this was not the proper time to make such a proposal. The committee on the platform of the Equal Dividend had resolved to lay their objections before the Committee on Colleagues and Successors, which they had not done; and, therefore, he considered that they had lost their opportunity. He accordingly supported the adoption of the report of the Committee on Colleagues in this case.

Mr. FERGUSSON, Ellon, referred to Dr. Longmuir's eminence both in literature and science, and his assiduous labours as a minister, and contended that his church should continue as a full ministerial charge.

Dr. WILSON having remarked that it was a Mariners' Church,

Professor SALMOND said that Dr. Wilson had overlooked the fact that, in the Presbytery's finding, it was stated that, with the consent of all parties, it was resolved to change the name of the church; but Dr. Longmuir would speak to that.

Dr. LONGMUIR said that he had little hope when these arrangements were being made—and for his kindness in presiding at meetings of the session and congregation he gladly availed himself of that opportunity of expressing his thanks to Professor Salmond—of being able to address the Assembly; but having been considerably recruited by a few weeks' sojourn at Bridge of Allan, he had come up to discharge his duty as a commissioner. Were he not afraid of being tedious, he could wish to give a history of Mariners' Church. When it was constituted a *quoad sacra* church, the bond, with £70 as the minister's salary, was passed as a favour, although he never could understand on whom the favour was bestowed, and he was ordained in 1840 to four bare walls. Now they had a large church free of debt, the nucleus of a fair congregation, and the promise to a colleague of £170—all circumstances very different from those under which he began his labours. At the time of the Disruption there were three Mariners' Churches in connection with the Free Church. Those at Leith and Dundee had long ago changed their names, no doubt for good reasons, and now they (at Aberdeen) had resolved to do the same. They found the name no longer attracted seamen, and seemed to repel landsmen, who asked what they had to do with seamen. The mortality also was much greater amongst seamen than landsmen, and hence they not only lost those who could contribute to their funds, but had a number of widows cast upon them, who were far more necessitous than helpful; and to show the kindly feelings of former members to this class, he might state that he had lately received £2 from Panama, £5 from Australia, and £6 from near Dundee. When the church was first opened, it was looked upon very much in the light of a mission to seamen, and hence, with some honourable exceptions, it had never received the support of masters and mates; and many of those, as his friend Mr. Henderson, whose kind support on this occasion he gratefully acknowledged, very well knew, when they were appointed to foreign-going vessels, might be year and day without visiting Aberdeen. In the arrangements that had been made he had renounced every claim on the funds of the congregation, that the allowance to his successor might be as large as possible. He believed that a young and active minister, with the church re-named, and on its present foundation, would revive the congregation, and be blessed with success.

Dr. WILSON suggested that the church should be formed into a Territorial Mission Charge, and that the Assembly remit to the Presbytery of Aberdeen to assign to it a district for mission operations.

Professor SALMOND replied that the Presbytery of Aberdeen would be satisfied with that arrangement.

In the case of Robert Reid, Banchory-Ternan, who is sixty-nine years of age, and has been thirty-eight years a minister, applying for a grant from the Aged and Infirm Ministers' Fund to aid in obtaining the services of an unordained assistant —the General Assembly, on the report of their committee, with acquiescence of parties, considering that Mr. Reid is certified to be unable, from age and infirmity, fully to discharge the duties of the ministry, accede to the application, and allow a grant of £40 from that fund.

In the case of Thomas Bain, Coupar-Angus, who is sixty-three years of age, and has been thirty-eight years a minister, applying for a grant from the Aged and Infirm Ministers' Fund to aid in obtaining the services of an unordained assistant —the General Assembly, on the report of their committee, with acquiescence of parties, considering that Mr. Bain is certified to be, from age and infirmity, unable fully to discharge the duties of the ministry, accede to the application, and allow a grant of £40 from that fund.

In the case of Eric J. Findlater, Lochearnhead, who is sixty-eight years of age, and has been thirty-seven years a minister, applying for a grant from the Aged and Infirm Ministers' Fund to aid in obtaining the services of an unordained assistant —the General Assembly, on the report of their committee, with acquiescence of parties, considering that Mr. Findlater is certified to be, from age and infirmity, unable fully to discharge the duties of the ministry, accede to the application, and allow a grant of £40 from that fund.

In the case of George Archibald, Udny, who is sixty-three years of age, and has been thirty-seven years a minister, applying for leave to call a colleague, and for a grant from the Aged and Infirm Ministers' Fund with that view—the General Assembly, on the report of their committee, with acquiescence of parties, considering that Mr. Archibald is certified to be, from age and infirmity, unable fully to discharge the duties of the ministry, accede to the application, and sanction the calling of a colleague on the following terms, viz.:—Senior colleague to have £60 from Sustentation Fund, and £60 from Aged and Infirm Ministers' Fund. Junior colleague to have the balance of Sustentation Fund, at present £100; share of the surplus Sustentation Fund, if any; such supplement as the funds of the congregation can afford; and the manse.

In the case of Atholl Stuart, Blair Atholl, who is sixty-two years of age, and has been thirty-seven years a minister, applying for leave to call a colleague, and for a grant from the Aged and Infirm Ministers' Fund with that view—the General Assembly, on the report of their committee, with acquiescence of parties, considering that Mr. Stuart is certified to be, from age and infirmity, unable fully to discharge the duties of the ministry, and retires altogether and is relieved from the charge of the congregation, accede to the application, and sanction the calling of a colleague on the following terms, viz.:—Senior colleague to have £60 from Sustentation Fund, and £60 from Aged and Infirm Ministers' Fund. Junior colleague—who is by agreement to have the sole charge of the congregation—balance of Sustentation Fund, at present £100; share of the Surplus Fund, if any, and such congregational supplement as the congregation can give. There is no manse.

In the case of Thomas Noble Brydon, Stow, who is seventy-five years of age, and has been thirty-five years a minister, applying for leave to call a colleague, and for a grant from the Aged and Infirm Ministers' Fund with that view—the General Assembly, on the report of their committee, with acquiescence of parties, considering that Mr. Brydon is certified, from age and infirmity, to be unable fully to discharge the duties of the ministry, accede to the application, and sanction the calling of a colleague on the following terms, viz.:—Senior colleague to have £60 from Sustentation Fund; £60 from Aged and Infirm Ministers' Fund; and £10 from the congregation in lieu of the manse. Junior colleague to have balance of Sustentation Fund, at present £100; share of the surplus Sustentation Fund, if any; and the manse.

In the case of Malcolm MacRitchie, Knock, who is seventy-eight years of age, and has been twenty-six years a minister, applying for a grant from the Aged and Infirm Ministers' Fund, to aid in obtaining the services of an unordained assistant —the General Assembly, on the report of their committee, with acquiescence of parties, considering that Mr. MacRitchie is certified to be, from age and infirmity, unable fully to discharge the duties of the ministry, accede to the application, and allow a grant of £30 from that fund.

In the case of Peter Gibson Miller, Cambusnethan, who is sixty years of age, and has been twenty-six years a minister, applying for leave to call a colleague, and for a grant from the Aged and Infirm Ministers' Fund with that view—the General Assembly, on the report of their committee, with acquiescence of parties, considering that Mr. Miller is certified to be, from age and infirmity, unable fully to discharge the duties of the ministry, accede to the application, and sanction the calling of a colleague on the following terms, viz.:—Senior colleague to have £60 from

Sustentation Fund; £40 from Aged and Infirm Ministers' Fund; and the manse, or £30 in lieu thereof. Junior colleague to have balance of Sustentation Fund, at present £100; share of the surplus Sustentation Fund, if any; and congregational supplement, not less than £20.

In the case of Alexander Fraser, Coll, who is sixty-one years of age, and has been twenty-six years a minister, for permission to retire and for a grant from the Aged and Infirm Ministers' Fund with that view—the General Assembly, on the report of their committee, with acquiescence of parties, considering that Mr. Fraser is certified to be, from age and infirmity, unable to discharge the duties of the ministry, accede to the application, and allow him to retire on the footing of his receiving £60 from the Sustentation Fund and £40 from the Aged and Infirm Ministers' Fund.

In the case of John Hunter, Longforgan, who is fifty-three years of age, and has been twenty-six years a minister, applying for leave to call a colleague and successor, and for a grant from the Aged and Infirm Ministers' Fund with that view—the General Assembly, on the report of their committee, with acquiescence of parties, considering that Mr. Hunter is certified to be, from age and infirmity, unable to discharge the duties of the ministry, accede to the application, and sanction the calling of a colleague on the following terms, viz.:—Senior colleague to have £60 from Sustentation Fund; £40 from the Aged and Infirm Ministers' Fund; and a congregational supplement, not exceeding £30, in lieu of the manse; this supplement to be dependent on a congregational supplement being given to the junior colleague, and the two to be yearly of equal amount. Junior colleague—who is to have sole charge of the congregation—to have balance of Sustentation Fund, at present £100; share of the surplus Sustentation Fund, if any; a congregational supplement of £30, subject to diminution in proportion as that of the senior colleague is diminished; and the manse.

In the case of William Gray Forrester, Auldearn, who is fifty-five years of age, and has been twenty-three years a minister, applying for a grant from the Aged and Infirm Ministers' Fund, to aid in obtaining the services of an unordained assistant—the General Assembly, on the report of their committee, with acquiescence of parties, considering that Mr. Forrester is certified to be, from age and infirmity, unable fully to discharge the duties of the ministry, accede to the application, and allow a grant of £30 from that fund.

In the case of James Ross, Durness, who is seventy-four years of age, and has been fifteen years a minister, applying for leave to call a colleague, and for a grant from the aged and Infirm Ministers' Fund, when he may be held entitled thereto—the General Assembly, on the report of their committee, with acquiescence of parties, considering that Mr. Ross is certified to be, from age and infirmity, unable fully to discharge the duties of the ministry, accede to the application, and sanction the appointment of a colleague on the following terms—reserving to the congregation to apply at some future time for a grant from the Aged and Infirm Ministers' Fund, viz.:—Senior colleague to have £60 from the Sustentation Fund. Junior colleague to have balance of Sustentation Fund, at present £100; share of the Surplus Sustentation, if any; and the manse.

In the case of George R. Kennedy, Dornoch, who is years of age, and has been forty-three years in the ministry, who has, from age and infirmity, resigned his charge *simpliciter*, so as to leave the whole emoluments thereof free, applying for a grant from the Aged and Infirm Ministers' Fund—the General Assembly, on the report of their committee, with acquiescence of parties, considering that Mr. Kennedy is certified to be, from age and infirmity, unable fully to discharge the duties of the ministry, accede to his application, and allow a grant of £70 from that fund.

In the case of James Murdoch, Pitsligo, who is sixty-two years of age, and has been thirty-four years a minister, applying for leave to resign his charge, that he may go with his family, who are very delicate, to New Zealand, and for a grant from the Aged and Infirm Ministers' Fund with that view—the General Assembly, on the report of their committee, with the acquiescence of parties, considering that Mr Murdoch is certified to be, from age and infirmity, unable fully to discharge the duties of the ministry in this country, accede to the application, and allow a grant

of £50 from the Aged and Infirm Ministers' Fund, not to be continued beyond the period of five years from Whitsunday 1881.

ACTS OF ASSEMBLY.

The Assembly called for the Report of the Committee on Printing the Acts, which, being printed and in the hands of the members, was referred to by Sir H. Moncreiff, the convener.

The Assembly approve of the report, and, in accordance therewith, the Assembly find that the Acts are as follows:—

CLASS I.—ACTS OF LEGISLATION.

1. Act anent Certificates of Students.
2. Act Disjoining the Congregation of Lassodie from the Presbytery of Kinross, and joining it to the Presbytery of Dunfermline.
3. Act reducing Blochairn to a Territorial Station.
4. Act anent Places of Meeting of the Presbytery of Dunblane.
5. Act sanctioning Union of Congregations of Blair-Athole and Struan.

CLASS II.—ACTS IMPORTANT FOR THE GENERAL USE OF THE CHURCH.

6. Address to the Queen.
7. Act anent the Resignation of Professor MacGregor.
8. Act anent action of the Commission of Assembly in the Case of Professor Robertson Smith.
9. Act finding the Continuance of Professor Robertson Smith as Professor of Hebrew in Aberdeen College unsafe.
10. Act anent Sustentation Fund and other relative matters.
11. Act anent the Platform of the Equal Dividend.
12. Act anent the appointment of Dr. Laidlaw as Professor of Systematic Theology in the New College, Edinburgh.
13. Act anent Removal of Professor Robertson Smith from the Chair of Hebrew in Aberdeen College.
14. Act sanctioning New Hymn-Book.
15. Act anent Relation between Church and State.
16. Act anent Collections.
17. Act altering Act III. 1861, anent Sustentation Fund.
18. Act appointing Commission of Assembly.
19. Act appointing next Meeting of Assembly.

Interim Act anent Supervision of Students.

Interim Acts anent Procedure at Calling and Settlement of Ministers.

UNION OF TWO CHARGES.

The Assembly took up a petition of the Presbytery of Dunkeld anent proposed union between the congregations of Blair-Athole and Struan.

Parties being called, the Assembly sanction the union, on the understanding that, for a period of five years, the contributions from Struan to the Sustentation Fund shall be applicable to the maintenance of the station, and that the Highland Committee continue their grant to the station.

SANCTIONING OF CHARGES.

The Assembly called for the Report of the Committee on the Sanctioning of Charges, which, being printed, and in the hands of the members, was referred to by Mr. Laird, the convener. In accordance therewith—

In the case of Easter Road, Edinburgh,* the General Assembly, on the report of

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* The population for which this charge is designed is 5000, and is increasing. Between 200 and 300 adhere to the station. There is a membership of 147. An

their committee, with acquiescence of parties, grant the application, and sanction this station as a ministerial charge, on the understanding that before proceeding to the settlement of a minister, the congregation shall satisfy the Presbytery and the Sustentation Fund Committee that a sum of £100 is being contributed to the Sustentation Fund for his maintenance. Further, the General Assembly authorise the Home Mission Committee to give in this case the usual grant to territorial charges.

In the case of Possil Park, Glasgow,* the General Assembly, on the report of their committee, with acquiescence of parties, grant the application, and sanction this station as a ministerial charge, on the understanding that before proceeding to the calling of a minister, the congregation shall satisfy the Presbytery and the Sustentation Fund Committee that a sum of £100 is being contributed to the Sustentation Fund for his maintenance. Further, the General Assembly authorise the Home Mission Committee to give in this case the usual grant to territorial charges.

In the case of Kilmalcolm,† in the Presbytery of Greenock, the General Assembly, on the report of their committee, with the acquiescence of parties, grant the application, and sanction this station as a ministerial charge, on the understanding that, before proceeding to the calling of a minister, the congregation shall satisfy the Presbytery and the Sustentation Fund Committee that a sum of £100 is being contributed to the Sustentation Fund for his maintenance. Further, the General Assembly authorise the Home Mission Committee to give in this case a grant of £40 for the limited period of three years.

In the case of Reston,‡ in the Presbytery of Dunse and Chirnside, the General Assembly, on the report of their committee, with the acquiescence of parties, grant the application, and sanction this station as a ministerial charge, on the understanding that, before proceeding to the calling of a minister, the congregation shall satisfy the Presbytery and the Sustentation Fund Committee that a sum of £90 is being contributed to the Sustentation Fund for his maintenance. Further, the General Assembly authorise the Home Mission Committee to give in this case the usual grant to church extension charges.

In the case of New Row Mission, Perth,§ the General Assembly, on the report of their committee, with the acquiescence of parties, grant the application, and sanction this station as a ministerial charge, on the understanding that, before proceeding to the calling of a minister, the congregation shall satisfy the Presbytery and the Sustentation Fund Committee that a sum of £100 is being contributed to the Sustentation Fund for his maintenance. Further, the General Assembly

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association for the Sustentation Fund has been formed, and the amount contributed to the fund at present is £7, 10s. per month, which is expected soon to increase to £9. The committee have no doubt that, under the efficient services of the present missionary, whom it is proposed to settle in this charge, a large congregation will soon be formed.

* The population of the district proposed to be embraced by this charge is about 5000. There are 177 members and 125 adherents. A church has been erected containing 800 sittings. The progress hitherto made has been such as gives every hope that a large congregation will be formed.

† This is a rising place of resort in Renfrewshire. The population is 1800, with a considerable influx of visitors during the summer. There were forty members at the communion in October last. A hall for worship, with a session-house and vestry, is being erected at a cost of £850. The prospects of the congregation appear to be such as warrant the belief that in a short time it will be self-sustaining.

‡ The population of the district for which this charge is designed is 633. There are 71 members and 80 adherents. There is a church with 250 sittings free of debt. This is an important railway junction, and is likely to increase in population. The work has now reached a point which necessitates, if further progress is to be made, that there be a settled ministry.

§ The population of the district is about 2000. The number of communicants is 172. The average Sabbath attendance is from 300 to 350. There is a large Sabbath-school, Young Men's Association, and various other Christian agencies, which show the mission to be in a thriving condition, and gives hope for the future of a successful congregation.

authorise the Home Mission Committee to give in this case the usual grant to territorial charges.

In the case of Kinloch Park,* Presbytery of Lewis, the General Assembly, on the report of their committee, with acquiescence of parties, decline the application, on the ground that, though the population is large and the congregation very considerable, it does not appear that the finances of the congregation are such as to secure a proper maintenance for a minister.

In the case of Firth,† in the Presbytery of Orkney, the General Assembly, on the report of their committee, with acquiescence of parties, in respect that this case involves no additional burden on the Sustentation Fund, but is wholly connected with the status of the congregation, grant the application, and restore Firth to its former position as a platform charge, but subject, as before, to the provision of the Act III., section 2, of the Assembly 1877.

NOMINATION OF STANDING COMMITTEES.

The Assembly called for the Report of the Committee on the Nomination of Standing Committees, which, being printed and in the hands of the members, was referred to by Mr. Sinclair, the convener.

The Assembly also took up the overtures on the subject, which were read.

The Assembly remit the overtures to the committee for their consideration.

In accordance with the report—

The Assembly reappoint the Sustentation Fund Committee, as follows:—

Mr. David Simpson, Mr. Duncan M'Lean, Mr. Robert Howe, Dr. Goold, Mr. R. M. Thornton, Principal Rainy, Mr. George Bain, Mr. William Shearer, Mr. J. H. Fraser, Mr. James Matthew, Mr. John Jenkins, Dr. Beith, Mr. A. Anderson, Mr. D. Colvin, Mr. A. C. Fullarton, Mr. J. A. George, Mr. W. F. Goldie, Dr. Kennedy, Dr. Macmillan, Mr. James Murdoch, Mr. John Murray, Mr. John Robertson, Mr. Neil Taylor, ministers; Mr. William Henderson, Mr. Charles Cowan, Mr. George Martin, Mr. David Shaw, Mr. R. C. Gray, Mr. C. W. Cowan, Mr. R. R. Simpson, Dr. Guise, Mr. Walter Davidson, Mr. J. M. M'Candlish, Mr. William Miller, elders—retiring. Appointed—Mr. R. Howie, Mr. R. M. Thornton, Principal Rainy, Dr. Goold, Mr. David Simpson, Mr. J. H. Fraser, Mr. John Jenkins, Mr. J. C. Burns, Mr. D. D. Bannerman, Mr. R. S. Macaulay, Mr. James Macdonald, Mr. Alexander Warrack, Mr. John Mackay, Mr. James Macleod, Mr. Robert Cowan, Mr. Charles M'Kenzie, Mr. Alexander Terras, Mr. A. F. Moir, Mr. James Gibson, ministers; Mr. William Henderson, Mr. R. R. Simpson, Mr. George Martin, Mr. Charles Cowan, Mr. C. W. Cowan, Mr. John Macdonald (Perth), Mr. T. Chalmers (Longcroft), Mr. James Cunningham (Broughty-Ferry), Mr. William Mitchell (Markinch), Mr. R. Macdonald (Leith), Mr. Henry Tod (Edinburgh), Mr. John Clay (Kerchesters), Mr. Joseph C. Robertson (Glasgow), Mr. John Muir (Glasgow), Mr. A. Ellison Ross (Edinburgh), Mr. Edward Caird (Dumbarton), Mr. John Bertram (Cranshaws), Mr. James Sime (Edinburgh), Mr. John Cowan, W.S. (Edinburgh), Mr. David Simson, elders—Dr. Wilson and Dr. Rainy, joint-conveners.

The Assembly reappoint the Education Committee, as follows:—Mr. A. F. Moir, Mr. James Iverach, Dr. Main, Dr. Elder, Dr. Maclauchlan, Mr. Alexander Rankin, ministers; Mr. James Wilson, Mr. William Dickson, elders—retiring. Appointed—Mr. J. Sinclair, Mr. A. F. Moir, Mr. R. C. Smith, Mr. John Lister, Mr. John Murray (Dairsie), Mr. James Morrison, Mr. Alexander Rankin, ministers; Mr. Wm.

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* The population is 1200. There are 44 communicants. There is no church as yet, but one is being contracted for to contain 700 sittings. The nearest Free Church is distant eight miles. The sum collected for the year is stated at £17. The church-door collections are 7s. per Sabbath. It is quite apparent from these facts, that there is no sufficient evidence that the resources of the congregation are equal to the proper maintenance of a minister. The committee are of opinion that the sanction of this station will depend upon the progress it may make financially and otherwise.

† The committee were induced to come to the above finding in respect of special circumstances of a peculiar nature stated to them by the representatives of the Presbytery, which they think fully warrant the expediency of restoring the charge to the platform.

Dickson, Mr. James Wilson, Councillor Dickson (Glasgow), Mr. D. Macpherson (Glasgow), elders. The Assembly authorise the committee to make arrangements for the discharge of the duties of the convenership for the ensuing year.

The Assembly reappoint the Home Mission Committee as follows:—Mr. John Isdale, Mr. Thomas Cochrane, Mr. Andrew Inglis, Dr. Millar Nicolson, Mr. John Edgar, Mr. James Hunter, Mr. James Spence, Dr. Beith, Mr. James Wells, Mr. Duncan M'Laren, Mr. Robert M'Morran, Mr. James Cameron, Mr. A. C. Fullarton, Mr. James Johnston, Mr. John Murray, ministers; Sheriff Campbell, Mr. David Simpson, Mr. Hugh Mosman, Mr. John Towert, Mr. William Dickson, Mr. George Martin, Mr. R. R. Simpson, Mr. M. Fairley, Dr. Guise, Mr. W. Hamilton, Mr. R. H. Isdale, Mr. John Muir, Mr. John Robertson, Captain Makgill, Mr. James Stevenson, Mr. John Wilson, elders—retiring. Appointed—Mr. James Wells, Mr. R. M'Morran, Dr. Millar Nicolson, Mr. Duncan M'Laren, Mr. William Tullo, Mr. Alexander Gregory, Mr. James Spence, Mr. Alexander Miller, Mr. John Baxter, Mr. Alexander Marshall, Mr. Andrew Donald, Mr. C. G. M'Crie, Mr. James Matthew, Mr. David Kilpatrick, ministers; Sheriff Campbell, Mr. Hugh Mosman, Mr. David Simpson, Mr. John Towert, Mr. William Dickson, Mr. George Martin, Mr. R. R. Simpson, Mr. Michael Beveridge (Kirkcaldy), Mr. William Mitchell (Markinch), Mr. D. Macpherson (Glasgow), Mr. Robert Rule (Glasgow), Mr. John Clay (Kerchesters), Councillor Dickson (Glasgow), Mr. James Sime (Edinburgh), Mr. John Cowan, W.S. (Edinburgh), elders—Dr. Adam and Mr. Wells, joint-conveners.

The Assembly reappoint the Committee on Highlands and Islands, as follows:—Mr. J. C. Macphail, Mr. A. G. M'Gillivray, Dr. Begg, Mr. Alexander M'Kenzie, Mr. R. M'Morran, Dr. Kennedy, ministers; Mr. William Kidston, Mr. Duncan Grant, Dr. Pringle, elders—retiring. Appointed—Mr. J. C. Macphail, Mr. A. G. M'Gillivray, Mr. Alexander M'Kenzie, Mr. Mackay (Oban), Mr. M'Kenzie (Kilmalie), Mr. R. M'Morran, Dr. Mackay, Mr. Malcolm M'Gregor (Urquhart), ministers; Mr. William Kidston, Mr. Duncan Grant, Dr. Pringle, Surgeon-General Fraser, Mr. E. A. Stuart Gray, Mr. James M'Kerchar (Aberfeldy), elders—Dr. Maclauchlan, convener.

The Assembly reappoint the Financial Board of New College, Edinburgh.

The Assembly reappoint the Financial Board of Aberdeen College.

The Assembly reappoint the Financial Board of Glasgow College, omitting the names of Mr. Burns and Mr. Ross (deceased), and adding the name of Dr. Blackie.

The Assembly reappoint the Colonial Committee, as follows:—Mr. Alexander Wilson, Mr. James Dodds, Mr. George Wilson, Mr. J. M. M'Culloch, Mr. K. Moody-Stuart, Mr. R. Waterston, Mr. A. H. Cowan, ministers; Mr. James Balfour, Mr. David Dickson, elders—retiring. Appointed—Mr. Alexander Wilson, Mr. George Wilson, Mr. James Dodds, Mr. R. Waterston, Mr. A. H. Cowan, Mr. John Robertson (Girthon), Mr. M. Macgregor (Urquhart), Mr. John Galloway (Kintore), Mr. David Somerville (Rothesay), Mr. Alexander Forbes (Drumblade), Mr. Allan Sinclair (Kenmore), Mr. Robert Wilson, ministers; Mr. James Balfour, Mr. David Dickson, Mr. John Clay (Kerchesters), Mr. John Macdonald (Edinburgh), Mr. A. Ellison Ross (Edinburgh), Mr. John Bertram (Cranshaws), Mr. R. Macdonald (Leith), Surgeon-General Fraser, elders—Mr. R. G. Balfour, convener.

The Assembly reappoint the Continental Committee, as follows:—Dr. Goold, Mr. R. Smith, Professor Blaikie, Dr. G. R. Davidson, Mr. N. L. Walker, Mr. Thomas Brown, ministers; Mr. John Cowan (Beeslack), Mr. R. R. Simpson, Mr. James Balfour, elders—retiring. Appointed—Dr. Goold, Mr. R. Smith, Professor Blaikie, Dr. G. R. Davidson, Mr. N. L. Walker, Mr. Thomas Brown, Mr. George Wilson, Mr. G. G. Cameron (Glasgow), Mr. Peter Richardson (Dailly), Professor Salmond, Mr. William Leitch (Glasgow), Mr. James M'Clymont (Denholm), ministers; Mr. James Balfour, Mr. John Cowan (Beeslack), Mr. R. R. Simpson, Mr. John Muir (Glasgow), Mr. Robert Brotchie (Leith), Mr. C. J. Guthrie (Edinburgh), Mr. R. Macdonald (Leith), elders—Colonel Young and Mr. D. Maclagan, joint-conveners.

The Assembly reappoint the Foreign Missions Committee, as follows:—Dr. Goold, Mr. John M'Dermid, Mr. A. B. Campbell, Mr. Malcolm White, Mr. Thomas Addis, Professor Thomas Smith, Mr. Finlay M'Pherson, Dr. A. Bonar, Mr. James Johnston, Dr. Murray Mitchell, Dr. Macmillan, Mr. D. Somerville, Mr. R. R. Thom, ministers; Mr. William Henderson, Colonel Davidson, Mr. John Cowan (Beeslack), Mr. John Muir, Mr. John M'Laren, elders—retiring. Appointed—Dr. Goold, Mr. John M'Dermid, Mr. A. B. Campbell, Professor Thomas Smith, Mr.

Finlay M'Pherson, Mr. R. Smith, Mr. R. S. Macaulay, Mr. R. W. Lawson, Mr. Peter Richardson, Mr. H. A. Stewart, ministers; Mr. William Henderson, Colonel Davidson, Mr. John Cowan (Beeslack), Mr. John Muir (Glasgow), Mr. John Maclaren (Edinburgh), Mr. William Ferguson (Kinmundy), Mr. W. W. Renny (Broughty Ferry), elders. The Assembly authorise this committee to make temporary arrangements for the duties of the convenership for this year.

The Assembly reappoint the Committee on the Conversion of the Jews, as follows:—Mr. William Affleck, Mr. N. L. Walker, Dr. Thomson, Mr. J. H. Wilson, Dr. Moody-Stuart, Mr. Walter Wood, ministers; Mr. William Henderson, Mr. C. W. Cowan, Professor Simpson, elders—retiring. Appointed—Mr. William Affleck, Mr. J. H. Wilson, Mr. Thomas Brown, Dr. Moody-Stuart, Mr. Walter Wood, Mr. N. L. Walker, Dr. Thomson, Mr. W. Leitch (Glasgow), Mr. D. Ogilvy (Motherwell), Mr. E. A. Thomson (Edinburgh), Mr. D. D. Bannerman (Perth), Mr. Robert Wilson (North Ronaldshay), Mr. James M'Clymont (Denholm), ministers; Mr. William Henderson, Mr. C. W. Cowan, Professor Simpson, Mr. R. Macdonald (Leith), Mr. T. W. Brown (Glasgow), Mr. John Love (Glasgow), Mr. James Macdonald (Edinburgh), elders—Dr. Moody-Stuart and J. H. Wilson, joint-conveners.

The Assembly reappoint the Church and Manse Fund Building Committee, as follows:—Mr. James Wells, Mr. Duncan M'Lean, Professor Macgregor, ministers; Mr. John Wilson, Mr. David Maclagan, Mr. James Stevenson, elders—retiring. Appointed—Mr. James Wells, Mr. Thomas Crerar, Mr. William Masterton, Mr. John Scott (Houston), Mr. William Meiklejohn (South Kingarth), Mr. Robert M'Intosh (Alva), ministers; Mr. James Stevenson, Mr. David Maclagan, Mr. C. J. Guthrie, Mr. R. R. Simpson, Mr. John Cowan, W.S., elders—Dr. Wilson, convener.

The Assembly reappoint the Finance Committee—Mr. W. Wood, convener.

The Assembly reappoint the Pre-Disruption Ministers' Fund Committee, as follows:—Mr. David Thorburn, Mr. John Murray, ministers; Mr. William Kidston, elder—retiring. Appointed—Mr. David Thorburn, Mr. A. Urquhart (Old Deer), Mr. John Macqueen (Daviot), Mr. P. T. Muirhead (Kippen), Mr. John Irving (Innellan), ministers; Mr. William Kidston, Mr. Thomas M'Micking, elders,—Mr. W. Wood, convener.

The Assembly reappoint the Assembly Arrangements Committee, as follows:—Mr. William Nixon, Principal Rainy, Dr. Maclauchlan, ministers; Mr. Thomas M'Micking, Mr. James Balfour, elders—retiring. Appointed—Principal Rainy, Dr. Maclauchlan, Mr. Andrew Melville (Glasgow), Mr. N. L. Walker (Dysart), ministers; Mr. Thomas M'Micking, Mr. James Balfour, Mr. John Muir (Glasgow), elders—The Moderator, convener, Sir H. W. Moncreiff, vice-convener.

The Assembly reappoint the Publications Committee, as follows:—Principal Rainy, Dr. M. Dods, Dr. W. C. Smith, Mr. R. Waterston, ministers; Mr. David Maclagan, elder—retiring. Appointed—Principal Rainy, Mr. R. Waterston, ministers; Mr. David Maclagan, elder—M. J. G. Cunningham, convener.

The Assembly reappoint the Board of Examiners as follows:—Professor Bruce, Mr. R. A. Mitchell, Mr. A. M. Bannatyne, Professor Lindsay, Professor Candlish, Dr. Whyte, Professor Blaikie, Professor Macgregor, ministers—retiring. Appointed—M. G. W. Thomson, Mr. David Somerville, Mr. Thomas Crerar, Professor Bruce, Professor Lindsay, Professor Candlish, Dr. Whyte, Professor Blaikie,—Dr. Whyte, convener.

The Assembly reappoint the Committee on the Distribution and Employment of Probationers, as follows:—Mr. R. G. Balfour, Mr. R. C. Smith, Mr. J. C. Burns, Mr. James Smith, Mr. John Murray, Mr. T. S. Anderson, ministers—retiring. Appointed—Mr. R. G. Balfour, Mr. R. C. Smith, Mr. J. C. Burns, Mr. G. G. Cameron (Glasgow), Mr. John Logan (Leslie), Mr. A. Donald (Blackford),—Mr. R. Gordon, convener.

The Assembly reappoint the Committee on Election of Professors,—Dr. Beith, convener.

The Assembly reappoint the Equal Dividend Platform Committee, as follows:—Dr. Wilson, Mr. D. D. Bannerman, Mr. James Dodds, Dr. Beith, ministers; Mr. William Wood, Mr. David Simson, elders—retiring. Appointed—Dr. Wilson, Mr. D. D. Bannerman, Mr. R. G. Balfour, Mr. John Sinclair, ministers; Mr. John Parker (Edinburgh), Mr. E. A. Stuart Gray (Edinburgh), elders,—Mr. D. D. Bannerman, convener.

The Assembly reappoint the Committee on Nomination of Standing Committees, as follows:—Mr. A. Henderson, Mr. George Wilson, Mr. T. S. Anderson, ministers; Mr. Daniel Fraser, Dr. Pringle, Mr. John Wilson, elders—retiring. Appointed—Mr. Andrew Melville (Glasgow), Mr. T. H. Lang (Ayr), Mr. William Masterton (Inverkeillor), ministers; Mr. Thomas Binnie (Glasgow), Mr. C. J. Guthrie (Edinburgh), Mr. David Dickson (Edinburgh), Mr. John Cowan, W.S., elders—Mr. John Sinclair, convener.

The Assembly reappoint the Committee on the State of Religion and Morals, as follows:—Mr. T. S. Anderson, Mr. James Hunter, Mr. John Torrance, Mr. George Clazy, Mr. J. H. Gailey, ministers; Mr. Hugh Mosman, Mr. J. M. Symington, Mr. James Balfour, Mr. John Wilson, elders—retiring. Appointed—Mr. James Hunter, Mr. John Torrance, Mr. William Ross (Rothesay), Mr. Alexander Warrack (Leswalt), Mr. John Brown (Aberdour), Mr. Robert Fordyce (Hawick), Mr. H. A. Stewart (Penicuik), ministers; Mr. Hugh Mosman, Mr. James Balfour, Mr. J. M. Symington, Mr. Joseph C. Robertson (Glasgow), Councillor Dickson (Glasgow), Mr. C. J. Guthrie (Edinburgh), elders—Mr. Alex. M'Kenzie, convener.

The Assembly reappoint the Committee on Sabbath Observance, as follows:—Dr. Easton, Mr. J. T. Stuart, Mr. John Macfarlan, ministers; Mr. J. M. Symington, Mr. David Dickson, elders—retiring. Appointed—Dr. Easton, Mr. Finlay Macpherson (Larbert), Mr. William Milne (Braco), ministers; Mr. J. M. Symington, Mr. David Dickson, Mr. George Miller (Glasgow), Mr. John Love (Glasgow), elders—Mr. Alexander M'Kenzie, convener.

The Assembly reappoint the Temperance Committee, as follows:—Mr J. M. Sloan, Dr. Blaikie, Mr. William Affleck, Mr. Hector Hall, ministers; Mr. J. Campbell White, Mr. James Miller, Mr. William Dickson, Mr. T. M'Micking, Dr. J. A. Guise, elders—retiring. Appointed—Mr. C. G. M'Crie (Ayr), Mr. John Irving (Innellan), Mr. John C. Grant (Loanhead), Mr. W. W. Smith (Galashiels), ministers; Mr. James Miller, Mr. William Dickson, Mr. Thomas M'Micking, Mr. C. J. Guthrie, Mr. George Miller (Glasgow), Mr. John Love (Glasgow), Mr. R. C. Gray (Edinburgh), Mr. George M. Kerr (Lenzie), elders—Mr. D. D. Bannerman, convener.

The Assembly reappoint the Assembly Hall Committee, omitting Mr. Maitland Heriot, Dr. Roxburgh, Mr. John Harvey, Mr. Rowatt—Mr. Brown-Douglas, convener.

The Assembly reappoint the Committee on Disruption Records, omitting Dr. Main and Mr. J. Harvey—Mr. T. Brown, convener.

The Assembly reappoint the Committee on Marriage Affinity—Dr. Candlish, convener.

The Assembly add to the Committee on the Welfare of Youth—Mr. W. W. Smith.

The Assembly reappoint the Commission on the Transfer and Sale of Schools, omitting Dr. Main, Professor Macgregor, Dr. Fraser, Provost Murray, Sheriff Heriot, Mr. J. Harvey—Dr. Wilson, convener.

The Assembly reappoint the Committee on the Presbyterian Council—Dr. Blaikie, convener.

The Assembly reappoint the Committee on Church and State—Dr. Rainy, convener.

The Assembly reappoint the Committee on Secession Records, omitting Mr. Duncan and Mr. Black—Dr. Wylie, convener.

The Assembly reappoint the Church Extension Building Fund Committee—Dr. Adam and Colonel Young, joint-conveners.

The Assembly reappoint the Law Committee, omitting Mr. Ross, and adding Mr. C. J. Guthrie—Mr. J. Cowan, convener.

The Assembly reappoint the Committee on the Society for Propagating Christian Knowledge, omitting Dr. Main—Mr. Macphail, convener.

The Assembly re-elect the two retiring members of the Committee on the Chalmers Lectureship.

The Assembly reappoint the Committee on Degrees in Arts, adding Dr. Whyte and Professor M'Kendrick.

The Assembly appoint on the Cunningham Lectureship, Sir. H. Moncreiff, Mr. Dodds, Dr. A. S. Paterson, ministers; and Mr. John Cowan of Beeslack, and Mr. D. Maclagan, elders.

DEBT EXTINCTION.

The Assembly took up an overture anent debt extinction. The overture was read.

The Rev. C. A. MACKENZIE, of Govan, appeared in support of the overture from the Free Presbytery of Glasgow, and spoke as follows:—

Moderator, as the hour is late, I shall only say a few words in support of this overture. We have already seen in this Assembly how serious a hindrance to a congregation even a small debt may turn out to be. The congregation at Kilmuir Easter appeals for help to get rid of a debt of only £242. But what is the state of matters in the Presbytery that sends up this overture? From the report of a committee appointed to look narrowly into the matter, it turns out that debt to the amount of £60,000 is at this moment lying on the Free Churches in Glasgow. And what is the necessary result? Not only are there large sums paid away yearly in the shape of interest on borrowed money, but a sort of congregationalism is created. The members of Deacons' Courts are even being tempted to say, "We must retain all that we can to meet our own burdens;" and so the interests of the Sustentation Fund and of the General Assembly schemes are sure to suffer. That they have suffered is plain from the statements of the collections submitted by Dr. Wilson to the house a few days ago. Nor is this all. Members of our congregations are quietly removing and slipping into the Parish Churches—where, if church building has to be done, it can be done—thanks to the Baird and other funds—without much sound of the hammer.

Now, is this a state of things worthy of our Free Church? Other Churches have long been girding themselves for work of this sort. You will find that the reports of their Debt Liquidation Boards form an important element in their yearly proceedings. And if this be so, I cannot but regard it as a grave defect in the financial arrangements of the Free Church, that there should be nothing like adequate provision for the extinction of Church Debt. I am not here to say whether we have done too much for Church Extension or not, but certainly it must be allowed that we have done too little for Debt Liquidation.

I have ascertained from Dr. Scott, the Home Mission Secretary of the United Presbyterian Church, that for every £1 contributed by their Debt Liquidation Board, congregations are stimulated to raise £3 themselves. So that if even a third of the sum raised for Church Extension in our Church be contributed for Debt Extinction, a heavy burden of debt is sure to be lifted off many of our churches, and our congregations left free to run in the race of enterprise and evangelism.

But I must not detain the house. I simply move, that the General Assembly appoint a committee to consider the whole matter maturely, and to report to next General Assembly.

The motion was seconded by Mr. ISDALE and supported by Principal RAINY, and the committee appointed accordingly.

The Assembly adjourned, to meet again in the evening at half-past seven o'clock; whereof public intimation having been given, this Sederunt was closed with prayer.

EVENING SEDERUNT.

The Assembly resumed at 7.30—Rev. Dr. Laughton, Moderator. There was a very large attendance of the public, the galleries being well filled.

THE OATHS BILL.

Dr. BEGG presented a form of petition, in accordance with the resolution agreed to this forenoon against legislation with a view to admitting avowed atheists to sit in Parliament, which was approved and appointed to be signed by the Moderator, in name of the Assembly, and to be sent, for presentation, to James Cowan, Esq., in the House of Commons, and to the Earl of Shaftesbury, in the House of Lords.

DEBT EXTINCTION.

The following were named as the Committee on Debt Extinction:—The Moderator

(Dr. Laughton), Principal Rainy, Professor Lindsay, Professor Bruce, Professor Salmond, Dr. Whyte, Dr. Thomson (Paisley), Revs. J. H. Wilson, R. J. Balfour, J. Isdale, G. W. Thomson, G. Wallace (Hamilton), W. A. P. Johnman (Hawick), J. Stewart (Dennistoun), C. A. Mackenzie (Govan), D. R. Kilpatrick—ministers; and Messrs. David Maclagan, James Stevenson, W. Henderson, J. M. M'Candlish, J. H. Dickson, P. D. Swan, Wm. Ferguson—elders; Mr. Isdale, convener.

RELIGION AND MORALS.

The Assembly called for the Report of the Committee on Religion and Morals, with relation to the naming of deputies to visit Presbyteries, which was given in by Mr. MACKENZIE, the convener, was approved of, and acted on, as follows:—In accordance with its recommendation the Assembly instruct the Presbyteries of the Church, at one of its stated meetings, or at a meeting specially appointed for the purpose, to take into consideration the state of religion within their bounds, and report thereon to the convener of the committee not later than the end of March.

The Assembly appoint the Presbyteries of Irvine, Dumbarton, Garioch, Turriff, and Fordyce to be visited this year, the deputies to be Dr. Binnie, Professor of Church History, Free Church College, Aberdeen; Mr. John Kelman, minister of Free St. John's, Leith; Mr. Thomas Crerar, minister of North Leith Free Church; Mr. John Laird, minister of Free Church, Cupar; Mr. Alexander B. Campbell, minister of Free Church, Markinch; Mr. Peter Thomson, minister of Free Church, Crawfurdsburn, Greenock; Mr. Alexander Walker, minister of Free Church, Millport; Mr. Archibald Henderson, minister of Free Church, Crieff; Mr. George Wilson, minister of Free Church, Glenluce; Mr. Alexander Lee, minister of Free Church, Nairn; along with Mr. David Dickson, Edinburgh; Surgeon-General Fraser, Edinburgh; Mr. David Mitchell, Aberdeen; Mr. E. A. Stuart Gray, of Gray and Kinfauns; and Mr. Thomas M'Micking, Helensburgh, ruling elders. And the General Assembly grant power to the committee to appoint others, in the event of the above-named persons not being available, or a larger number of deputies than those already nominated being found necessary for successfully carrying out the visitation.

DR. MAIN.

The Assembly called for the report of the committee appointed to prepare a minute with reference to the late Dr. Main.

The report was made by Colonel YOUNG, the convener, was unanimously approved of, and adopted as follows:—

The General Assembly receive with deep sorrow and emotion the announcement that the Rev. Thomas Main, D.D., who, as past-Moderator, preached at the opening of this meeting of Assembly, has been removed from among them.

The death of Dr. Main, in circumstances so solemn, reads to the Church a lesson of impressive warning. At an age considerably less than that which has been attained by some who are still spared to her, he has, in midst of many and various labours, entered into rest.

From a position of much influence in the west of Scotland, Dr. Main was called to succeed the venerable Dr. Henry Grey, in St. Mary's Church, Edinburgh, and in that important congregation has ministered with devoted faithfulness for twenty-four years.

On the death of Dr. Duff, convener of the Foreign Missions Committee, the Church unanimously appointed Dr. Main to succeed him, and in the discharge of the onerous and difficult duties of that office he has commended himself by unwearied and faithful service.

In the cause of education he has effectually aided the Church, which will long miss his ready and courteous help in this and many other departments of labour.

The General Assembly desire affectionately to commend to God the widow of their departed friend and fellow-servant, praying that in her great bereavement she may realise the sustaining presence of the Lord Jesus.

The General Assembly instruct that a copy of this minute be sent to Mrs. Main, and other relatives.

COMMISSION.

The Assembly hereby appoint a Commission, in the usual terms, with the addition of Mr. Thomas Brown, minister at Dean, Edinburgh, named by the Moderator.

PROTESTATIONS.

Protestations were called for; none were given in.

NEXT ASSEMBLY.

The General Assembly appoint the next General Assembly of the Free Church of Scotland to be held in Edinburgh, on the 18th day of May 1882.

INTERIM ACTS.

It was agreed that the overtures appointed to be transmitted be converted into Interim Acts.

MINUTES.

The minutes of this day's sederunts were read and approved of.

THE MODERATOR'S CLOSING ADDRESS.

The MODERATOR then delivered the following address—Fathers and brethren, the business of the Assembly is finished, and we are about to separate. We do so with mingled feelings of thankfulness and sorrow. In looking back we recognise much for which to be thankful, but the retrospect has an element of sadness, the more affecting that it was something altogether unlooked for. In addressing the Assembly at the commencement of its sittings I mentioned the names of several brethren in the ministry and eldership who had recently been removed by death. I might have added other names, long known and esteemed in their respective localities—Dr. M'Gilvray, Aberdeen; Mr. M'Lauchlan, Cawdor; and Mr. M'Watt, Rothes, brethren who had laboured in the ministry for periods of from forty to fifty years. But I little thought that I should have to close the list with the name of one so widely known throughout the Church, and so familiar by his personal presence to most in this house, as our late revered Moderator, Dr. Thomas Main. You all remember that he presided at the opening of this Assembly, and conducted the usual services on that occasion apparently in his ordinary health. I cannot forget how he welcomed me to this chair, with all the dignity and brotherly kindness so characteristic of him. Two days later he took my place during the hearing of a case at which, by the rules of the house, I could not preside. How little did we think that after that day we should see his face no more. Within a week thereafter he entered into rest. A minister of the Gospel for forty-three years, occupying during that period very prominent and influential positions, he has maintained his testimony to the truth and his high character as a Christian minister with consistency to the end. (Applause.) Endowed with pulpit gifts of no ordinary kind, he attained at a very early age great popularity as a preacher; that he escaped the dangers of such an ordeal was the best proof of the grace of God in him. Dr. Main has served the Church not only as one of her ministers, but also at the head of some of her most important schemes, particularly as convener first of the Education, and afterwards of the Foreign Missions Committee. For such services he was specially qualified by his Christian sympathy, his calm and sober judgment, and his unwearied interest in the great objects which the Church of Christ must ever have supremely at heart. (Applause.) How great the loss his removal is to his brethren in the ministry and the whole Church, to his congregation, and all connected with him by ties of family and friendship, I shall not attempt to estimate. And, especially, we cannot but think of her on whom this stroke falls most heavily, who now feels herself a widow and bereaved. We mingle our prayers and tears with hers, while with one

heart we commend her to Him who is the God of all consolation, who healeth the broken in heart and bindeth up their wounds. On all of us in the ministry let this event impress the maxim and the example of the Master when He said, "I must work the works of Him that sent Me while it is day; for the night cometh when no man can work." (Applause.)

I have said we have listened with thankfulness, looking back on what has passed during this Assembly. We cannot but be thankful for the manner in which we have been carried through the very trying discussions which occupied so much of our time. As to the issue and result of the discussion we differ. We do not all look at it in the same light, or regard it with the same feelings, yet there is not one of us who is not thankful to the Giver of all good for the spirit which has characterised these discussions, the self-command and mutual forbearance by which they have been distinguished, and the desire manifested on either hand to avoid whatever might irritate or tend to alienation among brethren. As to the merits of the question discussed I say nothing; but as regards the temper which has prevailed amongst us we shall be united in giving to God most hearty thanks, and more than ever shall we be encouraged to trust Him for help and guidance in the future—"I will bring the blind by a way that they know not, I will lead them in paths they have not known, I will make darkness light before them and crooked things straight; these things will I do unto them and not forsake them. Be it unto us, O Lord, according to this Word!" (Applause.)

I shall not attempt to go over in detail the various subjects which have occupied your time and attention, still less presume to sit in judgment on the conclusions at which you have arrived. To dwell for a little on those topics which seem most important would not, indeed, be unsuitable or uninteresting. But time would fail for any survey of so wide a field—the work of God within our own borders, in our several congregations, its progress and the hindrances it meets with; the work of the ministry and the eldership, the welfare of the youth of the Church, Sabbath schools, the state of religion and morals, home missions and church extension, the spiritual interests of our countrymen in the colonies and on the Continent, with the ever-extending area of foreign and Jewish missions. If I do not touch on any of these topics it is not because I under-estimate their importance; they embrace, indeed, all that is most proper and essentially the work and business of a Christian Church. There is one department, however, of the Church's work which has been very frequently referred to, and which, directly or indirectly, has occupied much of your thoughts during this Assembly—the matter, namely, of theological education —(applause)—the training of students for the ministry, and the provision made in our several colleges for this purpose—a matter of vital importance to the Church, to every separate congregation, and to every individual member of the Church. (Applause.) That it should attract much attention and awaken much interest is not surprising. Having for a number of years, however unworthily, been convener of the College Committee, I shall be excused, I hope, in dwelling for a little on some aspects of this subject, which it may be of importance for us to keep in view. (Applause.) I shall not meddle with anything which has recently been matter of controversy amongst us. The mere fact of such controversy is enough to show the importance of having the subject looked at more frequently, and in all its bearings. Besides, you have been taking a most important step in the filling up of the vacancy in the New College, occasioned by the resignation of one eminently distinguished by his ability and theological learning. (Applause.) We cannot shut our eyes to the issues involved in every such appointment; and we cannot but desire, on behalf of our brother who is called to occupy the vacant chair, that he may have grace given him to discharge its duties with wisdom and fidelity. (Applause.) I feel sure that, with the Divine blessing, he will not disappoint the confidence reposed in him by the Church. (Applause.)

The relation of the Church and its ministry to the learning, sciences, and culture of the age is a subject at once interesting, important, and difficult. There is nothing to be more deprecated than a separation and estrangement between faith and science, between religion and culture. There is a danger in this direction at the present day, an unwholesome tendency to jealousy and distrust on either side. Against that we have to be on our guard. (Applause.) A living Church should not be an illiterate Church. It must not think to dispense with learning as of no use to it. All

true knowledge, secular as well as sacred, should have "Holiness to the Lord" inscribed upon it, and be consecrated as an offering on His altar; and it is only a living Church which can make this highest use of knowledge in all its branches. Unlearned Christians, indeed, may be living Christians; we bless God for it. The great] majority of Christians are of necessity unlearned; that does not militate against the soundness of their faith or the reasonableness of it—(applause)—many, like Cowper's "Cottager,"

> "Weaving at her own door,
> Pillow and bobbins all her little store,
> Just knows, and knows no more, her Bible true—
> A truth the brilliant Frenchman never knew—
> And in that charter reads with sparkling eyes
> Her title to a treasure in the skies."

(Applause.) Assuredly the faith of the Christian, whether learned or unlearned, does not stand in the wisdom of man, but in the power of God. But the Church must not be unlearned; cannot content herself with an illiterate ministry; cannot turn her back on the discoveries of science or the investigation of criticism; must not attempt to ignore the difficulties or objections which may arise in consequence; must be able to look at them and deal with them calmly, wisely, and reverently, through the agency of her scholars and professors: while none of her ministers should be uninformed or utterly in the dark in regard to such subjects. (Applause.) It has been characteristic of the Scottish people since the Reformation the importance they attach to an educated ministry. Those whom they are to listen to every Sabbath as their instructors, they expect to be better informed than themselves in various branches of knowledge, both secular and sacred. It is a reasonable demand; and if the Scottish Churches are to maintain their place and influence among the Scottish people, they must be at more pains than ever to provide for the careful training and thorough instruction of those who are to occupy their pulpits. (Applause.) The education of the people is advancing, and the education of the ministry must advance in proportion. (Applause.) There was a time, indeed not very remote, when little was expected of a minister in many quarters—his work counted so easy, requiring so little strength either of mind or body, that the weakest of the family—the lad with least energy and capacity—was thought good enough to make a minister of. (Laughter.) I need scarcely say these were times of deadness and Moderatism. The ministry was despised because its real end and purpose were not understood. (Hear, hear.) But it is otherwise now. We need the very best for the ministry of the Word; and there is nothing more encouraging at the present day than the fact that the Church has not only more students than ever, but that every year some of the most distinguished students in our universities are offering themselves for the ministry at home or for missionary work abroad. (Applause.) No wonder the Church should feel the importance of everything connected with our theological colleges, and should be supremely solicitous as to the qualifications of those to whom she entrusts the training of her students. (Applause.) It must not surprise us at times if there is an over-jealousy displayed in this respect. (Hear, hear.) While insisting on superior parts and superior education as needed in the present day in a higher degree than ever on the part of those who enter the ministry, my brethren, I am sure, will not misunderstand me. We do not forget that something else is needed of a higher kind. A true minister of the gospel must be called of God, and taught by Him; something needed which man cannot impart —an unction from the Holy One—a touching of heart and lips with fire from on high. But that does not supersede the necessity, or exonerate us from the obligation, to cultivate as far as possible those natural gifts which are most available for the service of God in the ministry of the Word; yet not thoroughly available for that high end unless cultivated and improved to the uttermost. Moreover, we must not be supposed to undervalue the work of the home missionary, evangelist, or lay preacher. That has sometimes been regarded with jealousy and distrust, as irregular, and liable to much abuse. We have surely learned by this time that such agency should have a recognised place in every well-organised Church. (Applause.) Its blessed fruits are so manifest that, whatever its occasional abuses may be, it is clearly

owned of God, and therefore to be recognised and wisely directed by the Church. (Hear, hear.) But the stated work of the ministry is something else, or rather something more. He who is to continue for many years—perhaps for a whole lifetime—preaching to one congregation—exhorting, admonishing, instructing, or comforting, according to the ever-varying experiences of its individual members—needs large resources and special training. To give him that wider knowledge and more exact acquaintance with divine truth in its several parts and relations—this is the object immediately contemplated in our colleges or divinity halls. (Applause.)

The work to be done in these institutions may, indeed, be viewed in two aspects, viz., the furnishing of the student with ample materials, and the teaching him how to use them—the one, though properly subordinate to the other, necessarily occupying a greater amount of time and attention. The primary and immediate object is the introducing of the student into the wide field of theological learning in its several departments, giving him such elementary instruction and guidance as will enable him to prosecute such studies further for himself in any requisite direction with a view to his life-work. This is, indeed, but a subordinate object; but yet, of necessity, it occupies most of the student's time and attention in the hall. The Church at large, indeed, expects naturally enough that the students in our colleges should, above all things, be instructed in what is to be their proper business as ministers of the gospel—taught what they have to do in the pulpit, and as regards all the duties of the pastoral office. Pastoral theology has, in fact, a distinct place in the course of study in our halls. (Applause.) But we are apt to expect too much here. What can be taught or learned of this kind in the class-room is necessarily very limited; what is really practical must be learned by practice. At the hall the student is furnished with materials for his work, an instrument is put into his hand, a tool, as it were, the end and purpose of which is explained to him, but it is only by using it himself that he can ever learn to use it aright. (Hear, hear.) Yet we cannot forget there may be something in the teaching of the Professor which will exert a powerful influence on the student in that particular direction; but it is the spirit of his teaching rather than any formal instruction conveyed. None of you, fathers and brethren, can be at any loss to understand what that means—(applause)—who remember the great man—great as a man and greater still as a Christian man—who occupied the Chair of Theology in the University of Edinburgh for fifteen years before the Disruption, and presided over our infant college during the earlier years of the Free Church. (Applause.) Which of us who had the privilege to study under him can ever forget the influence exerted on us by such a teacher, the impulse given in the direction of what was high and holy and earnest in connection with the life-work before us, the impression we carried of the true nature and end of the Christian ministry, what a minister was to aim at, and what his true calling is. By the spirit which thus breathed throughout his teaching he has left his stamp on the ministry of the Church for more than one generation. (Applause.) Thus being dead he yet speaketh. (Hear, hear.)

But to return to the immediate work of our colleges, as necessarily occupied to a large extent with the learning of the profession—with theology in its scientific form and in its various branches—I venture to advert for a moment to the views which may be entertained of the relative importance of some of these different branches or departments of theological study. (1.) It is not wonderful that at the present day apologetics should have a large place in the attention and interest both of professors and students. The tone of the age, and its prevailing currents of thought, are more than enough to account for this. Certainly it is of the utmost importance that we should have some among our ministers or professors thoroughly competent to deal with unbelief—(hear, hear)—in its various forms, well acquainted with the ground it takes, and ready to meet its every assault. For this, laborious study and careful training are essential. Yet, perhaps, there is a tendency at present to be too much occupied with the apologetic branch of theology—too fond of the battlefield between faith and unbelief, affording, as it does, such wide scope for the exercise of dialectic skill, and for the resources of the most varied learning. But it will not do to be always on the defensive—(hear, hear)—or all of us on the defensive. The *civitas dei*, the city of our God, should have valiant and skilful defenders on its walls and outworks; but that were to little purpose if the citizens be not fed, maintained in health and vigour, and so able to go about their daily

work and business. The special skill of the apologist has little to do with the proper work of the ministry, which is to feed the Church of God. (2.) There is another branch of theological study which, on the other hand, there is a tendency at present to undervalue and to depreciate—I mean systematic theology, in which the definite statement of the several truths of revelation is aimed at with as much exactness as possible, and their arrangement in systematic order. This, as a study, is not only undervalued but decried. (Hear, hear.) We might almost say there is no topic relating to religion on which we hear and read more nonsense. Doctrinal definition—any attempt to systematise the truths revealed in Scripture—is denounced as fruitful of error and unbelief; to be trammelled by theological dogmas is at utter variance with Christian liberty. But if the truths of revelation are not to be put in a definite form or stated with any precision, then we shall soon be adrift on a sea of unsettled opinion, of vague sentiment, or presumptuous speculation. (Applause.) A sermon certainly should not be a theological treatise—(hear, hear) —the preacher is something else than the theologian; but no preacher and no interpreter of Scripture is to be relied on who is not familiar with the forms and mutual relations of Christian doctrine, as well as with the history of their development or definition; in short, not well acquainted with the great landmarks of systematic theology. (Hear, hear, and applause.) A field of thought which has occupied the vast intellect and comprehensive mind of a Calvin, which has been gone over in various directions by the Ameses, and Turretines, and De Witts of a later century, and traversed anew in our own day by a Chalmers, a Cunningham, and a Hodge—(applause)—that is a field of study we should be slow to abandon, and in which we trust our students will continue, as of old, to be carefully trained and exercised. (Applause.) (3.) There is, however, another branch of study which engages more attention now than at any former period, and deservedly too—I mean exegetical theology, embracing everything that bears upon the right interpretation of Scripture, on the explanation or illustration of its meaning—a field of study as extensive as it is important; of vital consequence to those whose business for life will be to interpret, expound, and apply the Word of God for the instruction of the Christian people. (Applause.) If there is any branch of sacred learning in which our students should be more carefully grounded than another, it is this. It is in this department, too, of theological science that the greatest progress has been made in recent times. The immense accumulation of materials during the last half century available for the further illustration of Scripture, grammatical, critical, and archæological—the progress made in the more exact knowledge of the original languages of Scripture, especially the Hebrew—the discovery and deciphering of so many monuments of antiquity, Egyptian, Assyrian, and Babylonian—all this has given a renewed impulse to Biblical studies. To introduce our students into this wide field, to awaken their interest, to direct their studies, to guard them against mistakes and misleading influences, to teach them the principles of sound interpretation, to imbue them with a devout and reverent spirit in the handling of the Divine Word—there is no work to be done in our colleges more important to the Church than this—(hear, hear, and applause)—none requiring higher gifts, more varied and special qualifications on the part of those engaged in it. (Hear, hear.) The recent publication of the revised version of the New Testament is likely to awaken a wider interest, and to direct more general attention than before to the subject of Scripture exegesis and the various questions connected with it. (Hear, hear.) It will furnish at once a new stimulus and a new help to a more exact study of the sacred volume throughout all the English-speaking Churches of Britain, America, and the colonies. The members of our Churches will expect to be informed and instructed on such subjects far more than formerly—ministers must be prepared to meet this demand without fear and without reserve, wisely, indeed, and with due caution, guarding those whom they instruct against the errors into which imperfect knowledge might betray them; yet not doubting that by such instruction they will lead their people to a more intelligent perusal of Scripture, and a more thorough understanding of its true meaning and purport.

I have ventured thus far to enlarge on some departments of theological study which claim special attention at the present day, and should be diligently cultivated in our several colleges. But what, after all, is the end and purpose for which we subject our students to such lengthened and laborious preparation? Not to

make them merely learned divines, able controversialists, or even professors; but mainly and before everything else, that they should be preachers of the Word—able ministers of the New Covenant, rightly dividing the word of truth so as to give to every one his due portion, that which is suited to his circumstances and experience, thus "feeding the flock"—the Church of the living God. I have already said that a professor can do little directly, by lectures or lessons in the class, to make his students effective preachers or successful pastors. His tone and spirit, indeed, may exert a powerful influence in this direction, but the practical work of the ministry is only to be learned by practice. (Hear, hear.) You, fathers and brethren, who have been engaged in that work for longer or shorter periods, will generally agree with me when I say that the work of the pulpit is the highest and most important part of our ministerial office. (Applause.) It is a varied ministry, indeed, with which we are charged—private duties as well as public—with manifold opportunities and influences which we are called upon to improve; but assuredly it is as a preacher of the glorious gospel of the blessed God that a minister occupies his highest position and exerts his greatest influence. (Applause.) We sometimes hear it said that the pulpit has lost its power, that the press has supplanted it—newspapers, magazines, and reviews are now the great instructors of the people, doing the work formerly done by the pulpit, and doing it more effectively. What can be said by the preacher which is not better said through the manifold channels of our periodical literature? But in much that is said of this kind there is a total misapprehension of what is the preacher's proper sphere and special power, as distinguished from that of the author or the journalist. It were a great mistake, indeed, to undervalue the press, or think lightly of its place and influence, of the talent, the intellectual power, and literary skill displayed in many of our daily, weekly, and monthly periodicals. (Hear, hear.) We cannot overestimate the services thus rendered to the cause of truth, of justice, of civilisation, and social progress. But the province of the press and that of the pulpit are different and distinct, however closely they may approach at certain points. (Hear, hear.) There is, indeed, a essential difference between written and oral instruction as regards the peculiar influence of the speaker's presence and personality, the direct intercourse of mind with mind, and heart with heart, through the living voice. But, apart from that together, the pulpit has a sphere of its own as regards the aspect of human nature and the forms of human experience with which it has to deal; and not less as regards the special truth it has to proclaim and apply. If the preacher fancies that his business is to instruct the people in science, or politics, or political economy, if he occupies himself with the social questions or public topics of the day, he will soon find that the press has an immense advantage over him in the treatment of such matters. Not so if he deals with the troubled conscience, and addresses to the anxious soul the message of mercy contained in the gospel. If he is seeking to apply the divinely-appointed remedy to the inward wound and deep sore of our fallen nature, if he knows how to speak a word in season to him that is weary, to comfort the afflicted soul, to direct the inquirer, to bring back the wanderer, to establish the weak and wavering, he will not want for open ears—for a wide and willing audience. Here the preacher has a field all his own, and need not fear to be supplanted in it. To all my brethren, more especially my younger brethren in the ministry, I would say, let us more than ever take this view of our ministry, as the ministry of reconciliation. This is the distinguishing feature of our office, our principal business and high privilege, to pray men, in Christ's stead, to be reconciled to God. He who has this most constantly before him—whose work in the pulpit is most thoroughly pervaded by the apostolic resolution to know nothing amongst his people but Jesus Christ and Him crucified—will be the most effective and successful preacher. He wields a power altogether distinct from the influence exerted by human talent or genius; for the preaching of the cross is the power of God unto salvation to every one that believeth. (Applause.)

And now, fathers and brethren, ere we separate, let me thank you not only for the honour you did me in placing me in this chair, but for the support which you have uniformly afforded me in the discharge of its duties, and, moreover, for the indulgence which you have shown to my manifest shortcomings. If any brother has felt himself aggrieved by anything I have done or said in the chair, I beg he will forgive the fault, and rest assured that any such offence was most

unintentional on my part. (Applause.) For myself, I shall always cherish a lively remembrance of the kindness and consideration I have met with from every member of this house.

Now, the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work, to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ, to whom be glory for ever and ever. Amen.

His address concluded, the MODERATOR said—Fathers and brethren, as this Assembly was constituted in the name and under the authority of the Lord Jesus Christ (here the members and audience rose to their feet), the only King and Head of the Church, in the same name, and by the same authority, I now dissolve this Assembly, and appoint the next General Assembly of the Free Church of Scotland to meet on Thursday the 18th day of May 1882, at twelve o'clock noon.

Prayer was then engaged in, and afterwards, according to usual custom, the Assembly sang the four verses of the 122d Psalm, beginning "Pray that Jerusalem may have peace and felicity." The benediction was then pronounced, and the Assembly of 1881 brought to a termination.

INDEX.

No. I.

Free Church of Scotland.

FINANCIAL REPORT

OF THE

SUSTENTATION FUND COMMITTEE

FOR YEAR ENDING 14TH MAY 1881.

EDINBURGH:
PRINTED BY THOMAS AND ARCHIBALD CONSTABLE,
PRINTERS TO THE QUEEN, AND TO THE UNIVERSITY.
1881.

PROGRESSIVE EXHIBIT of the Sustentation Fund since the Disruption, showing—(1.) The Amount contributed each year; (2.) The Number of Ministers participating in the Fund; (3.) The Amount of Dividend paid each year; and (4.) The Number of Ministers who drew a full year's dividend.

	Amount Contributed to the Sustentation Fund.	No. of Ministers participating in the Fund each year.	Amount of Dividend paid each year.	No. of Ministers who drew full equal Dividend.
1844	£68,704 14 8	583	£105 0 0	470
1845	77,630 12 0	627	122 0 0	557
1846	82,681 17 4	672	122 0 0	580
1847	86,117 16 10	673	120 0 0	590
1848	88,996 9 5	684	128 0 0	596
1849	87,115 3 4	705	123 0 0	623
1850	89,764 3 6	720	123 0 0	680
1851	91,527 8 8	736	123 0 0	668
1852	90,794 10 5	745	122 0 0	675
1853	90,885 8 0	759	121 0 0	691
1854	94,635 10 6	765	119 0 0	696
1855	103,553 17 3	786	132 0 0	709
1856	108,972 12 5	790	140 0 0	712
1857	108,638 4 5	811	138 0 0	700
1858	108,920 7 0	825	138 0 0	703
1859	110,141 11 8	827	138 0 0	713
1860	109,259 17 11	846	135 0 0	723
1861	112,093 5 0	859	138 0 0	731
1862	112,616 6 5	872	137 0 0	724
1863	114,292 19 9	885	137 0 0	722
1864	115,784 19 6	894	138 0 0	715
1865	119,450 3 11	903	144 0 0	710
1866	120,296 11 5	902	143 0 0	741
1867	121,725 6 3	917	144 0 0	731
1868	131,312 10 5	923	150 0 0	728
1869	132,125 16 7	942	150 0 0	740
1870	131,262 19 1	947	150 0 0	757
1871	137,034 14 6	948	150 0 0	775
1872	137,677 15 5	957	150 0 0	778
1873	136,322 19 10	969	150 0 0	783
1874	152,112 8 4	975	150 0 0	770
1875	163,696 16 0	997	157 0 0	772
1876	166,427 9 3	1014	157 0 0	774
1877	172,641 18 3	1059	157 0 0	761
1878	179,092 12 1	1075	157 0 0	766
1879	175,990 0 5	1094	160 0 0	776
1880	171,719 10 9	1095	160 0 0	791

EXPLANATORY NOTE.

In the amount of the Sustentation Fund each year is included not merely the Contributions from Ministerial Charges, but also the Contributions from the Associations of Stations, which are transmitted to the Sustentation Fund, and are returned to them.

The difference between the number of ministers participating in the Sustentation Fund and the number drawing the full amount of the Dividend is accounted for by ministers in Equal Dividend Charges ordained during the year, also by ministers of Church Extension Charges, or colleagues and successors, and of those under special arrangement as to the amount of stipend payable to them from the Sustentation Fund.

The amount of the Sustentation Fund participated in by the ministers of the Free Church is wholly irrespective of the Supplements paid by congregations to their own ministers, the total amount of which for the year 1879-80 was £69,712, 7s.

OFFICES OF THE FREE CHURCH OF SCOTLAND,
May 1881.

FINANCIAL REPORT

OF THE

SUSTENTATION FUND COMMITTEE

For Year ending 14th May 1881.

Total amount of contributions for year ending 15th May 1881,			£171,976 9 0
Do. do. 1880,			171,719 10 9
		Increase,	£256 18 3
Associations, 1881, ...	£160,956 19 2		
Do. 1880, ...	161,963 11 10		
	Decrease,		£1,006 12 8
Donations and Legacies, 1881, . .	£11,019 9 10		
Do. do. 1880, . .	9,755 18 11		
	Increase,		1,263 10 11
		Net increase,	£256 18 3

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5. Colleagues and Successors who have become sole Ministers in consequence of the death of the senior Minister during the year. (See Appendix No. XIII.), ...	6	
6. Ministers translated from full Equal Dividend charges to Collegiate charges. (See Appendix No. XIV.), ...	4	
7. Minister translated from a full Equal Dividend charge to a Church Extension charge. (See Appendix No. XV.), .	1	
8. Minister translated from a Church Extension charge to a full Equal Dividend charge. (See Appendix No. XVI.), . .	1	
9. Ministers who have obtained Colleagues, or whose Colleagues have been removed during the year, and are under special arrangements. (See Appendix No. XVII.), ...	14	
10. Ministers who have resigned or have been loosed from their charges during the year. (See Appendix No. XVIII.), .	9	
	—	103
		301
III. MINISTERS ON THE PLATFORM DRAWING THE FULL YEAR'S DIVIDEND, ...		796
NOTE.—In cases where there are Colleagues (enumerated above, II. sect. 3), the dividend is shared between the Colleagues.		—
TOTAL number of Ministers on the Roll of Presbyteries during the year ending 14th May 1881, as returned by Presbytery Clerks, including retired Ministers, .		1097

ANALYSIS OF REVENUE

FOR YEAR ENDING 14TH MAY 1881.

I. Balance from last year, ...		£1,052 15 10
II. Revenue from Ministerial Associations 1880-81, available for Equal Dividend, ...	£146,381 17 3	
III. Amount of Contributions from Church Extension and other charges (See Appendix No. II.)	8,606 14 6	
Carry forward,	£154,988 11 9	£1,052 15 10

Brought forward,				£154,988 11 9	£1,052 15 10	
IV. Amount of Contributions from Congregations under special arrangements (See Appendices Nos. IV. and V.) . .				4,114 10 4		
V. Amount of Contributions from vacant Church Extension charges (See Appendix No. XX.), ...				314 8 10		
VI. Amount of Contributions from Stations, payable to Home Mission Committee, .	£1,169	1	8			
Highland Committee, .	370	6	7			
				1,539 8 3		
VII. Amount of Donations and Legacies for 1880-81, ...				11,019 9 10		
					171,976 9 0	
VIII. Amount of Bank interest available for 1880-81, ...					431 18 4	
Total Revenue for 1880-81, . . .					£173,461 3 2	

ALLOCATION OF FUND.

Total Fund, as above, ...					£173,461 3 2	
Deduct, First—						
I. Expenses of Management, including Travelling Charges, Postages, Parcels, etc. (See Public Accounts), ...				£1,267 17 5		
II. Printing of Books for Collectors, Deacons, and Treasurers, and other Papers furnished to Congregations. (See Public Accounts), ...				295 16 7		
III. Proportion of Assembly Expenses, Public Accounts, *Record* sent to Ministers, and Treasurer's Department. (See Public Accounts), ...				1,065 13 10		
					2,629 7 10	
					£170,831 15 4	
Deduct, Second—						
I. Contributions from Territorial and Church Extension Charges returned to them up to the Amount of the Equal Dividend. (See Appendix No. II.), ...				£8,400 1 9		
II. Contributions from Congregations under special arrangements returned to them. (See Appendix No. IV.), .				3,684 3 11		
III. Allowances from Fund to said Congregations. (See Appendix No. IV.), .				4,187 6 5		
IV. Contributions from Congregations under special arrangements, in which Ministers were settled during the year. (See Appendix No. V.), ...				430 6 5		
Carry forward,				£16,701 18 6	£170,831 15 4	

Brought forward,	£16,701	18	6	£170,831	15	4
V. Allowances from Fund to said Congregations. (See Appendix No. V.), . .	434	12	11			
VI. Amount payable to Minister not on the platform of the Equal Dividend, loosed from his Charge during the year. (See Appendix No. VI.), ...	124	18	3			
VII. Amount payable to Ministers not on the platform who died during the year. (See Appendix No. VII.), .	138	3	5			
VIII. Amount payable to Ministers retired or invalided, or who, under special arrangements, draw partial Stipend or other allowances. (See Appendix No. VIII.),	822	0	0			
IX. Amount of Contributions from Church Extension or other Charges, during vacancy or otherwise. (See Appendix No. XX.), ...	314	8	10			
X. Amount of Contributions from Stations paid over to the Home Mission and Highland Committees, per Public Accounts,	1,539	8	3			
				20,075	10	2
				£150,756	5	2

Deduct, Third—

I. Sums to Widows of Ministers who have died during the year. (See Public Accounts), ...	£934	10	0			
II. Amount claimed by the Widows' and Orphans' Fund of the Free Church for the following Congregations vacant at 15th May 1881 :—						
1. Cults.						
2. Kirkmichael (A).						
3. Strathdon & Glenbucket.						
4. Maybole.						
5. Carnoustie.						
6. Ochiltree.						
7. Lybster.						
8. Dornoch.						
9. Dundee, Chapelshade.						
10. Portobello.						
11. Edinburgh, Cowgatehead.						
12. Chryston.						
13. Glasgow, Barony.						
14. " Blochairn.						
15. " London Road.						
16. Whitehill.						
17. Greenock, Mountpark.						
18. Yester.						
19. Fullarton.						
20. Bowmore.						
21. Kilmory.						
22. Dunnikier.						
23. Carnwath.						
24. Back.						
25. Tyree.						
26. Paisley, Gaelic.						
27. " Middle.						
28. Lerwick.						
29. North Uist.						
30. Stranraer.						
31. Fearn.						
32. Kinlochbervie.	224	0	0			
				1,158	10	0
Amount available for Equal Dividend,				£149,597	15	2

DISTRIBUTION OF EQUAL DIVIDEND.

I. Amount payable to Ministers admitted during the year to Charges on the Equal Dividend, exclusive of Colleagues. (See Appendix No. IX.), .	£1,323	18	5			
Carry forward,	£1,323	18	5			

	Brought forward,	£1,323	18	5		
II.	Amount payable to Representatives of Ministers who have died during the year, being proportion due at death. (See Appendix No. X.), ...	1,251	3	6		
III.	Amount payable to Ministers admitted as Colleagues and Successors during the year. (See Appendix No. XII.),	456	15	9		
IV.	Amount payable to Colleagues who have become sole Ministers in consequence of the death, during the year, of the Senior Minister. (See Appendix No. XIII.), ...	803	7	4		
V.	Amount payable to Ministers translated from full Equal Dividend Charges to Collegiate Charges. (See Appendix No. XIV.), ...	588	12	2		
VI.	Amount payable to Minister translated from a full Equal Dividend Charge to a Church Extension Charge. (See Appendix No. XV.).	106	1	6		
VII.	Amount payable to Minister translated from a Church Extension Charge to a full Equal Dividend Charge. (See Appendix No. XVI.), ...	22	15	10		
VIII.	Amount payable to Ministers who have obtained Colleages, or whose Colleagues have been removed during the year, and are under special arrangements. (See Appendix No. XVII.), .	1,546	16	0		
IX.	Amount payable to Ministers who have resigned or have been loosed from their Charges during the year. (See Appendix No. XVIII.), ...	615	9	1		
X.	Amount returned to vacant Congregations under Regulations of Assembly. (See Appendix No. XIX.), ...	166	10	0		
XI.	Amount payable to Ministers drawing full Dividend, or divisible between Colleagues, ...	127,360	0	0		
					£134,241	11 7
XII.	Surplus Fund, ...				15,356	3 7
					£149,597	15 2

APPENDIX.

No. I.

COMPARATIVE VIEW OF DEDUCTIONS FROM THE SUSTENTATION FUND FOR YEARS 1880-1881.

	1881.	1880.
I. Expenses of Management, Travelling Charges, Postages, Parcels, etc. See p. 5, ...	£1,267 17 5	£1,008 7 10
II. Printing of Books for Collectors, Deacons, and Treasurers, and other Papers furnished to Congregations. See p. 5, .	295 16 7	202 3 4
III. Proportion of Assembly Expenses, Public Accounts, *Record* sent to Ministers, and Treasurer's Department. See p. 5,	1,065 13 10	1,020 15 8
IV. Contributions from Church Extension Charges returned to them up to the amount of the Equal Dividend. (See Appendix No. II.), ...	8,400 1 9	9,165 2 4
V. Contributions from Congregations specially arranged with. (See Appendices Nos. IV. and V.), ...	4,114 10 4	3,655 0 4
VI. Allowance from Fund to said Congregations. (See Appendices Nos. IV. and V.),	4,621 19 4	3,926 2 7
VII. Amount paid to Ministers not on the Platform, loosed from their Charges during the year. (See Appendix No. VI.), ...	124 18 3	97 9 8
VIII. Amount paid to Ministers not on the Platform, who died during the year. (See Appendix No. VII.), ...	138 3 5	65 1 6
IX. Amount paid to or on account of Ministers *Emeriti*. (See Appendix No. VIII.), ...	822 0 0	913 0 6
X. Amount of Contributions from Church Extension or other Charges during vacancy, or otherwise. (See Appendix No. XX.), ...	314 8 10	178 12 0
XI. Amount of Contributions from Stations. (See Public Accounts), ...	1,539 8 3	1,491 17 9
XII. Donations to Widows of Ministers. (See Public Accounts), ...	934 10 0	838 15 0
XIII. Amount paid to Widows' and Orphans' Fund for Vacant Charges, ...	224 0 0	196 0 0
	£23,863 8 0	£22,758 8 6

No. II.

CONTRIBUTIONS from TERRITORIAL, CHURCH EXTENSION, and other CHARGES, for 1880-81, returned to them up to the amount of the Equal Dividend.

CONGREGATIONS.	Contributions, 1880-81.	Excess above Equal Dividend.	Amount payable to Ministers.
1. Aberdeen, Causewayend,	£101 8 10	.....	£101 8 10
2. „ Greyfriars',	160 12 1	£0 12 1	160 0 0
3. Torry,	96 4 5	.....	96 4 5
4. Ballachulish, South,	102 0 0	.....	102 0 0
5. Glenmorriston,	80 0 0	.....	80 0 0
6. Bank, Cumnock,	39 0 0	.....	39 0 0
7. Ormiston,	68 11 9	.....	68 11 9
8. New Aberdour,	90 0 0	.....	90 0 0
9. Peterhead, South,	121 16 4	.....	121 16 4
10. Strathgarve,	70 0 0	.....	70 0 0
11. Bowling,	119 12 1	.....	119 12 1
12. Garelochhead,	188 0 0	28 0 0	160 0 0
13. Broughty Ferry, St. Luke's,	290 9 7	130 9 7	160 0 0
14. Dundee, Bonnethill,	147 7 9	.....	147 7 9
15. „ High Church,	160 0 0	.....	160 0 0
16. „ Ogilvie Church,	169 16 11	9 16 11	160 0 0
17. Dunoon, Gaelic,	160 0 0	.....	160 0 0
18. Tighnabruaich,	120 0 0	.....	120 0 0
19. Edinburgh, Dalry,	121 4 4	.....	121 4 4
20. „ Fountainbridge,	109 2 8	.....	109 2 8
21. „ Wardie,	180 0 0	20 0 0	160 0 0
22. „ Moray Church,	126 4 10	.....	126 4 10
23. Slains,	71 18 8	.....	71 18 8
24. Fordyce,	103 8 4	.....	103 8 4
25. Portknockie,	60 0 0	.....	60 0 0
26. Glasgow, Augustine,	133 10 0	.....	133 10 0
27. „ Buchanan,	108 0 0	.....	108 0 0
28. „ Candlish,	170 3 10	10 3 10	160 0 0
29. „ Cranstonhill,	132 2 4	.....	132 2 4
30. „ Cunningham,	116 6 2	.....	116 6 2
31. „ East Park,	125 0 9	.....	125 0 9
32. „ Fairbairn,	118 6 0	.....	118 6 0
33. „ North Woodside,	150 1 6	.....	150 1 6
34. „ Rose Street, Terrl.	103 12 9	.....	103 12 9
35. Govan, St. Columba's,	150 0 0	.....	150 0 0
36. Partick, Dowanvale,	100 0 0	.....	100 0 0
37. Shettleston,	157 19 11	.....	157 19 11
38. Port-Glasgow, West Church,	95 0 0	.....	95 0 0
39. Baillieston,	109 18 0	.....	109 18 0
40. Bellshill,	125 17 10	.....	125 17 10
41. Clelland,	106 14 6	.....	106 14 6
42. Coatbridge, West Church,	110 0 0	.....	110 0 0
43. Greengairs,	99 17 0	.....	99 17 0
44. Uddingstone,	158 13 10	.....	158 13 10
45. Whifflet,	79 19 0	.....	79 19 0
46. Wishaw,	118 6 0	.....	118 6 0
Carry forward,	£5,626 8 0	£199 2 5	£5,427 5 7

Congregations.	Contributions, 1880-81.	Excess above Equal Dividend.	Amount payable to Ministers.
Brought forward,	£5,626 8 0	£199 2 5	£5,427 5 7
47. Ardrishaig,	82 3 0	.....	82 3 0
48. Inverness, Queen Street,	115 0 0	.....	115 0 0
49. Portnahaven,	97 2 4	.....	97 2 4
50. Cowdenbeath,	72 3 0	.....	72 3 0
51. Kelty,	63 11 11	.....	63 11 11
52. Lassodie,	92 0 0	.....	92 0 0
53. Whiting Bay,	167 10 4	7 10 4	160 0 0
54. Buckhaven,	91 0 0	.....	91 0 0
55. Galatown,	103 0 0	.....	103 0 0
56. Bainsford,	116 0 6	.....	116 0 6
57. Harthill,	110 5 5	.....	110 5 5
58. Kirkmichael,	90 3 5	.....	90 3 5
59. Ardnamurchan,	79 10 0	.....	79 10 0
60. Ardow,	97 9 1	.....	97 9 1
61. Morven,	99 11 7	.....	99 11 7
62. Neilston,	160 0 0	.....	160 0 0
63. Nitshill,	113 2 7	.....	113 2 7
64. St. Monance,	101 0 0	.....	101 0 0
65. Cambusbarron,	83 1 8	.....	83 1 8
66. Stirling, West Church,	100 0 0	.....	100 0 0
67. Isle of Whithorn,	123 6 6	.....	123 6 6
68. Port William,	82 19 6	.....	82 19 6
69. Trinity, Leith,	.....	.....	.....
70. Coatbridge, East,	160 0 0	.....	160 0 0
71. Darvel,	120 0 0	.....	120 0 0
72. Kilmarnock, Martyrs',	165 1 0	.....	165 1 0
Glasgow, Whiteinch,	102 2 9	.....	102 2 9
	£8413 12 7	£206 12 9	£8206 19 10
Add Contributions from Charges where Ministers have been settled during the year. (See Appendix No. III.),	193 1 11	.....	193 1 11
Total,	£8606 14 6	£206 12 9	£8400 1 9

No. III.

Ministers admitted to Church Extension Charges during the year 1880-81, with amount due at Whitsunday 1881.

Names of Ministers.	Congregations.	Date of Ordination or Induction.	Amount payable at 15th May 1881.
1. C. C. Mackenzie,	Strathglass,	14th Oct. 1880.	£54 9 11
2. Robert Birkett,	Ettrick,	21st Oct. ,,	39 0 0
3. Alex. Sutherland,	Strathconnon,	25th Nov. ,,	30 0 0
4. John Finlayson,	Coigach,	29th Dec. ,,	55 0 0
5. A. S. Wilson,	No. Queensferry,	3d March 1881.	14 12 0
6. W. M. Rankin,	Drumoak,	14th April ,,	.....
			£193 1 11

No. IV.

Congregations specially arranged with.

Names of Congregations.	Contributions, 1880-81.	Allowances from Fund.	Amount payable to Ministers.
1. Durris,	£81 0 0	£79 0 0	£160 0 0
2. Fort Augustus,	74 17 6	85 2 6	160 0 0
3. Alford,	78 14 3	81 5 9	160 0 0
4. Towie & Leochel Cushnie	50 5 9	100 0 0	150 5 9
5. Ayr, Martyrs',	49 3 10	100 0 0	149 3 10
6. New Cumnock, Afton,	62 10 0	97 10 0	160 0 0
7. Tarbolton,	45 18 8	100 0 0	145 18 8
8. Ellsridgehill,	102 16 0	50 0 0	152 16 0
9. Skirling,	81 12 0	78 8 0	160 0 0
10. Edzell,	61 19 3	98 0 9	160 0 0
11. Wick, Martyrs',	116 0 9	43 19 3	160 0 0
12. Ceres,	77 6 0	82 14 0	160 0 0
13. Monimail,	103 8 9	56 11 3	160 0 0
14. Strathmiglo, North,	105 0 0	55 0 0	160 0 0
15. Temple,	61 0 0	99 0 0	160 0 0
16. Dalton,	47 2 6	100 0 0	147 2 6
17. Dunscore, Craigs,	72 0 0	88 0 0	160 0 0
18. Glencaple,	80 0 0	80 0 0	160 0 0
19. Hightae,	96 0 0	64 0 0	160 0 0
20. Bucklyvie,	90 0 0	70 0 0	160 0 0
21. Saline,	83 16 11	76 3 1	160 0 0
22. Sandbank,	103 0 0	57 0 0	160 0 0
23. Chirnside,	87 0 0	73 0 0	160 0 0
24. Blairdaff,	70 0 0	90 0 0	160 0 0
25. Rutherglen, East,	60 8 10	99 11 2	160 0 0
26. Cockburnspath,	51 11 9	100 0 0	151 11 9
27. Airdrie, Graham Street,	57 2 0	100 0 0	157 2 0
28. Minard,	51 4 6	100 0 0	151 4 6
29. Eccles,	49 2 6	100 0 0	149 2 6
30. Yetholm,	100 0 0	60 0 0	160 0 0
31. Ballater,	79 18 0	80 2 0	160 0 0
32. Cromar,	60 0 0	100 0 0	160 0 0
33. Tongland,	116 18 0	43 2 0	160 0 0
34. Douglas Water,	60 0 0	100 0 0	160 0 0
35. Lauriston,	130 12 6	29 7 6	160 0 0
36. Livingstone,	101 10 0	58 10 0	160 0 0
37. Glenshiel,	82 0 0	78 0 0	160 0 0
38. Eskdalemuir,	50 0 0	100 0 0	150 0 0
39. Iona and Ross,	27 9 6	100 0 0	127 9 6
40. South Ronaldshay,	84 0 0	20 0 0	104 0 0
41. Logiealmond,	70 2 0	89 18 0	160 0 0
42. Conningsburgh,	25 0 0	87 0 0	112 0 0
43. Delting,	25 0 0	87 0 0	112 0 0
44. Fetlar,	25 18 4	87 0 0	112 18 4
45. Walls,	10 0 0	87 0 0	97 0 0
46. Bracadale,	48 0 0	100 0 0	148 0 0
47. Craigs, Stirling,	127 4 3	32 15 9	160 0 0
Carry forward,	£3,373 14 4	£3,744 1 0	£7,117 15 4

Names of Congregations.	Contributions, 1880-81.	Allowances from Fund.	Amount payable to Ministers.
Brought forward,	£3,373 14 4	£3,744 1 0	£7,117 15 4
48. Glass, ...	77 8 9	82 16 3	160 0 0
49. Grange, ...	55 10 9	100 0 0	155 10 9
50. Newton Stewart, Princes Street, . .	48 0 0	100 0 0	148 0 0
51. Bowden, . . .	78 15 1	81 4 11	160 0 0
Stennis, ...	40 0 0	40 0 0	80 0 0
North Yell, . . .	.....	9 18 0	9 18 0
Do. . . .	11 0 0	29 6 3	40 6 3
	£3684 8 11	£4187 6 5	£7871 10 4

No. V.—MINISTERS admitted during the year 1880-81 to Congregations specially arranged with.

Names of Ministers.	Congregations.	Date of Ordination.	Contributions, 1880-81.	Allowance from Fund.	Amount payable to Ministers.
			£ s. d.	£ s. d.	£ s. d.
1. John Bethune,	Portmoak, .	May 18, 1880,	68 0 0	90 13 6	158 13 6
2. Donald Sage, .	Keiss, . .	July 8, „	82 9 6	53 16 11	136 6 5
3. John Jamieson,	Firth, . .	Sept. 2, „	43 12 1	68 3 5	111 15 6
4. John Skinner,	St. Fergus, .	Sept. 9, „	65 12 10	43 1 3	108 14 1
5. J. Walker, .	Langton, .	Sept. 30, „	62 11 0	36 19 0	99 10 0
6. D. M. M'Leod,	Fortingal, .	Oct. 5, „	48 16 6	48 9 9	97 6 3
7. J. S. Miller, .	Humbie, .	Oct. 26, „	25 14 6	55 1 4	80 15 10
8. D. B. Mearns,	Irongray, .	Dec. 2, „	33 10 0	38 7 9	71 17 9
			430 6 5	434 12 11	864 19 4

No. VI.—MINISTER not on the Platform of the Equal Dividend, loosed from his Charge during the year 1880-81.

Name of Minister.	Late Charge.	Date of being loosed from Charge.	Amount payable to date of being loosed from Charge.
Hugh M'Intosh, .	London Road Church, Glasgow.	17th March 1881, .	£124 13 3

No. VII.—MINISTERS not on PLATFORM who died during the year 1880-81.

Names of Ministers.	Late Charges.	Date of Death.	Amount payable to date of Death.
1. Peter Thomson, .	St. Fergus, . . .	29th May 1880, .	£6 2 9
2. J. Y. Walker, .	Kinnoull St., Perth, .	9th July ,, .	15 1 4
3. John Bruce, D.D.,	St. Andrew's, Edin.,	4th August ,, .	6 6 0
4. Alex. Cumming, .	Victoria Ch., Glas., .	15th December ,,	4 14 6
5. G. A. Marshall, .	Mountpark, Greenock,	17th February 1881,	105 18 10
			£138 3 5

No. VIII.—MINISTERS retired or invalided drawing Partial Stipend or other Allowances.

Names of Ministers.	Former Charges.	Allowance from Fund.
1. John Thomson, . . .	Greyfriars', Aberdeen, .	£130 0 0
2. John Allan, ...	Union Church, Aberdeen, .	80 0 0
3. John E. Craven, . . .	Newhills, £60, . . .	.....
4. Alexander Mackay, LL.D., .	Rhynie, ...	60 0 0
5. Thomas Gun, ...	Madderty, £50, . . .	.....
6. John Montgomery, . . .	Innerleithen, . . .	7 0 0
7. Alexander Stewart, . .	Killin.	50 0 0
8. Alexander M'Kinnon, . .	Strathfillan, £50, . . .	.....
9. William Nixon, . . .	St. John's, Montrose, £60, .	.....
10. William Taylor, . . .	Pulteneytown, £40, . .	.....
11. Simon Fraser, . . .	Fortrose, ...	.....
12. James M'Lauchlan, . .	Resolis, £78, 10s., . .	.....
13. James Beattie, . . .	Balmullo, ...	37 0 0
14. Alexander Keith, . . .	Strichen, £40, . . .	.....
15. James Macdonald, . . .	Urray, £60, . . .	.....
16. Colin M'Kenzie, . . .	Arrochar, £7, . . .	.....
17. John Ferguson, . . .	Bridge of Allan, . . .	.....
18. William Wilson, D.D., . .	St. Paul's, Dundee, £60, .	.....
19. John Skene, ...	Wallacetown, Dundee, £60,	.....
20. W. R. Moncur, . . .	Liff, £50, ...	.....
21. Thomas Ireland, . . .	Aberdour, £60, . . .	.....
22. Charles Marshall, . . .	North Ch., Dunfermline, £40,	.....
23. Thomas Wright, . . .	Swinton, ...	.....
24. Hugh Martin, D.D., . .	Greyfriars, Edinburgh, £35,	.....
25. C. J. Brown, D.D., . .	New North, Edinburgh, £80,	.....
26. William M'Kenzie, . .	North Leith, £40, . .	.....
27. Hiram Watson, . . .	Ratho, £60, . . .	.....
28. C. F. Corbett, . . .	Hopeman, £7, . . .	.....
29. Robert Shanks, . . .	Buckie, £50, . . .	.....
30. M. Mackay, ...	Fordyce, ...	117 0 0
31. A. N. Somerville, D.D., . .	Anderston, Glasgow, . .	.....
32. Archibald M'Dougall, . .	Argyle Ch., Glasgow, £50, .	.....
33. Jas. Johnstone, . . .	St. James', Glasgow, £60, .	.....
34. David Mitchell, . . .	St. Luke's, Glasgow, £35, .	.....
35. James Munro, . . .	Rutherglen, £50, . .	.....
36. Duncan Macgregor, . .	Augustine, Glasgow, £50, .	.....
	Carry forward, . .	£481 0 0

Names of Ministers.	Former Charges.	Allowance from Fund.
	Brought forward,	£481 0 0
37. Jas. Smith,	Middle Ch., Greenock, £80,	.....
38. John Macfarlane,	Do do. £7,	.....
39. Jas. Stark,	Wellpark, Greenock, £40,	.....
40. W. K. Hamilton,	Stonehouse, £60,	.....
41. S. W. Reid,	Muirkirk,	107 0 0
42. John Fraser,	Gordon, £40,	.....
43. James Forbes,	Cluny,	67 0 0
44. James Cullen,	Kelty,	110 0 0
45. James Walker, D.D.,	Carnwath,	50 0 0
46. John Campbell,	Uig, £60,	.....
47. Jas. Boyd,	Polmont, £7,	.....
48. Robert Wilson,	North Ronaldshay, £7,	.....
49. Alex. Stark,	Closeburn,	7 0 0
50. William Cousin,	Melrose, £50,	.....
51. John Ainslie, D.D.,	St. Andrews, £50,	.....
52. John Wright,	East Church, Alloa, £60,	.....
53. Alex. Beith, D.D.,	North Ch., Stirling, £60,	.....
54. A. L. M'Cririe,	Cairnryan, £30,	.....
55. D. C. A. Agnew,	Wigton, £55,	.....
		£822 0 0

No. IX.—Ministers admitted to Full Equal Dividend Charges during the year 1880-81, with proportion of Stipend due to each at 15th May 1881.

Names of Ministers.	Congregations.	Date of Ordination.	Proportion of Equal Dividend.
1. David Gillies,	Orphir,	10th June 1880,	£148 11 10
2. A. B. Craig,	Balmaghie,	24th June „	142 9 2
3. D. J. Nicolson,	South Uist, etc.	8th July „	136 6 5
4. Robert Ballantyne,	Peebles,	22d July „	130 3 8
5. A. M'Leod,	Kilberry, etc.,	3d Aug. „	124 18 6
6. J. H. Thomson,	Inverkip,	12th Aug. „	120 19 7
7. W. J. Miller,	Tillicoultry,	16th Sept. „	105 12 9
8. John C. Grant,	Loanhead,	21st Sept. „	103 8 11
9. Don. Connell,	West Ch., Inverness,	30th Sept. „	99 10 0
10. Alex. M'Kenzie,	Innerleithen,	23d Dec. „	62 13 8
11. Archd. M'Callum,	Rousay,	23d Dec. „	62 13 7
12. John S. Carroll,	Rathen,	3d March 1881.	32 0 0
13. A. L. Shaw,	Torosay and Salen,	10th March „	28 18 7
14. A. N. Sutherland,	Muthil,	14th April „	13 11 9
15. David Purves,	Gourock,	18th April „	12 0 0
			£1323 18 5

No. X.—Ministers who have died during the year 1880-81, with proportion of Stipend due at Death.

Names of Ministers.	Congregations.	Date of Death.	Amount due at date of Death.		
1. Donald Corbett,	Kinlochbervie,	31st May 1880.	£7	0	0
2. William Logan,	Langton,	23d June „	17	1	3
3. W. M'Gilvray, D.D.,	Gilcomston, Aberdeen,	30th June „	6	6	0
4. John M'Donald,	Fearn,	2d Aug. „	34	12	6
5. Alex. Comrie,	Carnoustie,	27th Oct. „	72	6	6
6. John Roxburgh, D.D.,	St. John's, Glasgow,	2d Nov. „	14	1	1
7. Robert Traill, LL.D.,	Boyndie,	5th Nov. „	7	3	0
8. Alex. M'Watt,	Rothes,	27th Nov. „	9	2	7
9. Alex. Mackintosh,	Gaelic Ch., Paisley,	9th Dec. „	91	3	5
10. James Black,	Dunikier,	10th Dec. „	91	12	2
11. George Charles,	Stranraer,	4th Feb. 1881.	116	3	2
12. R. H. Ireland,	Portobello,	12th Feb. „	119	13	3
13. Norman M'Leod,	North Uist,	5th March „	128	17	4
14. David Wilson,	Fullerton,	7th March „	129	14	11
15. Arthur Thomson,	Yester,	31st March „	140	5	4
16. James Moir,	Maybole,	6th May „	156	1	0
17. S. F. M'Lauchlan,	Cawdor,	8th May „	50	0	0
18. John P. Thomson,	Kirriemuir, North,	13th May „	60	0	0
			£1251	3	6

No. XI.—List of Colleagues and Successors at 15th May 1881, exclusive of those who have been admitted as Colleagues during the year; also exclusive of those where the Senior Colleague has retired from all active service in the Congregation.

1. John Tainsh, Aberdeen.
2. A. D. Donaldson, Aberdeen.
3. Alex. Rust, Arbroath.
4. John C. Connell, Thurso.
5. Charles Falconer, Fortrose.
6. James M'Leod, Knockbain.
7. James Halliday, Peterhead.
8. George Williams, Norrieston.
9. D. M. Ross, Dundee.
10. Alexander Cameron, Greenlaw.
11. Alexander Cusin, Edinburgh.
12. Robert Forrest, Edinburgh.
13. J. G. Cunningham, Edinburgh.
14. Thomas Crerar, North Leith.
15. Robert Niven, Burghead.
16. John Forgan, Cullen.
17. W. J. Thomson, Glasgow.
18. Andrew Ryrie, Glasgow.
19. John Hanson, Glasgow.
20. W. S. Fleck, Fairlie.
21. Thomas Adamson, Prestonkirk.
22. Thomas Fowler, Loudoun.
23. K. Moody Stuart, Moffat.
24. James Gray, Bellie.
25. David Kennedy, Whithorn.

No. XII.—MINISTERS admitted as Colleagues and Successors during the year 1880-81, with proportion of Dividend due to each at 15th May 1881.

Names of Ministers.	Congregations.	Date of Ordination or Induction.	Amount due at 15th May 1881.
1. G. E. Troup, .	West Ch., Broughty-ferry, . . .	29th July 1880, .	£79 9 4
2. Thos. L. Ritchie, .	East Ch., Brechin, .	26th Aug. „ .	71 15 9
3. George Gardner, .	Garmouth, . .	30th Sept. „ .	62 3 11
4. W. H. Telford, .	Forgandenny, .	13th Oct. „ .	58 12 7
5. Geo. Henderson, .	Monzie, . . .	25th Nov. „ .	71 5 7
6. L. M'Lachlan, . .	Dalmellington, .	9th Dec. „ .	43 0 2
7. D. W. Kennedy, .	Middle Ch., Perth,	10th Jan. 1881, .	34 5 1
8. H. H. Currie, . .	Keig and Tough, .	5th Feb. „ .	27 13 6
9. John MacIntosh, .	Fort-William, .	26th April „ .	5 4 1
10. Robt. H. Abel, .	Fettercairn, . .	3d May „ .	3 5 9
			£456 15 9

No. XIII.—COLLEAGUES who have become sole Ministers in consequence of the death during the year of the Senior Minister.

Names of Ministers.	Congregations.	Date of Death of Senior Minister.	Amount due for year to 15th May 1881.
1. Robt. A. Mitchell, .	Gilcomston, Aberdeen,	30th June 1880,	£153 14 0
2. G. G. Cameron, . .	St. John's, Glasgow,	2d Nov. „	145 18 11
3. William Anderson, .	Boyndie, . . .	5th Nov. „	152 17 0
4. James Hendry, . .	Rothes, . . .	27th Nov. „	150 17 5
5. John M'Pherson, .	Cawdor, . . .	8th May 1881,	100 0 0
6. William Roy, . .	Kirriemuir, . .	13th May „	100 0 0
			£803 7 4

No. XIV.—MINISTERS translated from FULL EQUAL DIVIDEND CHARGES to COLLEGIATE CHARGES during the year 1880-81.

Names of Ministers.	Former Charges.	Present Charges.	Date of Induction to Present Charges.	Amount due for Year to 15th May 1881.
1. N. P. Rose, .	Rousay,	M'Crie Ch., Edinburgh,	9th Sept. 1880,	£119 4 7
2. A. B. Brown, .	Lerwick, .	Kilbirnie, .	31st Mar. 1881,	152 12 0
3. J. S. Macdonald,	Ochiltree, .	South Leith,	28th Apr. „	157 4 0
4. C. A. Salmond, .	Cults, .	St. Matthew's, Glasgow,	12th May „	159 11 7
				£588 12 2

No. XV.—MINISTER translated from a FULL EQUAL DIVIDEND to a CHURCH EXTENSION CHARGE during year 1880-81.

Name of Minister.	Former Charge.	Present Charge.	Date of Induction to Present Charge.	Amount due as Minister of Former Charge.
1. J. H. Allan, .	Strathdon, etc.	North Yell, .	12th Jan. 1881,	£106 1 6

No. XVI.—MINISTER translated from a CHURCH EXTENSION CHARGE to a FULL EQUAL DIVIDEND CHARGE.

Name of Minister.	Former Charge.	Present Charge.	Date of Induction to Present Charge.	Amount due as Minister of Present Charge.
1. G. W. Cumming,	Whiteinch, Glasgow, .	Grangemouth,	24 March 1881.	£22 15 10

No. XVII.—MINISTERS who have obtained Colleagues, or whose Colleagues have been removed during the year, and are under special arrangements.

Names of Ministers.	Congregations.	Date of Induction or removal of Colleagues.	Amount due for Year to 15th May 1881.
1. John Lyon, . .	West Ch., Broughty-Ferry,	29th July 1880,	£80 10 8
2. Donaldson Rose, .	East Church, Brechin, .	26th Aug. ,,	88 4 3
3. Robert Philip, .	M'Crie Ch., Edinburgh, .	9th Sept. ,,	92 1 1
4. John Allan, . .	Garmouth, . . .	30th Sept. ,,	97 16 1
5. James Drummond,	Forgandenny, . . .	13th Oct. ,,	60 0 0
6. J. R. Omond, .	Monzie, ...	25th Nov. ,,	88 14 5
7. Edward Hayman, .	Dalmellington, . .	9th Dec. ,,	116 19 10
8. Thomas Dymock, .	Middle Church, Perth, .	10th Jan. 1881,	125 14 11
9. W. P. Smith, D.D.,	Keig and Tough, . .	3d Feb. ,,	132 6 6
10. S. Spence, LL.D., .	Kilbirnie, . . .	31st March ,,	147 13 4
11. Charles Stewart, .	Fort William, . . .	26th April ,,	154 15 11
12. David Thorburn, .	South Leith, . . .	28th April ,,	155 6 9
13. David Paton, . .	Fettercairn, . . .	3d May ,,	156 14 3
14. S. Miller, D.D., .	St. Matthew's, Glasgow, .	12th May ,,	50 0 0
			£1546 18 0

No. XVIII.

MINISTERS who have resigned or have been loosed from their CHARGES during the year.

Names of Ministers.	Late Charges.	Date of Resignation, or of being loosed from Charge.	Amount due to date of Resignation.
1. A. C. Kay, . .	Loanhead, . .	22d May 1880, .	£3 1 3
2. S. R. M'Phail, . .	Great Hamilton St., Glasgow.	10th June „ .	11 7 11
3. Hugh Munro, . .	Kilmory, . . .	7th July „ .	23 4 7
4. John Watson, . .	St. Matthew's, Glasgow.	1st Oct. „ .	41 18 0
5. G. R. Kennedy, . .	Dornoch, . . .	3d Nov. „ .	75 7 10
6. Thomas Macadam, .	Chryston, . .	1st Dec. „ .	87 13 4
7. G. G. M'Leod, . .	Carnwath, . .	3d Feb. 1881, .	79 11 3
8. James Dempster, .	Lybster, . . .	5th April „ .	142 9 2
9. George Laing, . .	Chapelshade, Dundee,	24th April „ .	150 15 9
			£615 9 1

No. XIX.

AMOUNT returned to VACANT CONGREGATIONS during the year 1880-81 in terms of the Assembly's Regulations thereanent.

1. Liff, ...	£7 10 0
2. Renton, Gaelic, ...	18 0 0
3. Portmoak, ...	15 0 0
4. Inverkip, ...	18 0 0
5. Humbie, ...	18 0 0
6. St. Fergus, ...	10 10 0
7. Insch, ...	7 10 0
8. Rathen, ...	18 0 0
9. Peebles, ...	18 0 0
10. Irongray, ...	18 0 0
11. Innerleithen, ...	18 0 0
	£166 10 0

No. XX.

Contributions from Church Extension or other Charges during Vacancies.

1. Queen's Cross, Aberdeen,	£225	0	0
2. Drumoak,	59	11	5
3. Strathconnan,	20	0	0
4. North Queensferry,	22	8	9
5. Edinburgh, Cowgatehead,	26	9	6
6. Glasgow, Blochairn,	17	12	9
7. ,, London Road,	18	8	0
8. Whiteinch,	17	11	10
9. Greenock, Mountpark,	44	8	1
10. Bowmore,	43	3	6
11. Ettrick,	20	0	0
	£314	8	10

ADDITIONAL APPENDIX in order to exhibit the Progress of the SUSTENTATION FUND.

I.—LIST OF PRESBYTERIES, showing the number of SELF-SUSTAINING CHARGES in each at the various Dividends declared by the General Assembly for the Ten Years ending with 14th May 1881.

PRESBYTERIES.	No. of Charges in Presbytery.	Dividend 1872.	No. Self-sustaining.	Dividend 1873.	No. Self-sustaining.	Dividend 1874.	No. Self-sustaining.	Dividend 1875.	No. Self-sustaining.	Dividend 1876.	No. Self-sustaining.	Dividend 1877.	No. Self-sustaining.	Dividend 1878.	No. Self-sustaining.	Dividend 1879.	No. Self-sustaining.	Dividend 1880.	No. Self-sustaining.	Dividend 1881.	No. Self-sustaining.
1. Aberdeen,	37	£150	15	£150	13	£150	15	£157	15	£157	14	£157	14	£157	15	£160	15	£160	14	£160	15
2. Aberlour,	6	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
3. Abernethy,	7	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
4. Abertarff,	9	..	1	..	..	..	1	..	1	..	1	..	1	..	1	..	1	..	1	..	1
5. Alford,	7	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
6. Arbroath,	13	..	6	..	6	..	7	..	7	..	7	..	5	..	6	..	6	..	5	..	4
7. Auchterarder,	10	..	4	..	4	..	4	..	3	..	3	..	3	..	3	..	3	..	3	..	3
8. Ayr,	26	..	5	..	5	..	5	..	5	..	5	..	5	..	5	..	4	..	4	..	4
9. Biggar and Peebles,	7	..	1	..	1	..	1	..	2	..	2	..	3	..	3	..	3	..	3	..	3
10. Breadalbane,	10	..	1	..	..	..	..	..	..	..	1	..	1	..	1	..	1	..	1	..	..
11. Brechin,	11	..	5	..	5	..	5	..	5	..	4	..	4	..	4	..	3	..	5	..	6
12. Caithness,	18	..	5	..	5	..	6	..	3	..	5	..	5	..	5	..	4	..	5	..	4
13. Chanonry,	6	..	1	..	1	..	1	..	1	..	1	..	1	..	1	..	1	..	1	..	1
14. Cupar,	12	..	1	..	1	..	1	..	1	..	1	..	1	..	1	..	1	..	1	..	1
15. Dalkeith,	11	..	4	..	4	..	4	..	4	..	4	..	4	..	4	..	4	..	4	..	4
16. Deer,	13	..	2	..	3	..	3	..	3	..	3	..	3	..	3	..	2	..	3	..	3
17. Dingwall,	10	..	3	..	2	..	4	..	2	..	2	..	4	..	5	..	4	..	3	..	2
18. Dornoch,	10	..	1	..	1	..	1	..	1	..	1	..	1	..	1	..	1	..	1	..	..
19. Dumbarton,	21	..	7	..	7	..	8	..	7	..	11	..	10	..	13	..	10	..	9	..	9
20. Dumfries,	17	..	2	..	2	..	2	..	3	..	2	..	3	..	3	..	3	..	2	..	2
21. Dunblane,	10	..	3	..	3	..	3	..	3	..	4	..	4	..	4	..	4	..	4	..	4
22. Dundee,	30	..	13	..	13	..	14	..	13	..	13	..	14	..	13	..	15	..	14	..	16
23. Dunfermline,	10	..	1	..	1	..	2	..	1	..	1	..	1	..	2	..	2	..	1	..	1
24. Dunkeld,	10	..	..	..	..	..	..	..	..	..	..	..	1	..	..	..	1	..	1	..	1
25. Duncon,	15	..	3	..	4	..	5	..	5	..	4	..	4	..	5	..	3	..	3	..	5
26. Dunse and Chirnside,	10	..	3	..	2	..	2	..	3	..	2	..	2	..	1	..	1	..	1	..	1
27. Edinburgh,	53	..	36	..	36	..	38	..	37	..	36	..	37	..	38	..	38	..	39	..	39
28. Elgin,	9	..	2	..	2	..	3	..	1	..	2	..	2	..	3	..	2	..	2	..	3
29. Ellon,	8	..	2	..	3	..	3	..	3	..	3	..	3	..	2	..	2	..	1	..	1
30. Fordoun,	10	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..

31. Fordyce,	10	..	1	..	1	..	1	..	1	..	1	..	1	..	1	..	1	..	1	..	1	..	1
32. Forfar,	8	..	1	..	1	..	1	..	1	..	1	..	1	..	1	..	1	..	1	..	1	..	2
33. Forres,	6	..	1	..	1	..	1	..	1	..	1	..	1	..	1	..	1	..	1	..	1	..	1
34. Garioch,	10	..	1	..	1	..	1	..	1	..	1	..	1	..	1	..	1	..	1	..	1	..	1
35. Glasgow,	90	..	39	..	41	..	48	..	46	..	46	..	53	..	52	..	45	..	44	..	48	..	11
36. Greenock,	19	..	10	..	10	..	11	..	11	..	10	..	11	..	11	..	11	..	11	..	11	..	8
37. Haddington and Dunbar,	14	..	8	..	8	..	8	..	8	..	8	..	8	..	8	..	8	..	8	..	8	..	10
38. Hamilton,	29	..	8	..	7	..	11	..	8	..	10	..	10	..	10	..	8	..	11	..	..	..	..
39. Inveraray,	8	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	3	..	8
40. Inverness,	13	..	4	..	3	..	4	..	2	..	2	..	3	..	3	..	3	..	3	..	7	..	8
41. Irvine,	29	..	4	..	7	..	9	..	6	..	8	..	9	..	9	..	7	..	7	..	..	..	..
42. Islay,	5	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	3	..	3
43. Jedburgh,	9	..	3	..	3	..	3	..	3	..	3	..	3	..	3	..	3	..	3	..	3	..	3
44. Kelso,	10	..	1	..	2	..	3	..	3	..	2	..	2	..	2	..	2	..	3	..	3	..	1
45. Kincardine O'Neil,	13	..	1	..	1	..	1	..	1	..	1	..	1	..	1	..	1	..	1	..	..	..	..
46. Kinross,	8	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	3	..	4
47. Kintyre,	10	..	4	..	4	..	3	..	3	..	3	..	2	..	4	..	3	..	3	..	4	..	4
48. Kirkcaldy,	17	..	5	..	5	..	6	..	5	..	6	..	6	..	7	..	6	..	6	..	3	..	3
49. Kirkcudbright,	9	..	2	..	2	..	2	..	2	..	2	..	3	..	3	..	3	..	3	..	3	..	3
50. Lanark,	9	..	3	..	3	..	2	..	3	..	3	..	4	..	4	..	2	..	3	..	2	..	2
51. Lewis,	10	..	..	..	..	..	1	..	1	..	1	..	2	..	2	..	2	..	2	..	3	..	3
52. Linlithgow,	18	..	4	..	5	—	5	..	4	..	5	..	4	..	5	..	4	..	3	..	1	..	1
53. Lochcarron,	11	..	..	..	..	—	2	..	..	..	1	..	1	..	1	..	1	..	1	..	3	..	2
54. Lockerbie,	12	..	4	..	4	..	5	..	5	..	5	..	5	..	5	..	3	..	3	..	2	..	2
55. Lorn,	7	..	1	..	..	..	..	..	..	..	1	..	2	..	2	..	2	..	2	..	3	..	3
56. Meigle,	10	..	4	..	4	..	4	..	4	..	4	..	4	..	4	..	4	..	4	..	1	..	1
57. Mull,	9	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..	1	..	1	..	1
58. Nairn,	6	..	1	..	1	..	1	..	1	..	1	..	1	..	1	..	1	..	1	..	..	..	..
59. Orkney,	15	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	9	..	2
60. Paisley,	18	..	6	..	7	..	7	..	6	..	7	..	8	..	8	..	10	..	7	..	2	..	5
61. Penpont,	6	..	2	..	2	..	3	..	2	..	2	..	2	..	2	..	2	..	1	..	5	..	4
62. Perth,	17	..	5	..	5	..	5	..	5	..	5	..	5	..	5	..	5	..	5	..	4	..	4
63. Selkirk,	11	..	3	..	3	..	3	..	3	..	4	..	4	..	4	..	4	..	4	..	..	..	..
64. Shetland,	10	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
65. Skye and Uist,	18	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	5	..	4
66. St. Andrews,	11	..	4	..	4	..	4	..	4	..	4	..	4	..	4	..	4	..	5	..	5	..	5
67. Stirling,	16	..	6	..	6	..	6	..	6	..	5	..	6	..	6	..	5	..	5	..	2	..	1
68. Stranraer,	10	..	2	..	2	..	2	..	2	..	2	..	2	..	2	..	2	..	2	..	3	..	3
69. Strathbogie,	10	..	3	..	2	..	3	..	3	..	3	..	3	..	3	..	2	..	3	..	4	..	3
70. Tain,	10	..	4	..	4	..	4	..	4	..	4	..	5	..	4	..	4	..	4	..	..	..	..
71. Tongue,	8	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	2	..	2
72. Turriff,	9	..	3	..	1	..	2	..	2	..	2	..	3	..	3	..	2	..	2	..	..	..	..
73. Wigton,	7	..	2	..	2	..	2	..	2	..	2	..	1	..	1	..	1	..	1	..	290		
Totals,	1006	..	272	..	271	..	308	..	283	..	298	..	312	..	320	..	294	..	292	..			

Note.—The first column indicates the number of Charges as at 14th May 1881.

II.—NUMBER of CONGREGATIONS which have contributed £100 and upwards
Sustentation Fund for Ten Years prior to Whitsunday, or 14th May 1

NAME OF PRESBYTERY.	No. of Charges in Presbytery.	Year to 15th May 1872.	Year to 15th May 1873.	Year to 15th May 1874.	Year to 15th May 1875.	Year to 15th May 1876.	Year to 15th May 1877.	Year to 15th May 1878.	Year to 15th May 1879.	Year to 15th
1. Aberdeen,	37	21	22	24	26	26	28	24	25	2
2. Aberlour,	6	1	1	1	1	1	2	1	...	
3. Abernethy,	7	...	1	1	3	2	4	4	3	
4. Abertarff,	9	1	1	1	2	3	3	2	3	
5. Alford,	7	...	...	...	...	...	...	...	...	
6. Arbroath,	13	10	10	11	11	11	11	10	10	1
7. Auchterarder,	10	6	6	6	7	7	7	8	9	
8. Ayr,	26	7	8	9	10	10	11	11	11	1
9. Biggar and Peebles,	7	3	3	5	5	5	5	4	4	
10. Breadalbane,	10	2	2	2	3	2	2	2	2	
11. Brechin,	11	6	6	7	8	8	9	9	9	
12. Caithness,	18	7	7	11	10	11	13	13	13	1
13. Chanonry,	6	3	2	2	3	4	3	3	2	
14. Cupar,	12	3	3	3	4	4	5	4	4	
15. Dalkeith,	11	5	4	4	6	7	6	6	6	
16. Deer,	13	4	4	6	6	7	7	7	7	
17. Dingwall,	10	7	7	6	6	8	9	9	9	
18. Dornoch,	10	3	3	4	4	3	4	3	4	
19. Dumbarton,	21	12	11	12	12	13	14	15	15	
20. Dumfries,	17	5	6	8	8	7	9	10	8	
21. Dunblane,	10	5	5	4	5	6	5	5	5	
22. Dundee,	30	23	24	24	23	24	27	27	27	
23. Dunfermline,	10	6	6	6	6	4	5	6	5	
24. Dunkeld,	10	3	3	3	4	4	3	4	4	
25. Dunoon,	15	9	9	9	10	12	12	13	11	
26. Dunse and Chirnside,	10	7	6	7	7	7	6	6	7	
27. Edinburgh,	53	42	41	43	45	45	48	47	49	
28. Elgin,	9	8	7	8	8	8	8	8	8	
29. Ellon,	8	5	5	5	5	5	5	4	5	
30. Fordoun,	10	1	1	2	2	1	2	2	2	
31. Fordyce,	10	2	2	2	2	5	5	6	6	
32. Forfar,	8	3	3	5	5	6	6	5	5	
33. Forres,	6	2	1	2	1	1	2	2	2	
34. Garioch,	10	4	4	5	5	5	5	5	6	
35. Glasgow,	90	57	59	59	63	69	76	77	77	
36. Greenock,	19	11	11	13	13	13	14	17	17	
37. Haddington & Dunbar,	14	4	4	4	4	4	5	4	4	
38. Hamilton,	29	12	13	15	17	20	20	22	24	
39. Inveraray,	8	...	...	...	..	...	...	...	1	
40. Inverness,	13	6	7	8	7	7	8	7	7	
41. Irvine,	29	15	17	22	20	20	20	24	21	
42. Islay,	5	...	...	2	1	...	...	1	1	
43. Jedburgh,	9	6	6	6	6	6	6	6	6	
44. Kelso,	10	5	6	6	6	6	6	6	5	
45. Kincardine O'Neil,	13	1	1	1	1	1	2	1	2	
46. Kinross,	8	1	1	2	2	2	2	2	1	
47. Kintyre,	10	5	5	3	4	5	7	7	7	
48. Kirkcaldy,	17	11	10	11	12	12	14	14	13	
49. Kirkcudbright,	9	4	3	4	4	4	5	5	6	
Carry forward,	748	365	367	404	423	441	476	478	478	

Name of Presbytery.	No. of Charges in Presbytery.	Year to 15th May 1872.	Year to 15th May 1873.	Year to 15th May 1874.	Year to 15th May 1875.	Year to 15th May 1876.	Year to 15th May 1877.	Year to 15th May 1878.	Year to 15th May 1879.	Year to 15th May 1880.	Year to 14th May 1881.
Brought forward,.....	743	365	367	404	423	441	476	478	478	476	480
50. Lanark, ...	9	7	7	8	7	8	8	7	7	6	6
51. Lewis, ...	10	2	2	3	2	2	4	4	5	4	6
52. Linlithgow, ...	18	9	9	8	10	10	11	11	11	12	15
53. Lochcarron, ...	11	2	3	3	3	2	3	4	4	4	4
54. Lockerbie, ...	12	6	6	8	8	9	8	8	8	8	8
55. Lorn, ...	7	2	2	2	1	1	2	3	4	3	3
56. Meigle, ...	10	5	5	6	6	6	6	6	6	6	6
57. Mull, ...	9	...	...	...	...	2	2	2	3	1	1
58. Nairn,.....	6	2	2	3	3	4	2	3	3	3	3
59. Orkney, ...	15	2	1	1	3	4	5	4	3	3	3
60. Paisley, ...	18	11	11	13	13	16	14	15	14	15	16
61. Penpont, ...	6	3	3	3	3	3	4	4	4	4	4
62. Perth,.....	17	8	7	8	9	9	11	9	8	8	9
63. Selkirk, ...	11	5	5	5	5	5	5	5	5	5	5
64. Shetland, ...	10	...	...	...	...	...	...	...	...	...	...
65. Skye and Uist, ...	13	2	1	3	2	2	3	3	3	2	4
66. St. Andrews,.....	11	6	6	7	7	7	7	7	7	8	8
67. Stirling,.....	16	9	9	11	11	11	12	13	12	13	13
68. Stranraer, ...	10	5	5	6	6	6	8	8	8	8	7
69. Strathbogie, ...	10	4	4	4	5	5	5	5	5	5	5
70. Tain, ...	10	5	5	5	6	6	6	6	7	5	6
71. Tongue, ...	8	...	...	...	...	...	1	1	...	...	...
72. Turriff, ...	9	3	3	4	4	5	4	5	4	4	4
73. Wigton, ...	7	2	2	2	2	2	2	1	3	3	2
Totals,.....	1006	465	465	517	539	566	610	612	612	606	618

Note.—The first column indicates the number of Charges as at 14th May 1881.

No. I.-A.

General Sustentation Fund.

SURPLUS FUND.

LIST OF CONGREGATIONS

Which have CONTRIBUTED at the Rate of 10s. and upwards, and at the rate of 7s. 6d. and under 10s., per Member, respectively, for the year to 14th May 1881. The rate per member in the Congregations marked * is 6s. and 4s. respectively.

ABERDEEN.

Congregations contributing at the rate of 10s. and upwards per Member.

Aberdeen, East,	J. Selkirk.
" Ferryhill,	J. Iverach.
" Gaelic,	G. M'Donald.
" Gallowgate,	J. Goodall.
" South,	G. H. Knight.
" Trinity,	A. Doak.
" West,	J. Laidlaw.
Belhelvie,	Jas. Johnstone.
Cults,	
Dyce,	James Gage.
Kingswells,	Alex. Clark.
Old Machar,	D. M. Macalister.
Peterculter,	J. Dalgarno.
Ruthrieston,	R. Semple.
Skene,	W. Innes.

Congregations contributing at the rate of 7s. 6d. and under 10s. per Member.

Aberdeen, Bonaccord,	H. Adam.
" Gilcomston,	R. A. Mitchell.
" High Ch.,	H. W. Bell.
" Holburn,	And. Macqueen.
" North,	G. D. Low.
" St. Clement's,	A. Spence, D.D. A. D. Donaldson.
" Union,	A. M. Bannatyne.
Banchory Devenick,	D. F. Arthur.
Blackburn,	Jas. Macdonald.

ABERLOUR.

Aberlour,	James Scott.
Boharm,	William Morrison.
Inveravon,	D. Robertson.
Knockando,	R. R. Macqueen.
Mortlach,	D. Eaton.
Rothes,	J. Hendry.

ABERNETHY.

Abernethy,	W. Ross.
Alvie, etc.,	N. Macdonald.
Cromdale,	A. Macdiarmid.
Duthil,	Ewan M'Leod.
Kingussie,	N. Dewar.
Laggan,	Dugald Shaw.

ABERTARFF.

Ballachulish, North,	W. Mackinnon.
Fort-William,	Charles Stewart. John M'Intosh.
Glenurquhart,	A. M'Rae.
Kilmalie,*	M. Mackenzie.
Kilmonivaig,	D. Sutherland.

ALFORD.

Congregations contributing at the rate of 10s. and upwards per Member.

Auchindoir,	H. Nicol.
Keig, etc.,	W. P. Smith, D.D. H. H. Currie.
Kinnethmont,	J. Coutts.
Rhynie,	T. Bruce.

Congregations contributing at the rate of 7s. 6d. and under 10s. per Member.

ARBROATH.

Arbirlot,	E. T. Vernon.
Arbroath, High St.,	Frank Mudie.
Barry,	R. G. Still.
Carmyllie,	J. Keith.
Carnoustie,	
Friockheim,	B. Bell.
Inverkeillor,	W. Masterton.
Panbride,	Jas. Innes.
Arbroath, East,	J. Robertson.
" Inverbrothock,	D. Crichton, LL.D. Alex. Rust.
" Knox's,	J. P. Lilley.
" Ladyloan,	J. M. Scott.
Colliston,	A. Morris.

AUCHTERARDER.

Aberuthven,	J. Macdonald.
Auchterarder,	W. E. W. Brown.
Ardoch,	W. Milne.
Blackford,	Andrew Donald.
Comrie,	C. D. Kay.
Crieff,	A. Henderson.
Madderty,	T. Gun. L. C. M. Wedderburn.
Monzie,	J. R. Omond.
Dunning,	D. Maclaren.
Muthil,	A. M. Sutherland.

AYR.

Ayr,	C. G. M'Crie.
" Wallacetown,	A. Rowand.
Ballantrae,	J. Porteous.
Barr,	J. Ferguson.
Barrhill,	J. Nixon.
Colmonell,	D. Davie.
Crosshill,	J. M'Lennan.
Dailly,	P. Richardson.
Dalmellington,	E. Hayman. L. M'Lauchlan.
Dalrymple,	James Clark.
Dundonald,	Wm. Ross.
Girvan,	G. Webster.
Kirkoswald,	R. H. Arbuckle.
Maybole,	
Monkton,	A. Stirling.
Ochiltree,	
Old Cumnock,	A. Adamson.
Stair,	N. Livingston.
Symington,	D. S. Hamilton.
Troon,	A. H. Cowan.
New Cumnock,	G. Anderson.
Newton-on-Ayr,	J. Miller.

BIGGAR AND PEEBLES.

Congregations contributing at the rate of 10s. and upwards per Member.		Congregations contributing at the rate of 7s. 6d. and under 10s. per Member.	
Broughton,	W. Welsh.		
Culter,	C. A. Bannatyne.		
Innerleithen,	A. Mackenzie.		
Kirkurd,	D. Mitchell.		
Peebles,	R. Ballantyne.		

BREADALBANE.

Aberfeldy,	D. R. Clarke.		
Ardeonaig,	J. M'Callum.		
Glenlyon,	J. M'Coll.		
Kenmore,	Allan Sinclair.		
Lawers,	M. Morrison.		
Logierait,	D. R. C. M'Lagan.		
Strathfillan,	A. M'Kinnon. D. Mackay.		
Tummelbridge,	M. Corbett.		

BRECHIN.

Brechin, West,	John Fraser.	Brechin, East,	D. Rose. T. L. Ritchie.
Lochlee,	A. M'Ilwraith.		
Logiepert,	A. L. Roberton.		
Maryton,	T. Murray.		
Menmuir,	G. Monro.		
Montrose, St. John's,	W. Nixon. J. A. George.		
,, St. Paul's,	G. S. Sutherland.		

CAITHNESS.

Thurso—First,	W. R. Taylor, D.D.	Bower,	J. Durran.
,, West,	David Burn. J. C. Connell.	Dunnet,	D. Mowat.
		Pulteneytown,	G. Stevenson.
		Reay,	D. Munro.
		Watten,	A. Gunn.
		Westerdale,	D. Fergusson.
		Wick,	G. Renny.

CHANONRY.

Avoch,	J. M'Kerchar.	Killearnan,	Neil Gillies.
Cromarty,	J. R. Elder.	Knockbain,	F. M'Rae. J. M'Leod.
Fortrose,	A. Brown. C. Falconer.		

CUPAR.

Abdie, etc.,	J. Murray.	Kettle, etc.,	W. L. Craig.
Auchtermuchty,	Wm. Affleck.		
Collessie,	H. Ross.		
Cupar,	J. Laird.		
Dairsie,	J. Murray.		
Falkland,	A. Mackenzie.		
Flisk, etc.,	J. W. Taylor.		
Logie, etc.,	G. R. Sommerville.		

DALKEITH.

Congregations contributing at the rate of 10s. and upwards per Member.		Congregations contributing at the rate of 7s. 6d. and under 10s. per Member.	
Cockpen,	J. F. M'Rae.	Cockenzie,	Jas. Kilgour.
Dalkeith,	N. D. M'Lauchlan.		
Musselburgh,	Alex. Wright.		
Penicuik,	H. A. Stewart.		
Roslin,	D. Barnetson.		
Stobhill,	A. G. Macalpine.		

DEER.

Clola,	W. M. Sutherland.	Pitsligo,	J. Murdoch.
Fraserburgh,	W. Paterson.		
Longside,	T. L. Wilson.		
New Deer,	J. Linklater.		
New Pitsligo,	R. Taylor.		
Old Deer,	A. Urquhart.		
Rathen,	J. S. Carroll.		
Strichen,	A. Keith. / J. Bruce.		

DINGWALL.

Alness,	A. R. Munro.
Dingwall,	J. Kennedy, D.D.
Fodderty,	W. S. M'Dougall.
Kilmorack,	A. D. Mackenzie.
Kiltearn,	D. Matheson.
Maryburgh,	C. G. Mackay.
Urquhart,	M. M'Gregor.
Urray,	J. Macdonald. / A. Beaton.

DORNOCH.

Assynt,*	N. Mackay.	Clyne,	J. Murray.
Creich,	G. Aird.	Golspie,	C. M'Kenzie.
Lairg,*	J. M'Pherson.	Helmsdale,	D. M'Rae.
		Rogart,	A. Mackay.
		Rosehall,	John Falconer.

DUMBARTON.

Alexandria,	W. Sutherland.
Arrochar,	Colin Mackenzie. / Jas. Kippen.
Baldernock,	W. Young.
Bonhill,	T. Collins.
Cardross,	R. B. Watson.
Dumbarton—High,	J. Tait.
,, North,	D. Gunn.
Duntocher,	W. Alexander.
Helensburgh, Park,	W. H. Carslaw.
,, West,	A. Anderson.
Killearn,	J. Fiddes.
Luss,	N. Stewart.
Old Kilpatrick,	R. Munro.
Renton,	W. M. Dempster.
Do., Gaelic,	D. Colvin.
Do., Levenside,	A. Bell.
Roseneath,	J. M'Ewan.
Shandon,	J. Brechin.
Strathblane,	T. F. Robertson.

DUMFRIES.

Congregations contributing at the rate of 10s. and upwards per Member.

Corsock,	R. Smith.
Dalbeattie,	J. A. Paton.
Dumfries,–1st charge,	James Freer.
,, Martyrs',	R. M'Kenna.
,, South,	J. D. Mackinnon.
Dunscore,	J. Pollock.
Kirkbean,	R. Gibson.
Kirkmahoe,	W. Andson.
Kirkpatrick-Durham,	J. Gibson.
Lochend, etc.,	W. D. Thomson.
Ruthwell,	A. Brown.

Congregations contributing at the rate of 7s. 6d. and under 10s. per Member.

Maxwelltown,	D. Purves.

DUNBLANE.

Balquhidder,	E. J. Findlater.
Bridge of Allan,	John Ferguson. William Ross, LL.D.
Callander,	A. Bogle.
Dunblane,	J. S. Bowie.
Gartmore,	M. M'Lean.
Kilmadock,	J. A. Anderson.
Kippen,	P. T. Muirhead.
Norrieston,	W. Watt. G. Williams.
Tillicoultry,	W. J. Miller.

DUNDEE.

Abernyte, etc.,	J. Wilson.
Broughty-Ferry, East,	J. E. Somerville.
,, West,	J. Lyon. G. E. Troup.
Dundee, Albert Sq.,	N. Taylor.
,, M'Cheyne,	A. H. Reid.
,, St. David's,	J. Dunlop.
,, St. John's,	A. O. Laird. D. M. Ross.
,, St. Paul's,	W. Wilson, D.D. R. Waterston.
,, St. Peter's,	J. Jenkins.
,, Wellgate,	D. Cook.
,, Willison,	T. Hill.
Liff,	W. R. Moncur. John Kennedy.
Longforgan,	J. Hunter.
Mains,	R. Lorimer.
Monifieth,	E. Cross.
,, South,	C. Smith.
Monikie,	M. M'Intyre.
Tealing,	D. Turner.
Dundee, Chalmers' Ch.,	R. Milligan.
,, Chapelshade,	
,, Dudhope,	A. Inglis.
,, Hilltown,	J. Macpherson.
,, St. Andrew's,	J. Ewing.
,, Wallacetown,	J. Skene. J. Fenton.
Lochee,	T. B. Dodds.

DUNFERMLINE.

Aberdour,	J. Brown.
Culross,	D. W. B. Fleming.
Dunfermline, Abbey,	J. M. Shiach.
,, St. Andrew's,	D. Imrie.
Tulliallan,	J. W. Laurie.

DUNKELD.

Congregations contributing at the rate of 10s. and upwards per Member.		Congregations contributing at the rate of 7s. 6d. and under 10s. per Member.	
Auchtergaven,	J. A. Cook.		
Burrelton,	A. S. Robertson.		
Cargill,	G. C. Baxter.		
Clunie,	C. Keith.		
Dalguise, etc.,	A. C. Sutherland.		
Dunkeld,	D. Macpherson.		
Kirkmichael,	D. D. M'Isaac.		
Lethendy,	A. Gordon.		
Moulin,	J. Stewart.		

DUNOON.

Dunoon,	R. M'Morran.
Innellan,	J. Irving.
Kilfinnan,	D. Campbell.
Kilmodan,	A. F. Russell.
Kilmun,	D. M'Kerchar.
Kingarth,	R. Williamson, D.D.
" South,	D. Meiklejohn.
North Bute,	J. T. M'Lean.
Rothesay, Free Parish,	D. Somerville.
" Gaelic,	W. Ross.
" West,	R. Elder, D.D.
Strachur,	W. Lauder.

DUNSE AND CHIRNSIDE.

Dunse,	J. Miller.	Allanton,	D. M'Lean.
Eyemouth,	J. Miller.		
Greenlaw,	J. Fairbairn. A. Cameron.		
Houndwood,	A. Spence.		
Longformacus,	G. Taylor.		
Mordington,	A. Christie.		
Swinton,	W. Shearer.		

EDINBURGH.

Colinton, etc.,	C. M'Neill.	Edinburgh—	
Corstorphine,	J. Morrison.	Holyrood,	W. Balfour.
Cramond,	J. Smith.	M'Crie,	G. Philip. N. P. Rose
Edinburgh—		Tron,	J. Fleming.
Barclay,	J. H. Wilson.	Viewforth,	J. Morgan.
Buccleuch,	R. Gordon.	Newhaven,	D. Kilpatrick.
Dean,	T. Brown.		
Grange,	H. Bonar, D.D.		
Greyfriars',	A. Smellie.		
High Church,	W. C. Smith, D.D.		
Lady Glenorchy,	G. R. Davidson, D.D. A. Cusin.		
Martyrs',	W. H. Goold, D.D.		
Mayfield,	J. T. Stuart.		
Morningside,	T. Addis.		
Newington,	James Begg, D.D.		
New North,	C. J. Brown, D.D. R. G. Balfour.		
Pilrig,	J. Calder Macphail.		
Roseburn,	A. G. MacGillivray.		
Roxburgh,	G. Macaulay.		
St. Andrew's,	R. J. Sandeman.		
St. Bernard's,	John Sinclair.		

EDINBURGH—*Continued.*

Congregations contributing at the rate of 10s. and upwards per Member.

St. Columba's,	T. M'Lauchlan, LL.D.
St. Cuthbert's,	Sir H. W. Moncreiff, Bart., D.D. R. Forrest.
St. George's,	Alex. Whyte, D.D.
St. John's,	George Philip.
St. Luke's,	A. Moody Stuart, D.D. J. G. Cunningham.
St. Mary's,	T. Main, D.D.
St. Paul's,	W. M. Falconer.
St. Stephen's,	E. A. Thomson.
Stockbridge,	A. Keay.
Tolbooth,	A. Mackenzie.
Leith—North,	W. MacKenzie. R. Macdonald, D.D. T. Crerar.
Liberton,	D. K. Guthrie.
Portobello,	
Ratho,	H. Watson. F. Gordon.

Congregations contributing at the rate of 7s. 6d. and under 10s. per Member.

ELGIN.

Alves,	D. Colvin.
Elgin, South,	W. A. Gray.
Garmouth,	J. Allan. Geo. Gardner.
Lossiemouth,	C. Tulloch.
Pluscarden,	A. Robb.
Urquhart,	J. Morrison.
Burghead,	D. Waters. R. Niven.
Elgin, High,	R. Cowan.
Hopeman,	G. Cassie.

ELLON.

Foveran,	J. S. Clark.
Methlic,	J. Mennie.
New Machar,	J. E. Duguid.
Udny,	G. Archibald.
Cruden,	P. J. Murdoch.
Ellon,	W. Fergusson.
Old Meldrum,	R. Urquhart.

FORDOUN.

Fettercairn,	D. Paton. R. H. Abel.
Fordoun,	J. Philip.
Glenbervie,	R. M. Boyd.
Kinneff,	A. Watt.
Laurencekirk,	D. Simpson.
Marykirk,	D. A. Mackinnon.
St. Cyrus,	G. Anderson.
Stonehaven,	W. Dougall.
Benholm,	J. Roger.

FORDYCE.

Banff,	J. W. Geddie.
Boyndie,	W. Anderson.
Cullen,	J. Mackay. J. Forgan.
Deskford,	W. T. Ker.
Ordiquhill,	G. G. M'Donald.
Portsoy,	D. C. Boyd.
Enzie,	C. W. Barclay.

FORFAR.

Congregations contributing at the rate of 10s. and upwards per Member.

Aberlemno,	J. D. Fisher.
Dunnichen,	J. Hood.
Memus,	P. Edgar.

Congregations contributing at the rate of 7s. 6d. and under 10s. per Member.

Forfar, 1st Church,	A. Cumming.
,, East,	R. Ross.
Kirriemuir, North,	W. Roy.
,, South,	W. Livingstone.

FORRES.

Dallas,	W. Davidson.
Dyke,	W. Winter.
Edinkillie,	A. Anderson.
Forres,	A. Robertson.
Kinloss,	J. M'Pherson.
Rafford,	J. Baird.

GARIOCH.

Culsalmond,	D. Carnegie.
Garioch,	G. Bain.
Insch,	J. Henderson.
Kemnay,	J. Dymock.
Kintore,	J. Galloway.
Leslie, etc.,	W. M'Robbie.
Oyne,	A. Galloway.
Inverurie,	P. W. Minto.
Rayne,	J. C. Robertson.

GLASGOW.

Bishopbriggs,	J. Fordyce.
Campsie,	John Duke.
Cathcart,	W. Keith.
Glasgow—	
Anderston,	A. Somerville, D.D. J. M. Sloan.
Barrowfield,	J. Edgar.
College,	G. Reith.
Duke Street,	E. Gordon.
Finnieston,	A. A. Bonar, D.D.
Gorbals,	R. Bremner.
Gt. Hamilton St.,	G. Davidson.
Hope Street,	A. Urquhart.
Knox's,	R. C. Smith.
Kelvinside,	W. R. Taylor.
Kingston,	R. Gault.
Macdonald,	A. Murchison.
Martyrs',	R. Thornton.
Maryhill,	J. Girvan.
Milton,	H. M'Dougall.
Paisley Road,	J. Riddell.
Pollokshields,	J. Wells.
Queen's Park,	Wm. Scott.
Renfield,	M. Dods, D.D.
Renwick,	J. M'Dermid.
St. Andrew's,	J. Isdale.
St. David's,	J. Burnett.
St. Enoch's,	A. Melville.
St. George's,	G. W. Thomson.
St. George's Road,	J. Torrance.
St. John's,	G. G. Cameron.
St. Matthew's,	S. Miller, D.D. C. A. Salmond.
St. Paul's,	Wm. Jeffrey.
St. Peter's,	James Brown.
St. Stephen's,	James Nicol.
Tollcross,	J. Drysdale.
Tron,	Wm. Leitch.
Busby,	A. C. Henderson.
Cumbernauld,	D. K. M'Meikan.
Glasgow—	
Bridgeton,	A. Wilson. W. J. Thomson.
Chalmers',	D. Mackinnon.
Cowcaddens,	G. Kerr.
Kinning Park,	A. Russell.
Whitevale,	J. Findlay. J. Hanson.
Wellpark,	R. M. Thornton.
Victoria,	J. Cameron.
Govan,	C. A. Mackenzie.
Partick—1st Charge,	H. Anderson.
Rutherglen,	James Munro. John Gall.

GLASGOW—*Continued.*

Congregations contributing at the rate of 10s. and upwards per Member.	Congregations contributing at the rate of 7s. 6d. and under 10s. per Member.
Union, ... Alex. Skene.	
West, ... J. F. Ewing.	
Westbourne, . . A. O. Johnstone.	
Wynd, ... G. Campbell.	
Hillhead, ... G. D. R. Munro.	
Kilsyth, ... R. Black.	
Kirkintilloch—	
St. Andrew's, . . A. M. Brown.	
St. David's, . . W. Patrick.	
Millerston, ... A. Thomson.	
Partick—High, . . H. Bremner.	

GREENOCK.

Cumbrae, ... A. Walker.	Greenock—North, . . D. Boyd.
Erskine, ... R. R. Caldwell.	,, Wellpark, . J. Stark. M. Reid.
Fairlie, ... J. Gemmel, D.D. W. S. Fleck.	Port-Glasgow, Hamilton, W. Bell.
Gourock, ... D. Purves.	
Greenock—Gaelic, . M. M'Askill.	
,, Martyrs', A. Symington.	
,, Middle, . . James Smith. J. Macfarlane. M. P. Johnstone.	
,, St. Andrew's, J. J. Bonar.	
,, St. Thomas's, W. Laughton, D.D.	
,, West, . . H. M'Millan, D.D., LL.D.	
Large, ... C. Watson.	
Port Glasgow—Newark, A. Baird.	

HADDINGTON AND DUNBAR.

Dirleton, ... J. H. Howson.	
Dunbar, ... J. Dodds.	
Garvald, ... D. A. Beattie.	
Haddington—St. John's, J. Matthew.	
North Berwick, . . J. Shewan.	
Prestonkirk, . . . J. Thomson. Thomas Adamson.	
Prestonpans, . . . P. R. Mackay.	
Salton, ... C. S. Murray.	
Tranent, ... J. Paterson.	
Yester, ...	

HAMILTON.

Airdrie—High, . . R. W. Lawson.	Airdrie, Broomknoll, W. Reid.
,, West, . . W. Gillespie.	Blantyre, ... R. M'Donald
Bothwell, ... J. A. Fletcher.	
Cambuslang, . . . H. G. Shepherd.	
Cambusnethan, . . P. G. Miller.	
Chapelhall, ... H. M. M'Kenzie.	
Chapelton, ... W. R. Paton.	
Coatbridge—Middle, Alex. Ogilvy.	
Dalziel, ... D. Ogilvie.	
East Kilbride, . . T. Pearson.	
Hamilton—Burnbank, T. M. B. Paterson.	
,, St. John's, G. Wallace.	
Holytown, ... R. M'Gregor.	
Larkhall, ... W. Findlay.	
Shotts, ... R. Gilchrist.	
Stonehouse, . . . W. K. Hamilton. J. Laing.	
Strathaven, ... A. Rankin.	

INVERARAY.

Congregations contributing at the rate of 10s. and upwards per Member.		Congregations contributing at the rate of 7s. 6d. and under 10s. per Member.
Inveraray,	R. Rose.	
Kilmartin,	M. Macphail.	
Lochgilphead,	W. Fraser.	
Do., Martyrs',	J. M. Shirreffs.	
North Knapdale,	A. Ferguson.	
Tarbert,	M. Macqueen.	

INVERNESS.

Daviot,	J. Macqueen.	Inverness—East,	J. MacTavish.
Dores,	A. Macpherson.	,, North,	G. Mackay, D.D.
Inverness—High,	J. J. Black, LL.D.	Kiltarlity,	H. Mackenzie.
Petty,	A. Campbell.	Kirkhill,	A. Fraser.
		Moy,	D. Macfarlane.

IRVINE.

Ardrossan,	J. Stewart.	Kilmarnock—St. Andrew's, J. Macqueen.
Beith,	H. F. Henderson.	
Catrine,	A. C. Gordon.	
Dunlop,	P. M'Leish, D.D.	
Fenwick,	R. C. Craig.	
Galston,	Adam Maxwell.	
Hurlford,	W. Reid.	
Irvine,	R. S. Macaulay.	
Do., Fullerton,		
Kilbirnie, West,	A. Davidson.	
Kilmarnock—Grange,	J. M. M'Culloch.	
,, Henderson,	D. Landsborough.	
,, High,	R. R. Thom.	
Kilmaurs,	J. Maxwell.	
Kilwinning,	W. Pinkerton.	
Loudoun,	A. Noble. T. Fowler.	
Mauchline,	J. J. Pollock.	
Muirkirk,	R. Noble.	
Perceton,	J. Connell.	
Saltcoats,	D. Scott.	
,, Gaelic,	D. Gray.	
Stevenston,	Joseph Forrest.	
Stewarton,	J. Clugston.	
West Kilbride,	W. Mackenzie.	

ISLAY.

Kilchoman,	J. M'Millan.
Kildalton,	D. MacMaster.
Killarrow,	J. Pearson.

JEDBURGH.

Ancrum,	H. M. Rattray.
Castleton,	J. A. Smith.
Crailing,	T. S. Anderson.
Denholm,	J. M'Clymont.
Hawick,	W. A. P. Johnman.
,, St. Andrew's,	D. Stewart.
,, West Port,	R. Fordyce.
Jedburgh,	R. Cameron.
Wolflee,	W. C. Russell.

KELSO.

Congregations contributing at the rate of 10s. and upwards per Member.		Congregations contributing at the rate of 7s. 6d. and under 10s. per Member.	
Coldstream,	J. R. Gillies.	Kelso,	W. R. Nicol.
Makerstoun,	D. Dobbie.		
Morebattle,	A. MacTavish.		
Nenthorn,	R. Hill.		
Sprouston,	A. M. Craig.		
Westruther,	J. Izzet.		

KINCARDINE O'NEIL.

Aboyne,	A. H. Moir.	Lumphanan,	T. Stothert.
Banchory-Ternan,	R. Reid.		
Braemar,	T. Siddie.		
Cluny,	J. Nicol.		
Crathie,	W. B. Alexander.		
Echt,	D. Mackay.		
Kincardine O'Neil,	W. Smith.		
Midmar,	T. Murray.		
Tarland,	J. Smith.		

KINROSS.

Fossoway,	T. Gillison.
Kinross,	J. Wright.
Orwell,	A. Mitchell.
Strathmiglo,	W. Macara.

KINTYRE.

Campbeltown, Lochend,	J. Renny Caird.
Kilbride,	A. Cameron.
Kilcalmonell,	A. M'Rae.
Killean,	J. M. M'Pherson.
Lochranza,	D. M'Cormick.
Shiskan,	J. M'Lean.

KIRKCALDY.

Dysart,	N. L. Walker.	Burntisland,	D. Couper, D.D.
East Wemyss,	G. F. Knight.	Inverteil,	W. Milne.
Kennoway,	G. Campbell.	Leslie,	J. Logan.
Kinghorn,	C. Shaw.		
Kirkcaldy,	J. Stalker.		
,, Abbotshall,	A. M'Millan.		
,, Dunnikier,			
,, Pathhead,	J. Buchan.		
Leven,	D. Fergusson.		
Lochgelly,	P. Macainsh.		
Markinch,	A. B. Campbell.		

KIRKCUDBRIGHT.

Auchencairn,	P. M'Neill.
Balmaghie,	A. B. Craig.
Borgue,	G. Elder.
Castle-Douglas,	G. Brown.
,, M'Millan,	G. Laurie.
Girthon,	J. Robertson.
Glenkens,	J. Haining.
Kirkcudbright,	A. Marshall.

LANARK.

Congregations contributing at the rate of 10s. and upwards per Member.

Abington, ... R. Logan.
Carluke, ... J. White.
Douglas, ... C. Gordon.
Lanark, ... D. Mackintosh.

Congregations contributing at the 7s. 6d. and under 10s. per Mem

Crossford, ... J. Matheson.
Forth, etc., ... J. Bain.

LEWIS.

Stornoway—Second Charge, D. J. Martin.

Barvas,* . . . . A. M'Arthur.
Carloway,* . . . R. M'Rae.
Cross,* . . . . D. M'Beath.
Knock,* . . . . M. M'Ritchie.
Stornoway—1st Charge,* J. Greenfi
Uig,* . . . . . J. Campbell. D. Morrison.

LINLITHGOW.

Armadale, ... J. Roy.
Bathgate, ... J. Kessen.
Bo'ness, ... D. Wilson.
Croftbead, ... R. Kay.
Falkirk, ... H. Mair.
Kirkliston, ... J. C. Burns.
Linlithgow, . . . W. M. Nicolson, D.Sc.
Polmont, ... J. Anderson.
Slamannan, . . . Archd. Reid.
Torphichen, . . . A. F. Murray.
Uphall, ... A. Luke.
West Calder, . . . D. Taylor.
Whitburn, . . . J. M'Knight.

Grangemouth, . . G. W. Cummi

LOCHCARRON.

Gairloch,* . . . . J. Baillie.
Lochalsh,* . . . . A. M'Coll.
Lochbroom,* . . . J. M'Millan.
Lochcarron,* . . . D. Forbes.
Plockton,* . . . . W. Sinclair.
Poolewe,* . . . . R. Dingwall.

Applecross,* . . . K. Macdonald.
Shieldaig,* . . . D. Macdonald.

LOCKERBIE.

Annan, ... J. Gailey.
Canonbie, ... A. W. Milne.
Ecclefechan, . . . W. Howie.
Halfmorton, . . . W. Smith.
Johnstone, ... R. Murdoch.
Kirkpatrick-Fleming, G. Mills.
Langholm, ... J. Panton.
Lochmaben, . . . E. B. Hill.
Lockerbie, ... A. D. Campbell.
Moffat, ... R. Kinnear. K. Moody Stuart.

LORN.

Appin, ... D. C. Ross.
Glenorchy, ... D. Macalister.
Muckairn, ... T. Mackenzie.
Oban, ... J. Mackay.

MEIGLE.

Congregations contributing at the rate of 10s. and upwards per Member.		Congregations contributing at the rate of 7s. 6d. and under 10s. per Member.	
Airlie,	J. F. Linn.	Blairgowrie, 1st Ch.,	J. Baxter.
Alyth,	A. Ferguson.	Rattray,	A. Ross.
Blairgowrie, South,	M. White.		
Coupar-Angus,	T. Bain.		
Cray,	J. Robertson.		
Glenisla,	J. W. Simpson.		
Meigle,	A. M'Pherson.		
Newtyle,	J. Fleming.		

MULL.

Strontian,*	A. M'Leod.
Tobermory,*	C. Ross.

NAIRN.

Ardclach,	A. M'Donald.
Ardersier,	A. Cameron.
Auldearn,	W. G. Forrester.
Cawdor,	John M'Pherson.
Croy,	A. G. M'Leod.
Nairn,	A. Lee.

ORKNEY.

Holm,	D. M'Neil.	Evie, etc.,	G. Home.
		Harray,	J. R. Anderson.
		Kirkwall,	J. Stuart.
		Orphir,	D. Gillies.

PAISLEY.

Bridge of Weir,	T. Carruthers.	Johnstone,	J. Jeffrey.
Houston,	J. Scott.	Paisley, High,	J. B. Sturrock.
Inchinnan,	A. M'Turk.	" Martyrs',	W. Macindoe.
Lochwinnoch,	J. Russell.	" South,	J. Paterson.
Paisley, Oakshaw St.,	G. Clazy.		
" St. George's,	J. Thomson, D.D.		
Pollockshaws, East,	D. Stewart.		
" West,	N. Brodie.		
Renfrew,	D. Neilson.		

PENPONT.

Closeburn,	J. Hutton.
Glencairn,	P. Borrowman.
Penpont, West,	W. Milroy.
Sanquhar,	S. Smith.

PERTH.

Abernethy,	R. Stevenson.	Perth, Knox's,	J. Rainnie.
Arngask,	J. Young.	" St. Stephen's,	J. Tulloch.
Collace,	J. Reid.		
Dunbarney,	J. H. Wells.		
Errol,	A. Campbell.		
Forgandenny,	J. Drummond. W. H. Telford.		
Kinfauns,	B. F. Greig.		
Methven,	J. M'Leish.		

PERTH—*Continued.*

Congregations contributing at the rate of 10s. and upwards per Member.		Congregations contributing at the 7s. 6d. and under 10s. per Mem
Perth, Middle,	T. Dymock. D. W. Kennedy.	
„ St. Leonard's,	D. D. Bannerman.	
„ West,	Jas. Gibson.	
Pitcairngreen,	J. G. Kippen.	
Scone,	A. K. M'Murchy.	
Stanley,	J. F. Thomson.	

SELKIRK.

Ashkirk,	A. Giles.	
Galashiels,	W. W. Smith.	
Do., Ladhope,	J. Spence.	
Lauder,	J. Mitchell.	
Melrose,	W. Cousin. R. Sanders.	
Selkirk,	W. Steven.	
St. Boswell's,	A. Terras.	
Stow,	T. N. Brydon.	
Yarrow,	T. M'Crindle.	

SHETLAND.

SKYE AND UIST.

Kilmuir,*	J. S. Macphail.	Duirinish,*	J. M'Rae.
Portree,*	J. Reid.	Tarbert,*	R. Mackenzie.
Raasay,*	A. Galbraith.		
Sleat,*	F. Graham.		
Snizort,*	J. Lamont.		
South Uist,*	D. J. Nicolson.		

ST. ANDREWS.

Anstruther,	A. Gregory.	Ferryport-on-Craig,	W. P. Falconer
Carnbee,	F. R. Barry.		
Crail,	J. Jackson.		
Elie,	W. Wood.		
Largo,	W. Bruce.		
Leuchars,	A. Cleghorn.		
Newport,	N. M'Leod.		
St. Andrews,	J. Ainslie, D.D. L. Davidson.		
Strathkinnes,	J. B. Irvine.		

STIRLING.

Alloa, East,	J. Wright. G. Milne.	Stirling, South,	W. F. Goldie.
„ West,	J. W. Harper.		
Alva,	Robert M'Intosh.		
Bannockburn,	S. K. Niven.		
Clackmannan,	J. Drummond.		
Denny,	J. Cowie.		
Dollar,	R. Paul.		
Dunipace,	T. Roberton.		
Larbert,	F. M'Pherson.		
St. Ninian's,	R. M'Corkle.		
Stirling, North,	J. Chalmers.		
Tullibody,	A. Thom.		

STRANRAER.

Congregations contributing at the rate of 10s. and upwards per Member.		Congregations contributing at the rate of 7s. 6d. and under 10s. per Member.	
Cairnryan,	J. Jamieson.		
Glenluce,	G. Wilson.		
Inch,	J. F. Daly.		
Kirkcolm,	R. Gladstone.		
Kirkmaiden,	J. Cavan.		
Leswalt,	A. Warrack.		
Portpatrick,	A. Urquhart.		
Sheuchan,	G. Sherwood.		
Stoneykirk,	G. P. Robertson.		
Stranraer,			

STRATHBOGIE.

Huntly,	W. Burnett.	Bellie,	D. Dewar. J. Gray.
		Botriphnie,	R. Grant.
		Gartly,	F. W. Stewart.
		Keith,	R. M'Leod.
		Rothiemay,	W. Ingram.

TAIN.

Invergordon,	C. Sinclair.	Edderton,	D. Forbes.
Kincardine,	J. M'Callum.	Kilmuir Easter,	D. C. Macdonald.
Logie-Easter,	M. Macdonald.	Tarbat,	D. Murray.
Nigg,	W. Fraser.		
Rosskeen,	J. H. Fraser.		
Tain,	T. Grant.		

TONGUE.

Altnaharra,*	J. S. Mackay.	Farr,*	D. Mackenzie.
Melness,*	J. Cumming.	Strathy,*	Ch. Munro.
		Tongue,*	J. R. M'Neill.

TURRIFF.

Auchterless,	A. J. Chrystal.	Forgue,	A. Wishart.
Drumblade,	A. Forbes.	Fyvie,	W. Ewan.
Forglen,	W. Grant.	Gamrie,	D. S. Dykes.
Macduff,	J. Gardiner.	Montquhitter,	J. Simpson.
Turriff,	J. Sutherland.		

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WIGTOWN.

Newton-Stewart,	W. Strachan.
Sorbie,	J. Gorrie.
Whithorn,	F. F. Anderson. David Kennedy.
Wigtown,	D. C. A. Agnew. J. B. Reid.

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CONGREGATIONS not on the Platform drawing partial or full Surplus Fund, in respect that their Contributions alone, or with allowances from the Fund, exceed the Equal Dividend; and the average rate of Contribution per Member in accordance with the Regulations of the Surplus Fund.

Congregations contributing at the rate of 10s. and upwards per Member.

Durris,	John Hendry.
Fort Augustus,	D. A. Macdonald.
Alford,	W. G. Brander.
Skirling,	Jas. Angus.
Monimail,	W. D. Beattie.
Ceres,	J. P. Berry.
Temple,	P. Yule.
St. Fergus,	J. Skinner.
Garelochhead,	W. Ireland.
Irongray,	D. B. Mearns.
Glencaple,	W. Lorimer.
Bucklyvie,	G. Rose.
Broughty Ferry, St. Luke's,	W. W. Peyton.
Saline,	J. Calder.
Sandbank,	J. Headrick.
Langton,	J. Walker.
Wardie and Granton,	P. C. Purves.
Blairdaff,	Alex. Yule.
Kilmarnock, Martyrs',	W. Clow.
Yetholm,	N. M'Pherson.
Ballater,	A. F. A. Moir.
Whiting Bay,	A. Stewart.
Tongland,	P. Fisher.
Livingstone,	J. A. K. Bain.
Glenshiel,*	A. Mackay.
Logiealmond,	G. Steven.
Bowden,	J. Sinclair.
Glass,	D. Macaulay.

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Congregations contributing at the rate of 7s. 6d. and under 10s. per Member.

Edzell,	W. G. Lawrence.
Keiss,	D. F. Sage.
Dundee, Ogilvie,	A. Black.
Portmoak,	J. Bethune.

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No. I.-B.

Free Church of Scotland.

REPORT

BY

THE SUSTENTATION FUND COMMITTEE

On the Returns of Members and Adherents, for year to 31st March 1881.

MAY 1881.

THESE Returns are embraced in a Schedule which is filled up by Presbytery-clerks in conformity with the information furnished to the Presbytery by Kirk-sessions. This Schedule is constructed so as to embrace the particulars required by the General Assembly, which in 1876 adopted the following particulars :—

"That Presbyteries shall make the state of the membership in their several congregations the subject of careful inquiry at the end of every year.

"That they shall obtain from kirk-sessions an annual return as at 31st March, certified by the minister and kirk-session, showing—

"The number of members at the beginning of the year.

"The number added during the year by admission or transference.

"The number struck off by death, removal, the exercise of discipline, or any other cause.

"The number remaining at the end of the year.

"That they shall transmit an abstract of such returns along with the yearly presbyterial return of members and adherents appointed to be made in connection with the Surplus Fund plan, to the Sustentation Fund Committee, who shall tabulate the same and report thereon to the General Assembly, and on transmitting the abstract of the congregational returns, the Presbyteries shall make such remarks or explanations as appear to be called for."

Besides issuing to Presbytery-clerks the Schedules constructed according to the above resolutions, the Committee also sent to ministers, for the guidance of Kirk-sessions in making up their Communion Rolls, such instructions as were necessary for furnishing to Presbytery-clerks the information required by the resolutions of Assembly.

The Committee have therefore to report:—

1.—*That the following Presbyteries have made complete Returns, embracing all the particulars required, namely:—*

Aberlour.	Dunfermline.	Kirkcadbright.
Abernethy.	Dunoon.	Lanark.
Abertarff.	Dunse and Chirnside.	Linlithgow.
Alford.	Elgin.	Lochcarron.
Arbroath.	Ellon.	Lockerbie.
Auchterarder.	Fordoun.	Lorn.
Ayr.	Fordyce.	Meigle.
Biggar and Peebles.	Forfar.	Nairn.
Breadalbane.	Forres.	Orkney.
Brechin.	Garioch.	Paisley.
Chanonry.	Haddington and Dunbar.	Penpont.
Cupar.	Hamilton.	Perth.
Dalkeith.	Inveraray.	Selkirk.
Deer.	Irvine.	St. Andrews.
Dingwall.	Jedburgh.	Stirling.
Dornoch.	Kelso.	Stranraer.
Dumbarton,	Kincardine O'Neil.	Strathbogie.
Dumfries.	Kinross.	Tain.
Dunblane.	Kintyre.	Turriff.
Dundee.	Kirkcaldy.	Wigton.

2.—*That the Returns by the following Presbyteries are defective in one or more particulars, namely:—*

Aberdeen.	Greenock.	Mull.
Caithness.	Inverness.	Shetland.
Dunkeld.	Islay.	Skye and Uist.
Edinburgh.	Lewis.	Tongue.
Glasgow.		

3.—*That no Returns of Members or Adherents have been given by the following Congregations:—*

(1.) LOWLAND CONGREGATIONS.

Blair-Athol.	Unst, 2d Charge.	Yell.
Glasgow—Argyle Church.	Lerwick.	

(2.) CONGREGATIONS IN THE HIGHLANDS AND ISLANDS.

Berriedale.	Strachur.	Coll.
Canisbay.	Inverness, Queen Street.	Tyree.
Latheron.	Strathglass.	North Uist.
Lybster.	Bowmore.	Strath.
Keiss.	Back.	Kinlochbervie.

WILLIAM WILSON,
Secretary.

No. I.-C.

General Sustentation Fund.

STATEMENT OF CONTRIBUTIONS

RECEIVED FROM THE

CONGREGATIONS OF THE FREE CHURCH OF SCOTLAND

FOR THE YEAR ENDING 14TH MAY 1881,

AND SHOWING THE INCREASE AND DECREASE ON THE CONTRIBUTIONS OF EACH CONGREGATION AS COMPARED WITH THE YEAR ENDING 15TH MAY 1880.

MAY 1881.

EDINBURGH: THOMAS AND ARCHIBALD CONSTABLE,
PRINTERS TO THE QUEEN, AND TO THE UNIVERSITY.
1881.

STATEMENT OF CONTRIBUTIONS

Received by the TREASURER for the SUSTENTATION FUND of the FREE CHURCH,

From 15th May 1880 to 14th May 1881; and for the corresponding period of last year; with the Increase or Decrease on the Contributions of each Association for that period.

Where the charge is supplied by a minister, the name is printed in Roman letters; where it has been sanctioned, but has not yet been supplied with a minister, an asterisk (*) is prefixed to the name; where the place mentioned is as yet a station, not sanctioned or having a right to call a minister, the name is printed in *Italics*.

The column of Members or Adherents is taken from the Presbyterial returns for the year to 31st March 1880. Those marked thus (†) indicate the number of Members, including Adherents above 18 years of age.

I.—SYNOD OF LOTHIAN AND TWEEDDALE.		Members or Adherents.	Total received from 15th May 1880 to 14th May 1881.	Total received from 15th May 1879 to 15th May 1880.	Increase.	Decrease.
1. *Presbytery of Edinburgh.*			£ s. d.	£ s. d.	£ s. d.	£ s. d.
Colinton and Currie	Charles M'Neill	320	290 16 4	303 11 8	.....	12 15 4
Corstorphine	James Morrison	220	190 15 11	174 5 7	16 10 4	.....
Cramond	James Smith	156	88 7 5	90 4 5	.....	1 17 0
Edinburgh—						
Barclay	James H. Wilson	1152	1370 7 7	1482 8 11	.....	112 1 4
Bucleuch	Robert Gordon	242	243 7 10	256 11 9	.....	13 3 11
Chalmers' Ter. Ch., West Port	James Jolly	1132	232 16 10	255 16 2	.....	22 19 4
Cowgate	Charles Wedderburn	799	149 5 0	141 2 8	8 2 4	.....
Cowgate-head		161	26 9 6	46 12 0	.....	20 2 6
Dalry	Alex. Rodger	368	121 4 4	99 9 7	21 14 9	.....
Dean	Thomas Brown	283	146 17 2	143 5 0	3 12 2	.....
Fountainbridge	Robert M. Massey	402	109 2 8	100 14 10	8 7 10	.....
Grange	Horatius Bonar, D.D.	698	716 3 0	655 4 0	60 19 0	.....
Greyfriars'	Archibald Smellie	379	219 19 4	222 12 2	.....	2 12 10
High	W. C. Smith, D.D., LL.D.	676	987 3 6	1056 15 0	.....	69 11 6
Holyrood	William Balfour	359	144 9 2	144 6 6	0 2 8	.....
Knox's	John M'Ewan	279	81 15 0	81 5 1	0 9 11	.....
Lady Glenorchy's	George R. Davidson, D.D. Alexander Cusin, *C.* and *S.*	616	420 11 2	407 12 3	12 18 11	.....
M'Crie	Robert Philip N. P. Rose, *C.* and *S.*	265	85 5 7	80 1 8	5 3 11	.....
Martyrs'	W. H. Goold, D.D.	250	201 0 0	200 17 0	0 3 0	.....
Mayfield	James T. Stuart	252	523 3 4	471 12 8	51 10 8	.....
Moray	Walter Glendinning	494	126 4 10	120 2 6	6 2 4	.....
Morningside	Thomas Addis	260	399 11 0	459 8 6	.....	59 17 6
Newington	James Begg, D.D.	703	855 9 9	849 0 7	6 9 2	.....

New North	Charles J. Brown, D.D. Robert G. Balfour, *C.* and *S.*	504	784 10 9	857 13 3	.....	73 2 6
Pilrig	J. Calder Macphail	586	381 13 10	375 2 10	6 11 0	.....
Pleasance	Thomas Cochrane	1177	161 10 3	160 6 0	1 4 3	.....
Roseburn	Alexander G. M'Gillivray	244	289 7 3	262 12 2	.....	28 4 11
Roxburgh	George Macaulay	345	178 16 1	178 15 7	0 0 6	.....
St. Andrew's	R. J. Sandeman	441	1420 8 6	1553 17 0	.....	133 8 6
St. Bernard's	John Sinclair	557	278 16 7	284 11 4	.....	5 14 9
St. Columba's	Thomas M'Lauchlan, LL.D.	483	241 15 4	235 2 0	6 13 4	.....
St. Cuthbert's	Sir H. W. Moncreiff, Bart., D.D. Robert Forrest, *C.* and *S.*	435	220 0 0	251 4 0	.....	31 4 0
St. David's	J. Scott Alexander	804	225 9 5	228 9 7	.....	3 0 2
St. George's	Alexander Whyte, D.D.	1084	5500 0 0	5500 0 0	.....	.....
St. John's	George Philip	341	301 7 2	275 15 1	25 12 1	.....
St. Luke's	A. Moody Stuart, D.D. John G. Cunningham, *C.* and *S.*	565	586 11 0	591 6 0	.....	4 15 0
St. Mary's	Thomas Main, D.D.	457	489 0 6	511 9 7	.....	22 9 1
St. Paul's	W. M. Falconer	465	227 17 9	254 6 8	.....	26 8 11
St. Stephen's	Edward A. Thomson	422	613 8 10	682 5 1	.....	18 16 3
Stockbridge	Andrew Keay	747	410 6 0	388 15 7	21 10 5	.....
Tolbooth	Alex. Mackenzie	380	651 2 9	703 8 6	.....	52 5 9
Tron	John Fleming	303	110 18 10	109 7 2	1 11 8	.....
Viewforth,	John Morgan,	1072	426 19 11	497 19 10	.....	70 19 11
Granton and Wardie	P. C. Purves	182	180 0 0	189 8 7	.....	9 8 7
Leith—North	Wm. Mackenzie Rob. Macdonald, D.D. Thomas Crerar } *C.* and *S.*	1096	558 14 8	562 9 4	.....	3 14 8
South	David Thorburn J. S. Macdonald, *C.* and *S.*	361	120 2 5	122 18 4	.....	2 15 11
St. John's	John Kelman	593	186 16 10	190 3 6	.....	3 6 8
St. Ninian's	John Thomson	423	69 19 11	76 17 5	.....	6 17 6
Trinity	Adam S. Muir, D.D.	...	.....	.....	.....	.....
Liberton	David K. Guthrie	268	236 14 3	238 0 7	3 13 8	.....
Newhaven	David Kilpatrick	612	235 1 4	185 7 11	49 13 5	.....
Portobello		480	289 0 9	312 10 8	.....	23 9 11
Ratho and Kirknewton	Hiram Watson Frank Gordon, *C.* and *S.*	204	172 8 9	169 2 6	3 6 3	.....
Edinburgh—Easter Road		...	9 10 0	.....	9 10 0	.....
		26,097	22,733 15 11	23,232 6 7	331 13 7	830 4 3
2. *Presbytery of Linlithgow.*						
Armadale	James Roy	218	109 0 0	96 0 0	13 0 0	.....
Bathgate	James Kessen	235	158 14 9	152 11 9	6 3 0	.....
	Carry forward,	453	267 14 9	248 11 9	19 3 0	.....

		Members or Adherents.	Year 1881.	Year 1880.	Increase.	Decrease.
			£ s. d.	£ s. d.	£ s. d.	£ s. d.
	Brought forward,	453	267 14 9	248 11 9	19 3 0	.....
Bo'ness	Daniel Wilson	205	136 10 5	130 8 8	6 1 9	.....
Crofthead	Robert Kay	142	80 12 0	85 15 0	.....	5 3 0
Falkirk	Hugh Mair	600	293 0 0	279 15 6	13 4 6	.....
Bainsford	Alexander Paterson	122	116 0 6	100 14 11	15 5 7	.....
Grangemouth	G. W. Cumming	518	209 17 4	282 12 0	.....	72 14 8
Harthill	James Forrest	215	110 5 5	110 4 10	0 0 7	.....
Kirkliston	James C. Burns	224	230 7 6	231 17 0	.....	1 9 6
Lauriston	James Hunter,	146	130 12 6	129 8 1	1 4 5	.....
Linlithgow	W. M. Nicolson, D.Sc.	215	128 0 9	158 12 8	.....	30 11 11
Livingstone	James A. Kerr Bain	76	101 10 0	104 10 1	.....	3 0 1
Polmont	James Anderson	148	109 11 6	110 1 2	.....	0 9 8
Slamannan	Archibald Reid	289	149 2 11	158 0 5	.....	8 17 6
Torphichen	A. F. Murray	130	65 4 8	70 10 11	.....	5 6 3
Uphall	Alexander Luke	153	102 15 4	87 9 5	15 5 11	.....
West Calder	Donald Taylor	198	103 11 8	93 0 1	10 11 7	.....
Whitburn	John M'Knight	104	60 0 0	44 4 10	15 15 2	.....
Abercorn		61	42 12 0	62 12 6	.....	20 0 6
Addiewell		103	40 0 0	40 0 0	.....	.....
Blackridge		62	50 0 0	45 0 0	5 0 0	.....
Muiravon		90	29 13 10	39 4 3	.....	9 10 5
		4254	2552 3 1	2602 14 1	101 12 6	152 3 6
	3. *Presbytery of Biggar and Peebles.*					
Broughton	William Welsh	127	88 3 6	84 13 0	3 10 6	.....
Culter	C. A. Bannatyne	220	169 6 2	172 0 1	.....	2 18 11
Ellsridgehill	James Cooper	95	102 16 0	94 16 8	7 19 4	.....
Innerleithen	Alexander MacKenzie	220	200 14 6	224 19 8	.....	24 5 2
Kirkurd	David Mitchell	136	112 0 0	102 12 1	9 7 11	.....
Peebles	Robert Ballantyne	226	197 12 7	180 0 8	17 11 11	.....
Skirling	James Angus	113	81 12 0	79 19 0	1 13 0	.....
		1137	952 4 9	939 1 2	40 2 8	26 19 1
	4. *Presbytery of Dalkeith.*					
Carlops	W. W. Aitken	89	55 14 0	60 3 6	.....	4 9 6
Cockenzie	James Kilgour	210	96 9 6	86 14 7	9 14 11	.....
Cockpen	John F. M'Rae	338	209 3 2	196 8 11	12 14 3	.....
Dalkeith	Neil D. M'Lachlan	486	303 5 10	290 11 0	12 14 10	.....
Loanhead	John C. Grant	230	67 3 10	16 14 9	50 9 1	.....
Musselburgh	Alexander Wright	358	176 19 11	179 17 4	.....	2 17 5

Ormiston	James Brodie	98	68 11 9	75 15 0	.....	7 3 3
Penicuik	H. A. Stewart	399	428 18 5	440 7 8	.....	11 9 8
Roslin	David Barnetson	228	114 16 11	129 16 9	.....	14 19 10
Stobhill	A. G. Macalpine	173	90 10 6	90 10 0	0 0 6	.....
Temple	Peter Yule	84	61 0 0	61 19 10	.....	0 19 10
		2688	1672 13 10	1628 19 4	85 13 7	41 19 1
5. *Presbytery of Haddington and Dunbar.*						
Cockburnspath	Alexander M'Neil	112	51 11 9	61 3 0	.....	9 11 3
Dirleton	J. H. Howson	117	62 5 2	60 2 0	2 3 2	.....
Dunbar	James Dodds	326	215 13 1	222 4 7	.....	6 11 6
Garvald	David A. Beattie	156	84 11 0	87 3 0	.....	2 12 0
Haddington—St. John's	James Matthew	371	277 4 2	268 14 9	8 9 5	.....
Humbie	J. S. Miller	99	44 4 0	34 3 8	10 0 4	.....
Innerwick	John Freeland	115	33 3 1	33 1 6	0 1 7	.....
North Berwick	John Shewan	151	120 16 0	107 5 1	13 10 11	.....
Pencaitland	Samuel Robertson	105	34 15 6	36 14 6	.....	1 19 0
Prestonkirk	John Thomson T. Adamson, *C.* and *S.*	287	203 12 8	203 6 8	0 6 0	.....
Prestonpans	P. Robson Mackay	170	141 18 2	149 19 9	.....	8 1 7
Salton, etc.	Colin S. Murray	104	70 0 0	67 3 0	2 12 0	.....
Tranent	John Paterson	157	79 0 2	94 5 5	.....	15 5 3
Yester		166	88 0 0	90 0 0	.....	2 0 0
		2436	1506 14 9	1515 11 11	37 3 5	46 0 7
II.—SYNOD OF MERSE AND TEVIOTDALE.						
6. *Presbytery of Dunse and Chirnside.*						
Allanton	Duncan M'Lean	285	115 5 6	122 19 0	.....	7 13 6
Chirnside	Robert Naismith	173	87 0 0	93 0 0	.....	6 0 0
Dunse	John Miller	320	182 11 2	186 11 5	.....	4 0 3
Eyemouth	James Miller	209	149 1 2	143 7 10	5 13 4	.....
Greenlaw	John Fairbairn Alexander Cameron, *C.* and *S.*	310	153 6 9	145 15 11	7 10 10	.....
Houndwood	Adam Spence	285	142 13 3	155 13 10	.....	13 0 7
Langton	Johnston Walker	114	62 11 0	47 7 8	15 3 4	.....
Longformacus	George Taylor	106	84 16 6	87 18 6	.....	3 2 0
Mordington	Alexander Christie	102	60 0 4	60 6 0	.....	0 5 8
Swinton	Thomas Wright William Shearer, *C.* and *S.*	208	114 5 6	113 4 6	1 1 0	.....
Reston		.....	23 5 6	.....	23 5 6	.....
		2112	1174 16 8	1156 4 8	52 14 0	34 2 0

		Members or Adherents.	Year 1881. £ s. d.	Year 1880. £ s. d.	Increase. £ s. d.	Decrease. £ s. d.
7. *Presbytery of Kelso.*						
Coldstream	James R. Gillies	363	182 16 3	167 14 6	15 1 9	.....
Eccles	D. M. Black	86	49 2 6	43 5 6	5 17 0	.....
Gordon	Alex. Phemister	134	40 0 0	40 0 0	.....	.....
Kelso	W. R. Nicoll	428	208 17 2	207 9 0	1 8 2	.....
Makerstoun	David Dobbie	53	75 13 0	69 14 6	5 18 6	.....
Morebattle	Alexander S. M'Tavish	225	127 0 0	127 2 6	.....	0 2 6
Nenthorn	Robert Hill	142	100 0 0	102 10 0	.....	2 10 0
Sprouston	Alexander M. Craig	242	168 5 7	172 6 0	.....	4 0 5
Westruther	James Izzet	124	68 10 6	69 4 6	.....	0 14 0
Yetholm	Norman Macpherson	142	100 0 0	100 0 0	.....	.....
		1934	1120 5 0	1099 6 6	28 5 5	7 6 11
8. *Presbytery of Jedburgh.*						
Ancrum	Hugh M. Rattray	90	67 18 6	67 0 0	0 18 6	.....
Castleton	John A. Smith	102	84 10 0	91 0 0	.....	6 10 0
Crailing	T. S. Anderson	205	100 0 10	100 0 9	0 0 1	.....
Denholm	James M'Clymont	225	126 13 6	126 11 2	0 2 4	.....
Hawick	W. A. P. Johnman	526	326 14 0	312 7 0	14 7 0	.....
St. Andrew's	Duncan Stewart	311	180 0 0	184 7 11	.....	4 7 11
West Port	Robert Fordyce	217	121 10 0	121 10 0	.....	.....
Jedburgh	Richard Cameron	377	190 0 0	176 2 1	13 17 11	.....
Wolflee	W. C. Russell	113	72 8 4	73 19 8	.....	1 11 4
Roberton		...	40 0 0	40 0 0	.....	.....
		2166	1309 15 2	1292 18 7	29 5 10	12 9 8
9. *Presbytery of Selkirk.*						
Ashkirk	Alexander Giles	62	60 2 0	60 5 0	.....	0 3 0
Bowden	John Sinclair	85	78 15 1	75 10 8	3 4 5	.....
Ettrick	Robert Birkett	...	59 0 0	40 0 0	19 0 0	.....
Galashiels	W. Whyte Smith	460	304 4 3	325 7 9	.....	21 3 6
Do. Ladhope	James Spence	381	191 12 5	194 7 8	.....	2 15 3
Lauder	John Mitchell	182	92 5 8	82 11 4	9 14 4	.....
Melrose	William Cousin Robert Sanders, *C.* and *S.*	253	210 13 11	200 8 4	10 5 7	.....
Selkirk	Wm. Steven	354	181 4 11	195 17 8	.....	14 12 9
St. Boswell's	Alexander Terras	204	105 17 7	112 9 4	.....	6 11 9
Stow	T. N. Brydon	78	77 11 5	79 1 2	.....	1 9 9
Yarrow, etc.	Thomas M'Crindle	82	65 0 0	86 0 0	.....	21 0 0
		2141	1426 7 3	1451 18 11	42 4 4	67 16 0

Annan	James Galley	276	183 18 6	171 6 6	12 12 0	.....
Canonbie	A. W. Milne	200	104 4 7	101 0 0	8 4 7	.....
Ecclefechan	Wm. Howie	169	118 12 11	116 18 11	1 14 0	.....
Eskdalemuir	John T. Falside	45	50 0 0	50 0 0	.....	.....
Halfmorton	Walter Smith	112	69 4 5	69 4 5	.....	.....
Johnston and Wamphray	Robert Murdoch	229	115 0 0	112 1 6	2 18 6	.....
Kirkmichael	John Geddes	71	90 8 5	88 5 1	1 18 4	.....
Kirkpatrick-Fleming	George Mills	119	61 7 11	60 9 8	0 18 8	.....
Langholm	James Panton	288	155 2 8	155 2 4	0 0 4	.....
Lochmaben	E. B. Hill	259	154 9 7	162 12 1	.....	8 2 6
Lockerbie	Alexander D. Campbell	294	159 6 5	159 1 6	0 4 11	.....
Moffat	Robert Kinnear K. Moody Stuart, *C.* and *S.*	356	197 12 5	192 12 8	5 0 2	.....
		2418	1459 2 10	1488 18 10	28 11 6	8 2 6
11. *Presbytery of Dumfries.*						
Corsock	Robert Smith	133	139 9 0	138 14 0	0 15 0	.....
Dalbeattie	James A. Paton	233	116 15 7	112 2 4	4 13 8	.....
Dalton	Wm. Fullerton	63	47 2 6	51 7 6	.....	4 5 0
Dumfries	James Freer	480	252 8 4	260 1 3	.....	7 17 11
Do. Martyrs'	Robert M'Kenna	147	151 15 0	152 5 9	.....	0 10 9
Do. South	J. D. M'Kinnon	357	153 13 3	153 11 0	0 2 3	.....
Dunscore	James Pollock	208	104 2 3	104 17 6	.....	0 15 3
Do. Craigs	James Bowie	91	72 0 0	72 0 0	.....	.....
Glencaple	William Lorimer	76	80 0 0	80 0 0	.....	.....
Hightae	John H. Thomson	125	96 0 0	96 0 0	.....	.....
Irongray	D. B. Mearns	111	66 15 0	81 15 6	.....	15 0 6
Kirkbean	Robert Gibson	133	74 14 8	73 18 1	0 16 7	.....
Kirkmahoe	William Andson	150	76 3 9	83 8 6	.....	7 4 9
Kirkpatrick-Durham	James Gibson	128	64 7 0	63 2 0	1 5 0	.....
Lochend and New Abbey	William D. Thomson	127	140 12 6	136 2 0	4 10 6	.....
Maxwelton	David Purves	509	216 10 10	215 18 8	0 12 2	.....
Ruthwell	Alexander Brown	145	99 11 0	98 18 0	0 13 0	.....
Maxwelton Station		...	30 0 0	20 0 0	10 0 0	.....
		3216	1981 15 8	1994 2 1	23 7 9	35 14 2

		Members or Adherents.	Year 1881.	Year 1880.	Increase.	Decrease.
			£ s. d.	£ s. d.	£ s. d.	£ s. d.
12. *Presbytery of Penpont.*						
Closeburn	James Hutton	146	76 16 7	76 5 4	0 11 0	.....
Glencairn	Patrick Borrowman	306	171 8 10	158 19 6	12 4 4	.....
Penpont	David Black	508	189 9 3	192 1 7	.....	2 12 4
Do. West	Wm. Milroy	137	130 0 0	140 0 0	.....	10 0 0
Sanquhar	Stevenson Smith	242	139 4 6	150 0 0	.....	10 15 6
Wanlockhead and Leadhills	J. Moir Porteous, D.D.	283	75 2 3	74 12 6	0 9 9	.....
Durrisdeer		...	22 16 2	22 15 11	0 0 3	.....
		1622	804 12 7	814 14 10	13 5 7	23 7 10
IV.—SYNOD OF GALLOWAY.						
13. *Presbytery of Stranraer.*						
Cairnryan	A. L. M'Cririe John Jamieson, *C.* and *S.*	51	60 7 5	52 14 4	7 13 1	.....
Glenluce	George Wilson	151	90 1 10	104 4 2	.....	14 2 4
Inch	John F. Daly	169	113 2 11	102 17 0	10 5 11	.....
Kirkcolm	Robert Gladstone	168	90 4 10	90 2 10	0 2 0	.....
Kirkmaiden	James Cavan	207	100 19 0	102 18 6	.....	1 19 6
Leswalt	Alexander Warrack	202	139 17 6	125 7 0	14 10 6	.....
Portpatrick	Andrew Urquhart	226	109 19 3	109 6 3	0 13 0	.....
Sheuchan	George Sherwood	283	160 17 2	163 1 1	.....	2 3 11
Stoneykirk	G. Philip Robertson	217	141 11 8	128 1 6	13 10 2	.....
Stranraer		296	158 6 8	168 4 8	.....	9 18 5
Newluce		...	40 0 0	41 0 0	.....	1 0 0
		1970	1205 7 10	1187 17 4	46 14 8	29 4 2
14. *Presbytery of Wigtown.*						
Newton-Stewart	Wm. Strachan	290	149 17 1	181 8 1	.....	31 11 0
Do. Princes Street	James Goold	57	48 0 0	46 0 0	2 0 0	.....
Port-William	James Thomson	129	82 19 6	82 16 6	0 3 0	.....
Sorbie	James Gorrie	149	70 0 11	71 6 6	.....	1 5 7
Whithorn	F. F. Anderson David Kennedy, *C.* and *S.*	137	98 7 3	103 5 7	.....	4 18 4
Whithorn, Isle of	James C. MacTaggart	143	128 6 6	128 6 3	0 0 3	.....
Wigtown	D. C. A. Agnew J. B. Reid, *C.* and *S.*	140	86 16 1	91 10 7	.....	4 14 6
		1045	659 7 4	699 13 6	2 3 3	42 9 5

15. Presbytery of Kirkcudbright.						
Auchencairn	Patrick M'Neil	250	151 4 8	149 18 11	1 5 9	.....
Balmaghie	A. B. Craig	71	84 6 6	69 8 1	15 3 5	.....
Borgue	George Elder	77	76 14 1	67 8 2	9 5 11	.....
Castle-Douglas	George Brown	272	238 19 4	288 19 4	.....	.....
Do. Macmillan	George Lawrie	195	167 0 0	167 0 0	.....	.....
Girthon	John Robertson	163	116 0 11	117 2 11	.....	1 2 0
Glenkens	John Haining	126	83 12 9	81 2 8	2 10 1	.....
Kirkcudbright	Alexander Marshall	443	261 5 11	269 7 5	.....	8 1 6
Tongland	Peter Fisher	100	116 18 0	110 5 0	6 13 0	.....
		1697	1296 2 2	1270 7 6	34 18 2	9 3 6
V.—SYNOD OF GLASGOW AND AYR.						
16. Presbytery of Ayr.						
Ayr	C. G. M'Crie	534	486 19 2	505 3 0	.....	18 3 10
Martyrs'	Thomas H. Lang	41	49 3 10	52 1 4	.....	2 17 6
Wallacetown	Andrew Rowand	289	147 9 6	147 11 5	.....	0 1 11
Ballantrae	James Porteous	135	78 0 0	77 0 0	1 0 0	.....
Barr	John Ferguson	94	80 5 6	80 0 0	0 5 6	.....
Barrhill	John Nixon	210	103 18 0	103 15 6	0 2 6	.....
Colmonell	Duncan Davie	104	80 0 0	80 0 0	.....	.....
Crosshill	John M'Lennan	103	60 5 0	60 1 0	0 4 0	.....
Dailly	P. Richardson	177	103 3 7	107 8 2	.....	4 4 7
Dalmellington	Edward Hayman L. M'Lauchlan, *C.* and *S.*	180	66 2 8	60 6 6	5 16 2	.....
Dalrymple	James Clark	98	60 3 0	60 3 0	.....	.....
Dundonald	Wm. Ross	143	83 0 0	88 19 0	.....	5 19 0
Girvan	Gordon Webster	167	110 0 0	110 0 0	.....	.....
Kirkoswald	Robert H. Arbuckle	60	66 0 0	66 0 0	.....	.....
Maybole		357	179 19 2	177 0 6	2 18 8	.....
Monkton	Alexander Stirling	211	112 16 4	130 0 0	.....	17 3 8
Newton-on-Ayr	John Miller	551	232 19 10	257 9 2	.....	24 9 4
New Cumnock	George Anderson	364	140 0 0	143 4 9	.....	3 4 9
Do. Afton	Matthew Hutchison	70	62 10 0	72 10 0	.....	10 0 0
Do. Bank	James Armstrong	84	39 0 0	50 8 7	.....	11 8 7
Ochiltree		135	69 19 8	70 0 0	.....	0 0 4
Old Cumnock	Alexander Adamson	304	194 0 0	193 15 10	0 4 2	.....
Stair	Neil Livingstone	80	60 10 0	60 5 6	0 4 6	.....
Symington	D. S. Hamilton	115	68 0 7	70 10 0	.....	2 9 5
	Carry forward,	4556	2734 5 10	2823 13 3	10 15 6	100 2 11

		Members or Adherents.	Year 1881.	Year 1880.	Increase.	Decrease.
			£ s. d.	£ s. d.	£ s. d.	£ s. d.
	Brought forward,	4556	2734 5 10	2823 13 8	10 15 6	100 2 11
Tarbolton	William Anderson	124	45 18 8	45 8 0	0 10 8	.....
Troon	A. H. Cowan	220	120 0 0	125 0 0	.....	5 0 0
		4900	2900 4 6	2994 1 8	11 6 2	105 2 11
17. *Presbytery of Irvine.*						
Ardrossan	John Stewart	164	148 17 3	143 10 3	5 7 0	.....
Beith	Henry F. Henderson	252	154 4 3	134 17 10	19 6 5	.....
Catrine	A. C. Gordon	328	163 7 2	160 2 9	3 4 5	.....
Dalry	Alexander Steele	274	100 5 3	105 14 6	.....	5 9 3
Darvel	Matthew G. Easton, D.D.	168	120 0 0	120 0 0	.....	.....
Dunlop	Peter M'Leish, D.D.	137	87 19 0	96 14 3	.....	8 15 3
Fenwick	Robert C. Craig	86	64 7 6	69 7 3	.....	4 19 9
Galston	Adam Maxwell	248	132 8 9	122 11 11	9 16 10	.....
Hurlford	William Reid	262	161 0 0	125 14 0	35 6 0	.....
Irvine	R. S. Macaulay	335	200 19 3	196 4 8	4 14 7	.....
Do. Fullarton		236	120 16 0	127 11 0	.....	6 15 0
Kilbirnie	Samuel Spence, LL.D. A. B. Brown, *C.* and *S.*	241	62 0 0	134 0 0	.....	72 0 0
Do. West	Alexander Davidson	173	150 0 0	150 0 0	.....	.....
Kilmarnock—Grange	J. M. M'Culloch	363	205 13 3	205 9 4	0 3 11	.....
Henderson	D. Landsborough	261	131 14 8	137 18 9	.....	6 4 1
High	Robert R. Thom	482	292 5 5	572 5 9	.....	280 0 4
Martyrs'	William Clow	213	165 1 0	140 0 7	25 0 5	.....
St. Andrew's	John M'Queen	622	288 12 9	316 4 8	.....	77 11 11
Kilmaurs	James Maxwell	160	84 0 0	91 10 0	.....	7 10 0
Kilwinning	William Pinkerton	273	150 0 0	146 0 0	4 0 0	.....
Loudoun	Andrew Noble Thomas Fowler, *C.* and *S.*	217	110 1 3	110 16 0	.....	0 14 9
Mauchline	John J. W. Pollock	197	117 15 11	111 18 7	5 17 4	.....
Muirkirk	Robert Noble	161	94 3 4	107 2 9	.....	12 19 5
Percoton	John Connell	168	94 5 4	94 9 11	.....	0 4 7
Saltcoats	David Scott	310	161 4 7	161 1 8	0 2 11	.....
Do. Gaelic	Donald Gray	†296	98 0 0	98 0 0	.....	.....
Stevenston	Joseph Forrest	146	86 19 4	84 0 0	2 19 4	.....
Stewarton	James Clugston	257	131 6 1	131 4 3	0 1 10	.....
West Kilbride	William Mackenzie	177	170 8 3	192 19 7	.....	22 11 4
		7207	3997 15 7	4387 10 3	116 1 0	505 15 8

18. *Presbytery of Paisley.*						
Barrhead	William Young	541	162 14 4	160 15 5	1 18 11	.....
Bridge of Weir	Thomas Carruthers	151	96 14 4	95 2 5	1 11 11	.....
Houston	John Scott	170	121 12 0	110 6 6	11 5 6	.....
Inchinnan	Andrew M'Turk	63	120 0 0	120 17 3	.....	0 17 3
Johnstone	John Jeffrey	468	174 16 3	151 12 11	23 3 4	.....
Lochwinnoch	John Russell	300	151 15 0	176 0 0	.....	24 5 0
Neilston	Archibald Ferguson	300	160 0 0	160 5 0	.....	0 5 0
Nitshill	William Omand	112	113 2 7	101 17 9	11 4 10	.....
Paisley—Gaelic		†263	54 5 8	83 12 5	.....	29 6 9
High	J. B. Sturrock	714	299 1 6	356 10 8	.....	57 9 2
Martyrs'	William M'Indoe	272	106 18 11	108 8 5	3 10 6	.....
Middle		744	249 0 0	256 9 1	.....	7 9 1
Oakshaw Street	George Clazy	290	184 0 0	194 0 0	.....	10 0 0
South	John Paterson	493	224 4 0	195 1 0	29 3 0	.....
St. George's	John Thomson, D.D.	494	445 9 8	489 10 8	.....	44 1 0
Pollockshaws—East	David Stewart	191	100 9 7	94 10 1	5 19 6	.....
West	Neil Brodie	215	120 0 6	126 11 0	.....	6 10 6
Renfrew	David Neilson	332	160 2 7	151 2 5	9 0 2	.....
		6113	3044 6 11	3127 13 0	96 17 8	180 3 9
19. *Presbytery of Greenock.*						
Cumbrae	Alexander Walker	236	186 1 0	198 5 10	.....	12 4 10
Erskine	R. R. Caldwell	185	102 15 0	98 3 5	4 11 7	.....
Fairlie	John Gemmel, D.D. W. S. Fleck, *C.* and *S.*	108	103 8 2	102 17 0	0 11 2	.....
Gourock	David Purves	347	190 4 11	221 8 8	.....	31 3 9
Greenock—Crawfurdsburn	Peter Thomson	569	153 6 0	144 2 8	9 3 4	.....
Gaelic	Murdo M'Askill	447	225 11 11	227 0 10	.....	1 8 11
Martyrs'	Andrew Symington	242	180 0 0	200 0 0	.....	20 0 0
Middle	James Smith John M'Farlane M. P. Johnstone, *C.* and *S.*	626	625 1 10	612 1 8	13 0 2	.....
Mount Park		306	150 6 11	150 11 0	.....	0 4 1
North	David Boyd	257	100 10 11	109 14 9	.....	9 3 10
St. Andrew's	John J. Bonar	481	382 12 11	368 2 7	14 10 4	.....
St. Thomas'	William Laughton, D.D.	318	308 1 1	351 13 10	.....	43 12 9
Wellpark	James Stark Matthew Reid, *C.* and *S.*	414	157 15 0	147 18 5	9 16 7	.....
West	Hugh M'Millan, D.D., LL.D.	573	576 17 3	576 8 8	0 8 7	.....
	Carry forward,	5008	3442 12 11	3508 9 4	52 1 9	117 18 2

		Members or Adherents.	Year 1881.	Year 1880.	Increase.	Decrease.
			£ s. d.	£ s. d.	£ s. d.	£ s. d.
	Brought forward,	5008	8442 12 11	8508 9 4	52 1 9	117 18 2
Inverkip	J. H. Thomson	79	58 1 4	54 11 10	3 9 6	.....
Largs	Charles Watson	265	415 14 11	432 6 11	.....	16 12 0
Port-Glasgow, Hamilton	William Bell	534	212 13 11	202 16 1	9 17 10	.....
Do., Newark	Alexander Baird	298	180 0 0	180 0 0	.....	.....
Do., West	John V. M'Nair	35	95 0 0	90 0 0	5 0 0	.....
		6219	4404 3 1	4468 4 2	70 9 1	134 10 2
20. *Presbytery of Hamilton.*						
Airdrie—Broomknoll	William Reid	400	157 2 9	160 18 8	.....	8 15 11
Graham Street	David Berry	76	57 2 0	63 0 0	.....	5 18 0
High	R. W. Lawson	316	173 17 5	183 3 11	.....	9 6 6
West	William Gillespie	340	184 0 0	210 0 0	.....	26 0 0
Baillieston	Alexander M'Millan	186	109 18 0	114 2 0	.....	4 4 0
Bellshill	William Macdonald	283	125 17 10	131 16 0	.....	5 18 2
Blantyre	Robert Macdonald	192	74 4 6	74 9 11	.....	0 5 5
Bothwell	J. A. Fletcher	301	224 4 6	241 10 2	.....	17 5 8
Cambuslang	Henry G. Shepherd	268	219 8 1	212 18 9	6 9 4	.....
Cambusnethan	Peter G. Millar	280	152 0 0	151 0 0	1 0 0	.....
Chapelhall, etc.	Hugh M. M'Kenzie	196	100 15 5	101 14 11	.....	0 19 6
Chapelton	Walter R. Paton	178	91 5 11	91 2 9	0 3 2	.....
Cleland	George Booth	95	106 14 6	90 2 3	16 12 3	.....
Coatbridge, East	John Dickson	434	160 0 0	160 0 0	.....	.....
Do. Middle	Alexander Ogilvie	352	176 4 1	180 3 9	.....	3 19 8
Do. West	William M'Killiam	191	110 0 0	104 6 10	5 13 2	.....
Dalziel	David Ogilvy	400	196 10 0	196 0 0	0 10 0	.....
East Kilbride	Thomas Pearson	169	109 6 3	130 0 4	.....	20 14 1
Greengairs	A. S. Houston	148	99 17 0	100 4 0	.....	0 7 0
Hamilton—Burnbank	Thomas M. B. Paterson	270	220 10 1	212 8 0	8 2 1	.....
St. John's	Geo. Wallace	520	290 1 10	302 0 10	.....	11 19 0
Holytown	Robert M'Gregor	193	114 5 9	103 3 5	11 2 4	.....
Larkhall	William Findlay	180	100 6 0	100 0 3	0 5 9	.....
Shotts	Robert Gilchrist	205	130 19 3	135 12 1	.....	4 12 10
Stonehouse	W. K. Hamilton James Laing, *C.* and *S.*	328	160 0 2	160 0 0	0 0 2	.....
Strathaven	Alexander Rankin	202	101 0 11	103 10 3	.....	2 9 4
Uddingston	I. M. M'Lauchlan	192	158 18 10	154 17 11	3 15 11	.....

Whifflet	R. M'Grouther	102	79	19	0	74	14	9	5	4	8	.....
Wishaw	David Brunton	346	118	6	0	115	11	8	2	14	9	.....
Stonefield		45	22	1	10	.....			22	1	10	.....
		7388	4124	12	11	4158	18	0	88	15	0	117 15 1
21. *Presbytery of Lanark.*												
Abington and Crawfordjohn	Robert Logan	137	118	0	0	117	19	8	0	0	9	.....
Carluke	John White	335	190	0	0	180	17	6	9	2	6	.....
Carnwath	James Walker, D.D.	409	109	16	0	117	5	6	.....			7 9 6
Crossford	John Mathewson	167	69	16	1	76	9	5	.....			6 8 4
Douglas	Charles Gordon	248	123	2	6	127	11	6	.....			4 9 0
Douglas Water	Thomas Ramage	100	60	0	0	60	0	0	.....			.....
Forth and Wilsontown	John Bain	257	96	10	0	99	12	6	.....			8 2 6
Lanark	Donald Mackintosh	358	185	0	0	197	0	0	.....			12 0 0
Lesmahagow	James A. Gray	696	220	6	5	225	2	11	.....			4 16 6
Law		91	26	17	8	22	11	1	4	6	2	.....
		2788	1199	8	8	1224	9	8	18	9	5	88 10 10
22. *Presbytery of Dumbarton.*												
Alexandria	William Sutherland	300	432	7	8	432	4	7	0	2	8	.....
Arrochar	Colin Mackenzie James Kippen, *C.* and *S.*	†112	82	18	2	82	18	2	.....			.....
Baldernock	William Young	119	71	7	10	73	10	8	.....			2 2 5
Bonhill	Thomas Collins	268	208	1	8	206	17	8	1	4	0	.....
Bowling	David D. Robertson	118	119	12	1	121	6	6	.....			1 14 5
Cardross	R. Boag Watson	107	184	8	6	98	0	11	86	2	7	.....
Dumbarton—High	John Tait	460	810	10	5	295	4	2	15	6	8	.....
North	Daniel Gunn	388	239	0	5	231	17	11	7	2	6	.....
Duntocher	William Alexander	150	90	0	0	90	1	8	.....			0 1 8
Garelochhead	Walter Ireland	82	188	0	0	195	12	2	.....			7 12 2
Helensburgh—Park	W. H. Carslaw	505	576	15	5	578	17	11	.....			2 2 6
West	Alexander Anderson	420	644	11	10	668	15	10	.....			24 4 0
Killearn	John Fiddes	88	75	0	0	75	0	0	.....			.....
Luss	Neil Stewart	48	64	9	8	62	5	6	2	4	2	.....
Old Kilpatrick	Robert Munro	208	154	10	0	157	9	0	.....			2 19 0
Renton	W. M. Dempster	118	62	5	0	61	12	6	0	12	6	.....
Gaelic	Duncan Colvin	†290	155	1	9	140	6	9	14	15	0	.....
Levenside	Archibald Bell	199	166	0	0	180	0	0	.....			14 0 0
Rosneath	John M'Ewan	167	155	6	6	158	18	0	.....			8 11 6
Shandon	John Brechin	98	115	15	0	200	6	6	.....			84 11 6
Strathblane	Thos. F. Robertson	82	132	8	0	102	9	0	29	19	0	.....
		4262	4228	4	1	4218	14	7	157	8	8	142 19 2

		Members or Adherents.	Year 1881.	Year 1880.	Increase.	Decrease.
23. *Presbytery of Glasgow.*			£ s. d.	£ s. d.	£ s. d.	£ s. d.
Bishopbriggs	James Fordyce	147	120 0 0	120 0 0	.....	.....
Busby	A. C. Henderson	271	110 0 0	110 0 0	.....	.....
Campsie	John Duke	140	100 17 5	99 16 2	1 1 3	.....
Cathcart	W. Keith	183	139 12 7	138 2 5	1 10 2	.....
Chryston		324	84 15 8	133 18 9	.....	49 8 1
Cumbernauld	D. K. M'Meikan	185	70 0 0	95 0 0	.....	25 0 0
Glasgow—Anderston	A. N. Somerville, D.D. J. M. Sloan, *C.* and *S.*	695	535 10 9	485 8 8	50 2 1	.....
Argyle	A. Macdougall G. L. Campbell, *C.* and *S.*	822	91 4 11	123 6 9	.....	32 1 10
Augustine	Dun. M'Gregor Robert Macgregor, *C.* and *S.*	520	133 10 0	160 0 5	.....	26 10 5
Barony		872	158 1 5	168 0 9	.....	9 19 4
Barrowfield	John Edgar	375	182 0 8	163 2 11	18 17 9	.....
Blochairn		148	17 12 9	51 0 0	.....	33 7 3
Bridgegate	Wm. Scrymgeour	390	101 14 10	115 7 6	.....	13 12 8
Bridgeton	Alex. Wilson W. J. Thomson, *C.* and *S.*	417	172 8 0	160 5 7	12 2 5	.....
Broomielaw	David Farquhar	153	32 15 4	43 9 11	.....	10 14 7
Buchanan Memorial	A. C. Fullarton	326	108 0 0	108 0 0	.....	.....
Campbell Street	William Rossborough	378	55 5 0	65 0 0	.....	9 15 0
Candlish Memorial	James Stuart	503	170 3 10	159 15 5	10 8 5	.....
Chalmers'	Donald Mackinnon	300	108 1 0	113 3 5	.....	5 2 5
College	George Reith	406	1465 14 0	1572 1 10	.....	106 7 10
Cowcaddens	Gabriel Kerr	318	116 0 0	116 8 0	.....	0 8 0
Cranston Hill	Alex. Linn	271	132 2 4	141 4 1	.....	9 1 9
Cunningham	Alex. Andrew	478	116 6 2	101 16 2	14 10 0	.....
Dennistoun	John Stewart	494	158 10 0	151 13 1	6 16 11	.....
Duke Street	Evan Gordon	167	164 4 5	173 7 8	.....	9 3 3
East Park	John White	151	125 0 9	100 0 6	25 0 3	.....
Fairbairn	Gilbert Laurie	568	118 6 0	103 16 11	14 9 1	.....
Finnieston	Andrew A. Bonar, D.D.	957	488 4 0	483 6 5	4 17 7	.....
Gorbals	Robert Bremner	278	145 10 5	148 14 9	.....	3 4 4
Great Hamilton Street	George Davidson	489	250 15 8	271 17 5	.....	21 1 9
Hope Street	A. Urquhart	566	272 0 3	271 0 1	1 0 2	.....
Hutchesontown	A. S. Paterson, D.D. Andrew Ryrie, *C.* and *S.*	526	181 7 10	210 14 0	.....	29 6 2
John Knox's	R. C. Smith	238	468 4 4	472 13 3	.....	4 8 11

Kelvinside	W. Ross Taylor	704	1081 19 8	1072 18 2	.....	40 18 6
Kinning Park	Archibald Russell	582	218 9 1	214 19 11	3 9 2	.....
Kingston	Robert Gault	166	86 15 6	87 10 8	.....	0 15 2
London Road		879	148 6 8	150 16 1	.....	7 9 10
Lyon Street	James Philip	898	72 0 0	71 5 0	0 15 0	.....
Macdonald	Alexander Murchison	92	62 19 6	64 11 0	.....	1 11 6
Martyrs'	Robert Thornton	120	63 0 6	70 0 0	.....	6 19 6
Maryhill	John Girvan	360	190 0 0	190 0 0	.....	.....
Milton	H. M'Dougall	302	157 17 9	157 12 11	0 4 10	.....
North Woodside	D. R. Kilpatrick	462	150 1 6	151 16 6	.....	1 15 0
Paisley Road	John Riddell	402	289 9 7	288 15 1	5 14 6	.....
Pollockshields	James Wells	428	480 6 11	480 6 11	50 0 0	.....
Queen's Park	William Scott	458	366 16 7	317 9 8	49 7 4	.....
Renfield	Marcus Dods, D.D.	584	1014 7 10	1010 7 10	4 0 0	.....
Renwick	John M'Dermid	291	175 0 0	200 0 0	.....	25 0 0
Rose Street	Wm. Tullo	210	108 12 9	102 18 9	0 14 0	.....
St. Andrew's	John Isdale	865	208 5 9	199 8 1	4 2 8	.....
St. David's	John Burnett	808	209 15 8	197 17 6	11 18 2	.....
St. Enoch's	Andrew Melville	811	447 19 11	388 19 2	59 0 9	.....
St. George's	G. W. Thomson	455	818 18 0	859 8 0	.....	45 10 0
St. George's Road	John Torrance	854	186 19 8	188 5 7	.....	1 5 11
St. James'	James Johnstone Hector Hall, *C.* and *S.*	529	179 5 7	183 12 1	.....	4 6 6
St. John's	G. G. Cameron	572	808 0 8	894 9 8	.....	86 9 0
St. Luke's	David Mitchell John F. M'Gregor, *C.* and *S.*	857	89 3 0	89 18 4	.....	0 15 4
St. Mark's	W. H. Gualter	752	187 11 11	203 18 4	.....	16 6 5
St. Matthew's	Samuel Miller, D.D. C. A. Salmond, *C.* and *S.*	648	789 9 4	790 11 0	.....	51 1 8
St. Paul's	William Jeffrey	254	185 18 9	178 1 6	.....	42 2 9
St. Peter's	James Brown	452	423 1 7	428 8 6	.....	5 6 11
St. Stephen's	James Nicol	836	470 0 5	470 13 10	.....	0 13 5
Sighthill	Geo. Hanson	505	117 9 9	100 17 9	16 12 0	.....
Stockwell	John M'Gregor	563	168 9 1	193 3 11	.....	24 14 10
Tollcross	James Drysdale	154	93 0 7	81 7 6	11 13 1	.....
Trinity	George Stewart	587	103 12 6	91 17 5	11 15 1	.....
Tron	William Leitch	982	580 16 4	523 1 11	7 14 5	.....
Union	Alexander Skene	565	369 18 1	344 7 9	25 10 4	.....
Victoria	James Cameron	606	232 4 2	237 0 10	.....	4 16 8
Wellpark	R. M. Thornton	743	341 0 5	347 15 8	.....	6 15 8
	Carry forward,	29,927	18,101 4 11	18,450 15 8	423 7 5	772 17 9

		Members or Adherents.	Year 1881.	Year 1880.	Increase.	Decrease.
			£ s. d.	£ s. d.	£ s. d.	£ s. d.
	Brought forward,	29,927	18.101 4 11	18,450 15 8	428 7 5	772 17 9
West	John F. Ewing	441	309 11 7	299 13 2	9 18 5	.....
Westbourne	A. O. Johnstone	159	508 13 6	543 9 6	.....	34 16 0
Whitevale	James Findlay, John Hanson, *C.* and *S.*	215	85 0 0	85 0 0	.....	.....
Wynd	George Campbell	117	60 3 2	60 12 5	.....	0 9 3
Young Street	W. M. Mackay	678	92 11 9	99 13 0	.....	7 1 3
Govan	Colin A. Mackenzie	376	154 14 11	149 3 4	5 11 7	.....
St. Columba's	Allan Cameron	268	150 0 0	150 0 0	.....	.....
St. Mary's	Robert Howie	837	244 14 2	230 12 0	14 2 2	.....
Hillhead	G. D. R. Munro	193	100 0 0	102 10 0	.....	2 10 0
Kilsyth	Robert Black	340	181 16 6	195 9 2	.....	13 12 8
Kirkintilloch—St. Andrew's	A. M. Brown	281	143 0 10	146 9 1	.....	3 8 3
St. David's	William Patrick	437	230 16 4	231 16 2	.....	0 19 10
Millerston	A. Thomson	93	100 0 0	105 0 0	.....	5 0 0
Partick	Henry Anderson	437	163 14 2	163 10 6	0 3 8	.....
Dowanvale	James Wallace	196	100 0 0	100 0 0	.....	.....
High	Henry Bremner	385	209 10 0	214 19 11	.....	5 9 11
Rutherglen	James Munro, John Gall, *C.* and *S.*	438	190 17 6	156 14 5	34 3 1	.....
East	William Armstrong	120	60 8 10	60 0 0	0 8 10	.....
Shettleston	John Smith	179	157 19 11	153 0 8	4 19 3	.....
Whiteinch		265	119 14 7	111 16 2	7 18 5	.....
Annfield Territorial		...	60 0 0	45 0 0	15 0 0	.....
Eaglesham		...	40 0 0	40 0 0	.....	.....
Glenboig		...	34 6 1	.....	34 6 1	.....
Kippochhill		...	49 4 7	.....	49 4 7	.....
Parkhead		...	60 0 0	40 0 0	20 0 0	.....
Partick Gaelic		27	39 6 8	15 9 3	23 17 5	.....
Possilpark Mission		...	80 5 10	79 13 3	0 12 7	.....
	VI.—SYNOD OF ARGYLL.	36,309	21,827 15 10	22,030 7 3	643 13 6	846 4 11
	24.—*Presbytery of Dunoon.*					
Dunoon	Robert M'Morran	382	269 0 5	264 9 11	4 10 6	.....
Do. Gaelic	Duncan M'Nicol	†305	160 0 0	158 10 0	1 10 0	.....
Innellan	John Irving	97	160 0 0	157 0 0	3 0 0	.....
Kilfinnan	Duncan Campbell	†222	77 8 0	76 11 3	0 16 9	.....
Kilmodan	Alexander F. Russell	† 92	60 1 0	60 4 0	.....	0 3 0

Kilmun	Daniel M'Kerchar	†221	134 8 11	128 15 3	5 8 8	.....
Kingarth	Robert Williamson, D.D.,	† 73	147 7 10	143 4 0	4 3 10	.....
South	Wm. Meiklejohn	80	105 0 0	105 0 0	.....	.....
North Bute	John T. M'Lean	168	133 4 0	132 17 0	0 7 0	.....
Rothesay, Free	David Somerville	479	436 7 4	434 5 8	2 1 8	.....
Gaelic	William Ross	†367	118 4 7	118 6 6	.....	0 1 11
West	Robert Elder, D.D.	442	324 4 0	324 3 7	0 0 5	.....
Sandbank	John Headrick	82	108 0 0	108 10 0	.....	5 10 0
Strachur	William Lauder	†252	81 18 0	83 6 6	.....	1 8 6
Tighnabruaich	James Young	52	120 0 0	120 0 0	.....	.....
Lochgoilhead		...	40 0 0	40 0 0	.....	.....
		3264	2469 19 1	2455 3 8	21 18 10	7 3 5
25. *Presbytery of Inveraray.*						
Ardrishaig	John Stewart	†247	82 3 0	82 1 0	0 2 0	.....
Inveraray	Robert Rose	†209	83 12 6	85 5 0	.....	1 12 6
Kilmartin	Malcolm M'Phail	†220	113 5 1	113 18 4	.....	0 13 3
Lochfyneside	John Clarke	†200	51 4 6	52 3 0	.....	0 18 6
Lochgilphead	William Fraser	†404	128 7 1	128 10 0	.....	0 2 11
Do. Martyrs'	J. M. Shirreffs	†150	86 4 0	91 19 9	.....	5 15 9
North Knapdale	Alexander Ferguson	†292	88 5 0	82 0 0	56 5 0	.....
Tarbert	Murdo Macqueen	†338	101 2 11	102 3 3	.....	1 0 4
Craignish		...	4 10 0	2 0 0	2 10 0	.....
		2060	738 14 1	690 0 4	58 17 0	10 3 3
26. *Presbytery of Kintyre.*						
Campbeltown, Lochend	J. Renny Caird	416	343 14 6	314 13 8	29 0 10	.....
Lorn Street	Duncan Graham	494	163 6 7	188 0 0	.....	24 13 5
Kilberry and South Knapdale	Nor. Macleod	†184	51 11 3	25 19 8	25 11 7	.....
Kilbride	Alexander Cameron	†378	122 0 2	121 16 0	0 4 2	.....
Kilcalmonell	Alexander M'Rae	†167	136 3 6	140 13 0	.....	4 9 6
Killean	James M. M'Pherson	†187	89 0 0	87 3 9	1 16 3	.....
Kilmory		†267	.....	90 15 4	.....	90 15 4
Lochranza	Dugald M'Cormick	†298	102 0 0	107 0 0	.....	5 0 0
Shiskan	John M'Lean	†460	160 0 0	.....	160 0 0	.....
Whiting Bay	Angus Stewart	†312	167 10 4	161 9 10	6 0 6	.....
Carradale		† 77	20 0 0	7 10 0	12 10 0	.....
Gigha		...	.....	10 0 0	.....	10 0 0
		3240	1355 6 4	1255 1 3	235 3 4	134 18 3
27. *Presbytery of Islay.*						
Bowmore		...	43 3 6	31 3 0	12 0 6	.....
Kilchoman	James M'Millan	†191	60 5 5	60 5 0	0 0 5	.....
Kildalton	Donald M'Master	†252	131 12 5	134 2 9	.....	2 10 4
	Carry forward,	443	235 1 4	225 10 9	12 0 11	2 10 4

		Members or Adherents.	Year 1881. £ s. d.	Year 1880. £ s. d.	Increase. £ s. d.	Decrease. £ s. d.
	Brought forward,	443	235 1 4	225 10 9	12 0 11	2 10 4
Killarrow, etc.	James Pearson	†157	86 9 0	86 17 0	.....	0 8 0
Portnahaven	John G. M'Neill	†215	97 2 4	86 2 4	11 0 0	.....
Jura		...	10 6 6	12 1 0	.....	1 14 6
		815	428 19 2	410 11 1	23 0 11	4 12 10
28. *Presbytery of Lorn.*						
Appin	Duncan C. Ross	†151	160 2 6	160 5 4	.....	0 2 10
Ardchattan	John Sutherland	†192	47 7 6	49 8 9	.....	1 16 3
Glenorchy	Donald Macalister	†154	90 9 11	90 5 0	0 4 11	.....
Kilbrandon	Donald M'Donald	†445	88 15 6	90 10 2	.....	1 14 8
Kilninver	Donald M'Gillivray	† 77	26 10 0	26 10 0	.....	.....
Muckairn	Thomas Mackenzie	†212	100 0 0	101 4 6	.....	1 4 6
Oban	John M'Kay	†486	192 18 8	202 0 2	.....	9 1 6
Kilchrennan		...	10 0 0	10 0 0	.....	.....
		1717	716 4 1	729 18 11	0 4 11	13 19 9
29. *Presbytery of Mull.*						
Ardnamurchan	Nicol Campbell	†226	79 10 0	90 11 8	.....	11 1 8
Ardow	Alex. Paterson	†200	97 9 1	92 19 4	4 10 9	.....
Coll	Alexander Fraser	...	25 8 8	28 0 0	.....	2 11 9
Iona and Ross	J. Blacklock	†185	27 9 6	22 16 6	4 13 0	.....
Morven	Peter M'Ivor,	† 94	99 11 7	99 14 4	.....	0 3 9
Strontian	Alexander M'Leod	†233	60 12 0	60 10 0	0 2 0	.....
Tobermory	Charles Ross	†350	189 2 0	200 10 2	.....	11 8 2
Torosay, etc.	A. L. Shaw	†138	15 14 0	54 0 0	.....	38 6 0
Tyree		...	44 19 2	50 3 4	.....	5 4 2
Acharacle		...	16 6 10	16 7 6	.....	0 0 8
Kilfinichen		...	2 6 0	2 5 0	0 1 0	.....
		1428	658 8 5	717 17 10	9 6 9	68 16 2
VII.—SYNOD OF PERTH AND STIRLING.						
30. *Presbytery of Stirling.*						
Alloa—East	John Wright, George Milne, *C.* and *S.*	164	88 18 2	82 9 3	1 3 11	.....
West	James W. Harper	374	193 10 2	205 17 11	.....	12 7 9
Alva	Robert M'Intosh	200	110 5 0	110 1 0	0 4 0	.....
Bannockburn	Samuel K. Niven	344	191 9 11	186 14 1	4 15 10	.....
Cambusbarron	Robert Turnbull	126	83 1 8	90 5 0	.....	7 3 4
Clackmannan	James Drummond	126	100 9 6	101 2 9	.....	0 13 3

Denny	James Cowie	155	109 6 9	107 18 3	1 10 6	.....
Dollar	Robert Paul	300	187 8 4	190 19 9	.....	3 11 5
Dunipace	Thomas Roberton	125	106 7 7	105 12 1	0 15 6	.....
Larbert	Finlay M'Pherson	277	138 15 1	144 2 0	.....	5 6 11
St. Ninian's	Robert M'Corkle	140	71 11 4	72 16 9	.....	1 5 5
Stirling—Craigs	D. D. Ormond	121	127 4 3	127 0 0	0 4 3	.....
North	Alex. Beith, D.D. / John Chalmers, *C* and *S.*	668	682 10 7	586 15 0	95 15 7	.....
South	W. F. Goldie	440	217 0 2	242 10 0	.....	25 9 10
West	Andrew Mackay	374	100 0 0	100 0 0	.....	.....
Tullibody	Andrew Thom	225	118 3 6	123 6 7	.....	5 3 1
Airth		88	60 0 0	60 0 0	.....	.....
Gargunnock		68	85 15 0	44 4 11	.....	8 9 11
31. *Presbytery of Dunblane.*		4810	2716 12 0	2681 13 4	104 9 7	69 10 11
Balquhidder	E. J. Findlater	100	71 8 7	67 9 10	3 18 9	.....
Bridge of Allan	John Ferguson / William Ross, LL.D., *C.* and *S.*	320	170 16 6	178 3 3	.....	2 6 9
Bucklyvie	George Rose	79	90 0 0	90 0 0	.....	.....
Callander	Andrew Bogle	407	229 3 6	232 2 6	.....	2 19 0
Dunblane	John S. Bowie	292	147 3 11	147 16 7	.....	0 12 8
Gartmore	Malcolm Maclean	86	65 0 6	64 0 0	1 0 6	.....
Kilmadock	John A. Anderson	400	200 18 5	196 12 10	4 5 7	.....
Kippen	P. T. Muirhead	116	63 12 0	66 17 0	.....	3 5 0
Norrieston	William Watt / George Williams, *C.* and *S.*	161	83 5 0	89 14 0	.....	6 9 0
Tillicoultry	Wm. J. Miller	302	180 8 6	172 0 0	8 8 6	.....
32. *Presbytery of Dunkeld.*		2263	1301 16 11	1299 16 0	17 13 4	15 12 5
Auchtergaven	John A. Cooke	114	64 11 6	57 2 10	7 8 8	.....
Blair-Athole	Atholl Stuart	75	14 13 0	29 16 9	.....	15 3 9
Burrelton	Alexander S. Robertson	144	72 0 0	76 19 0	.....	4 19 0
Cargill	George C. Baxter	228	117 10 0	123 18 0	.....	6 8 0
Clunie	Charles Keith	192	100 17 9	96 2 4	4 15 5	.....
Dalguise and Strathbraan	Archibald C. Sutherland	124	68 18 0	64 13 6	4 4 6	.....
Dunkeld	Dougal Macpherson	210	123 4 0	140 1 9	.....	16 17 9
Kirkmichael	D. D. M'Isaac	139	76 6 2	76 4 2	0 2 0	.....
Lethendy	Alexander Gordon	99	95 6 7	84 18 3	10 8 4	.....
Moulin	John Stewart	223	165 12 7	173 4 3	.....	7 11 8
Struan		...	27 12 0	28 0 0	.....	0 8 0
		1548	926 11 7	951 0 10	26 18 11	51 8 2

		Members or Adherents.	Year 1881.	Year 1880.	Increase.	Decrease.
			£ s. d.	£ s. d.	£ s. d.	£ s. d.
33. *Presbytery of Breadalbane.*						
Aberfeldy	D. R. Clarke	†449	158 13 6	167 1 3	.....	8 7 9
Ardeonaig	John M'Callum	†169	62 11 6	61 2 6	1 9 0	.....
Fortingall	D. M. M'Leod	†153	48 16 6	.....	48 16 6	.....
Glenlyon	John M'Coll	†177	69 16 0	78 11 6	.....	8 15 6
Kenmore	Allan Sinclair	†241	73 10 0	70 18 0	2 12 0	.....
Killin	Alexander Stewart	†336	42 0 0	100 5 0	.....	58 5 0
Lawers	Murdoch Morrison	†180	65 11 0	67 0 0	.....	1 9 0
Logierait	D. R. C. Maclagan	163	83 2 3	85 0 0	.....	1 17 9
Strathfillan	Donald Mackay	†165	63 7 0	65 16 0	.....	2 9 0
Tummelbridge	Murdoch Corbet	†171	60 15 0	60 5 0	0 10 0	.....
Amulree		† 77	30 0 0	30 0 0	.....	.....
		2281	758 2 9	780 19 3	53 7 6	76 4 0
34. *Presbytery of Perth.*						
Abernethy	Robert Stevenson	119	89 0 11	89 6 2	.....	0 5 3
Arngask	John Young	85	60 12 0	60 11 0	0 1 0	.....
Collace	James Reid	128	71 16 0	68 2 1	3 13 11	.....
Dunbarney	John H. Wells	134	106 16 9	94 1 7	12 15 2	.....
Errol	Archibald Campbell	204	98 13 11	98 11 2	0 2 9	.....
Forgandenny	James Drummond W. H. Telford, *C.* and *S.*	114	70 18 6	68 5 0	2 13 6	.....
Kinfauns	B. Franklin Greig	134	79 2 2	87 15 4	.....	8 13 2
Logiealmond	George Steven	108	70 2 0	69 16 7	0 5 5	.....
Methven	John M'Leish	121	61 2 7	62 11 2	.....	1 8 7
Perth, Knox's	John Rainnie	306	116 15 6	110 1 9	6 13 9	.....
Middle	Thomas Dymock D. W. Kennedy, *C.* and *S.*	488	331 15 8	320 8 1	11 7 2	.....
St. Leonard's	D. D. Bannerman	592	405 12 8	343 17 0	61 15 8	.....
St. Stephen's	John Tulloch	553	237 12 1	244 17 1	.....	7 5 0
West	James Gibson	692	501 3 9	502 18 6	.....	1 14 9
Pitcairngreen	James J. Glen Kippen	404	279 5 3	278 4 6	1 0 9	.....
Scone	A. K. M'Murchie	213	108 6 8	109 18 3	.....	1 11 7
Stanley	James F. Thomson	225	110 2 6	120 0 0	.....	9 17 6
Perth Territorial		...	91 10 2	.....	91 10 2	.....
		4620	2890 8 8	2729 5 3	191 19 3	30 15 10

35. *Presbytery of Auchterarder.*

Aberuthven	James Macdonald	157	76 14 4	78 19 5	2 14 11	.....
Auchterarder	W. E. W. Brown	514	263 8 6	266 15 8	.....	3 7 2
Blackford	A. Donald	202	103 14 8	103 8 9	0 5 6	.....
Braco	William Milne	222	126 8 6	126 2 10	0 0 8	.....
Comrie	C. D. Kay	825	192 10 2	191 6 11	1 3 3	.....
Crieff	A. Henderson	552	291 1 1	304 19 6	.....	13 18 5
Dunning	Duncan M'Laren	238	89 4 7	88 19 4	0 5 3	.....
Madderty	Thomas Gun; L. C. M. Wedderburn, *C.* and *S.*	101	99 11 6	100 7 6	.....	0 16 0
Monzie	John R. Omond; George Henderson, *C.* and *S.*	211	146 16 7	149 3 3	6 13 4	.....
Muthill	Andrew N. Sutherland	301	181 10 2	140 19 10	.....	9 9 8
		2818	1520 14 8	1537 3 0	11 2 11	27 11 8

VIII.—SYNOD OF FIFE.

36. *Presbytery of Dunfermline.*

Aberdour	John Brown	137	85 6 7	86 1 11	.....	0 15 4
Carnock	William Gilston	70	23 1 6	22 5 4	0 16 2	.....
Culross	D. W. B. Fleming	124	107 7 6	104 5 8	3 1 10	.....
Dunfermline—Abbey	James M. Shiach	514	288 9 2	282 17 9	5 11 5	.....
North	Charles Marshall; James B. Brown, *C.* and *S.*	352	90 10 5	89 5 6	1 4 11	.....
St. Andrew's	David Imrie	285	148 3 4	152 0 0	.....	8 16 8
North Queensferry	A. S. Wilson	56	44 5 9	60 0 0	.....	15 14 3
Saline	James Calder	161	83 16 11	91 12 11	.....	7 16 0
Torryburn	Alexander Lundie	94	41 0 9	42 4 3	.....	1 3 6
Tulliallan	John W. Laurie	158	119 1 5	133 8 2	.....	14 6 9
		1951	1026 3 4	1064 1 6	10 14 4	48 12 6

37. *Presbytery of Kinross.*

Cowdenbeath	Andrew Anderson	108	72 3 0	72 0 0	0 3 0	.....
Fossoway	Thomas Gillison	129	80 19 9	81 6 6	.....	0 6 9
Kelty	William Stephen	132	63 11 11	59 17 0	3 14 11	.....
Kinross	John Wright	173	107 16 7	105 6 10	2 9 9	.....
Lassodie	James Clark	155	92 0 0	90 5 0	1 15 0	.....
Orwell	Alexander Mitchell	205	103 9 3	101 1 2	2 8 1	.....
Portmoak	John Bethune	143	68 0 0	59 18 8	8 1 4	.....
Strathmiglo	William Macara	142	95 14 2	95 14 0	0 0 2	.....
		1187	683 14 8	665 9 2	18 12 3	0 6 9

		Members or Adherents.	Year 1881.	Year 1880.	Increase.	Decrease.
38. *Presbytery of Kirkcaldy.*			£ s. d.	£ s. d.	£ s. d.	£ s. d.
Buckhaven	William M'Ghie	183	91 0 0	100 0 0	.....	9 0 0
Burntisland	David Couper, D.D.	448	167 18 2	167 10 5	0 2 9	.....
Dysart	Norman L. Walker	247	126 0 0	126 0 0	.....	.....
East Wemyss	G. F. Knight	212	108 10 9	105 2 3	3 8 6	.....
Kennoway	George Campbell	147	100 0 0	108 12 5	.....	8 12 5
Kinghorn	Charles Shaw	103	68 17 1	65 12 3	3 4 10	.....
Kinglassie	A. Drummond Paterson	118	51 4 2	60 0 0	.....	8 15 10
Kirkcaldy	James Stalker	746	529 18 6	682 2 2	.....	152 3 8
Abbotshall	Anthony M'Millan	314	157 12 11	150 1 4	7 11 7	.....
Dunnikier		295	149 12 11	180 5 0	.....	30 12 1
Galatown	William Agnew	187	108 0 0	108 0 0	.....	5 0 0
Invertiel	William Milne	319	144 11 0	145 4 4	.....	0 13 4
Pathhead	John Buchan	424	220 0 8	224 5 0	.....	4 4 4
Leslie	John Logan	196	79 5 9	84 6 5	.....	5 0 8
Leven	Donald Fergusson	253	154 9 3	179 15 2	.....	25 5 11
Lochgelly	Peter Macainsh	218	123 18 5	113 2 7	10 15 10	.....
Markinch	Alexander B. Campbell	314	180 7 0	166 18 8	13 8 4	.....
		4724	2556 1 7	2761 18 0	38 11 10	244 8 3
39. *Presbytery of Cupar.*						
Abdie and Newburgh	John Murray	161	128 2 8	116 11 11	11 10 4	.....
Auchtermuchty	William Affleck	142	87 7 1	84 16 1	2 11 0	.....
Ceres	John P. Berry	150	77 6 0	67 5 0	10 1 0	.....
Collessie	Hugh Ross	201	118 16 11	111 17 8	6 19 3	.....
Cupar	John Laird	646	458 1 10	445 6 0	12 15 10	.....
Dairsie	John Murray	171	185 16 5	118 5 6	17 10 11	.....
Falkland	Alexander Mackenzie	112	60 0 4	60 0 11	.....	0 0 7
Flisk and Creich	James W. Taylor	118	88 17 2	83 16 8	0 0 6	.....
Kettle and Cults	W. L. Craig	162	78 4 0	84 9 6	.....	6 5 6
Logie and Gauldry	George R. Somerville	127	74 16 7	78 11 6	.....	3 14 11
Monimail	W. D. Beattie	165	103 8 9	102 0 1	1 8 8	.....
Strathmiglo, North	Nathan Cosh	152	105 0 0	105 0 0	.....	.....
		2307	1510 17 4	1458 0 10	62 17 6	10 1 0

40. *Presbytery of St. Andrews.*						
Anstruther	Alexander Gregory	355	177 12 10	177 12 9	0 0 1	.....
Carnbee	Francis R. Barry	96	79 9 7	82 18 0	.....	8 8 5
Crail	John Jackson	176	100 13 0	100 12 7	0 0 5	.....
Elie	Walter Wood	129	202 14 6	202 11 6	0 3 0	.....
Ferry-Port-on-Craig	W. P. Falconer	395	158 0 8	162 7 2	.....	4 6 6
Largo	William Bruce	154	77 1 4	81 12 0	.....	4 10 8
Leuchars	Alexander Cleghorn	171	118 8 3	116 1 2	2 2 1	.....
Newport	Neil Macleod	298	270 14 11	265 2 3	5 12 8	.....
St. Andrews	John Ainslie, D.D. Lewis Davidson, *C.* and *S.*	568	343 18 1	335 8 8	8 9 5	.....
St. Monance	Hugh Fraser	80	101 0 0	101 3 2	.....	0 3 2
Strathkinnes	James B. Irvine	136	76 1 10	78 0 3	.....	1 18 5
		2558	1705 5 0	1708 4 6	16 7 8	14 7 2
IX.—SYNOD OF ANGUS AND MEARNS.						
41. *Presbytery of Meigle.*						
Airlie	John F. Linn	117	72 10 0	72 10 0	.....	.....
Alyth	Archibald Ferguson	333	187 5 10	188 1 6	.....	0 15 8
Blairgowrie—First	John Baxter	763	291 4 1	281 1 2	10 2 11	.....
South	Mal. White	346	282 14 0	287 7 9	.....	4 13 9
Coupar-Angus	Thomas Bain	312	156 4 11	163 17 10	.....	7 12 11
Cray	James Robertson	104	62 16 3	61 4 4	1 11 11	.....
Glenisla	James W. Simpson	206	146 5 5	148 3 5	.....	1 18 0
Meigle	Alexander Macpherson	108	63 0 0	61 10 0	1 10 0	.....
Newtyle	John Fleming	117	65 0 0	65 0 0	.....	.....
Rattray	Adam Ross	276	107 13 3	104 7 0	3 6 3	.....
		2682	1434 13 9	1433 3 0	16 11 1	15 0 4
42. *Presbytery of Forfar.*						
Aberlemno	John D. Fisher	122	71 0 6	76 10 8	.....	5 10 2
Dunnichen	John Hood	192	97 15 4	99 2 0	.....	1 6 8
Forfar—First	Alexander Cumming	699	291 8 3	284 14 4	6 13 11	.....
East	Robert Ross	398	160 3 6	144 4 11	15 18 7	.....
Kinnettles	Thomas J. Patteson	62	31 14 0	60 12 4	.....	28 18 4
Kirriemuir—North	John Thomson William Roy, *C.* and *S.*	235	110 0 0	95 7 10	14 12 2	.....
South	William Livingstone	325	124 2 10	126 14 8	.....	2 11 10
Memus	Peter Edgar	112	107 4 0	112 6 6	.....	5 2 6
		2140	993 8 5	999 13 3	37 4 8	43 9 6

43. *Presbytery of Dundee.*		Members or Adherents	Year 1881. £ s. d.	Year 1880. £ s. d.	Increase. £ s. d.	Decrease. £ s. d.
Abernyte and Rait	John Wilson	146	142 11 4	146 15 0	.....	4 3 8
Broughty-Ferry—East	James E. Somerville	349	487 15 4	439 1 11	48 13 5	.....
St. Luke's	W. W. Peyton	118	290 9 7	236 9 9	53 19 10	.....
West	John Lyon G. E. Troup, *C.* and *S.*	596	465 17 8	480 18 8	.....	14 16 5
Dundee—Albert Square	Neil Taylor	168	181 15 6	185 13 11	.....	3 18 5
Bonnethill	James A. Simpson	480	147 7 9	151 3 6	.....	3 15 9
Chalmers'	Robert Milligan	268	100 13 0	98 17 6	1 15 6	.....
Chapelshade		487	282 6 11	241 16 5	.....	9 9 6
Dudhope	Andrew Inglis	420	157 13 5	156 11 2	1 2 3	.....
High	Gavin Anderson	217	160 0 0	148 15 8	11 4 4	.....
Hilltown	John Macpherson	937	364 7 8	363 18 8	0 8 7	.....
Martyrs'	John Wyllie	446	160 0 0	160 0 3	.....	0 0 3
M'Cheyne	Alexander H. Reid	480	300 2 0	294 16 8	5 5 4	.....
Ogilvie	Archibald Black	386	169 16 11	155 12 6	14 4 5	.....
St. Andrew's	James Ewing	832	328 0 10	342 14 8	.....	14 13 10
St. David's	John Dunlop	351	201 10 0	206 17 4	.....	5 7 4
St. John's	A. O. Laird D. M. Ross, *C.* and *S.*	681	409 12 3	416 0 0	.....	6 7 9
St. Paul's	William Wilson, D.D. Richard Waterston, *C.* and *S.*	506	977 18 3	1134 14 2	.....	156 15 11
St. Peter's	John Jenkins	784	394 2 6	394 1 6	0 1 0	.....
Wallacetown	John Skene James Fenton, *C.* and *S.*	861	136 10 8	126 14 1	9 16 7	.....
Wellgate	Donald Cook	200	100 9 2	60 8 4	40 0 10	.....
Willison	Thomas Hill	569	301 0 1	318 11 10	.....	17 11 9
Liff	William R. Moncur John Kennedy, *C.* and *S.*	186	129 8 0	127 14 11	1 13 1	.....
Lochee	Thomas B. Dodds	320	121 17 10	120 7 7	1 10 3	.....
Longforgan	John Hunter	173	823 17 10	819 18 7	3 19 3	.....
Mains	R. Lorimer	166	115 9 4	111 0 1	4 9 3	.....
Monifieth	Edward Cross	130	77 12 6	82 12 0	.....	4 19 6
Do. South	Crawford Smith	205	148 17 11	150 17 6	.....	1 19 7
Monikie	Malcolm M'Intyre	132	105 7 0	107 17 8	.....	2 10 8
Tealing	D. Turner	186	115 5 5	115 13 9	.....	0 8 4
		11,175	7297 15 10	7346 10 7	198 3 11	246 18 8

44. *Presbytery of Brechin.*						
Brechin—East	D. Rose A. L. Ritchie, *C.* and *S.*	445	208 4 8	178 17 6	29 6 9	.....
West	John Fraser	682	389 4 4	328 8 5	11 0 11	.....
Craig	Hugh Mitchell, LL.D.	344	92 8 10	107 4 0	.....	15 0 2
Edzell	H. G. Lawrence	155	61 19 8	48 7 2	18 12 1	.....
Lochlee	A. M'Ilwraith	118	60 2 6	60 4 6	.....	0 2 0
Logiepert	A. L. Roberton	218	174 9 8	191 0 0	.....	16 10 9
Marytown	Thomas Murray	123	100 15 6	104 12 0	.....	3 16 6
Menmuir	George Monro	145	121 15 0	120 5 6	1 9 6	.....
Montrose—St. George's	John Lister	516	160 0 0	160 10 11	.....	0 10 11
St. John's	William Nixon James A. George, *C.* and *S.*	666	362 14 5	361 18 11	0 15 6	.....
St. Paul's	G. S. Sutherland	323	160 4 2	158 14 3	1 9 11	.....
		3680	1886 12 6	1814 18 2	57 14 8	36 0 4
45. *Presbytery of Arbroath.*						
Arbirlot	Edward T. Vernon	130	89 4 2	85 7 6	3 16 8	.....
Arbroath—East	J. Robertson	397	158 2 3	153 17 4	4 4 11	.....
High Street	Frank Mudie	303	156 0 0	167 0 0	.....	11 0 0
Inverbrothock	David Crichton, LL.D. Alexander Rust, *C.* and *S.*	507	200 7 1	204 2 1	.....	3 15 0
Knox's	James P. Lilley	362	130 14 1	136 10 7	.....	5 16 6
Ladyloan	James M. Scott	982	432 1 8	435 1 10	.....	3 0 2
Barry	William G. Still	179	94 8 6	102 17 9	.....	8 9 3
Carmylie	John Keith	215	106 5 0	115 6 1	.....	9 1 1
Carnoustie		436	230 6 8	250 4 1	.....	19 17 5
Colliston	Andrew Morris	180	67 3 11	71 7 3	.....	4 3 4
Friockheim	Benjamin Bell	372	180 11 1	180 4 5	0 6 8	.....
Inverkeillor	William Masterton	141	72 0 0	72 5 6	.....	0 5 6
Panbride	James Innes	236	157 14 8	158 3 6	.....	0 8 10
		4440	2074 19 1	2132 7 11	8 8 3	65 17 1
46. *Presbytery of Fordoun.*						
Benholm	James Roger	183	69 0 8	58 8 11	10 11 4	.....
Bervie	James G. Small	85	27 8 8	26 0 7	1 8 1	.....
Fettercairn	David Paton R. H. Abel, *C.* and *S.*	139	70 15 5	63 4 10	7 10 7	.....
Fordoun	John Philip	175	92 7 2	88 7 4	3 19 10	.....
Glenbervie	Robert M. Boyd	122	103 5 6	100 11 0	2 14 6	.....
Kinneff	Alexander Watt	102	60 7 6	60 10 1	.....	0 2 7
	Carry forward,	806	423 4 6	397 2 9	26 4 4	0 2 7

		Members or Adherents.	Year 1881.	Year 1880.	Increase.	Decrease.
			£ s. d.	£ s. d.	£ s. d.	£ s. d.
	Brought forward,	806	423 4 6	397 2 9	26 4 4	0 2 7
Laurencekirk	David Simpson	162	86 1 4	82 1 11	3 19 5	.....
Marykirk	D. A. Mackinnon	134	79 19 11	40 18 9	39 6 2	.....
St. Cyrus	George Anderson	174	86 3 0	87 2 0	.....	0 19 0
Stonehaven	William Dougall	296	159 11 5	150 10 0	9 1 5	.....
		1572	835 0 2	757 10 5	78 11 4	1 1 7
X.—SYNOD OF ABERDEEN.						
47. Presbytery of Aberdeen.						
Aberdeen—Bon-Accord	Hector Adam	684	268 9 8	297 9 4	.....	28 19 8
Causewayend	John Rae	...	101 8 10	35 0 4	66 8 6	.....
East	James Selkirk	756	530 0 2	518 16 4	11 3 10	.....
Ferryhill	James Iverach	234	332 0 1	320 8 1	11 12 0	.....
Gaelic	George Macdonald	152	40 0 0	70 0 0	.....	30 0 0
Gallowgate	James Goodall	200	104 0 0	106 0 0	.....	2 0 0
Gilcomston	R. A. Mitchell	712	347 19 7	381 14 4	.....	33 14 9
Greyfriars'	H. Fitzpatrick	496	160 12 1	155 6 4	5 5 9	.....
High	H. W. Bell	653	266 10 0	275 15 0	.....	9 5 0
Holburn	Andrew M'Queen	519	197 7 1	207 0 2	.....	9 13 1
John Knox's	John Stephen John Tainsh, *C* and *S.*	842	202 0 10	210 5 7	.....	8 4 9
Mariners'	John Longmuir, LL.D.	239	51 10 4	60 1 1	.....	8 10 9
Melville	James Masson	621	144 0 8	154 8 4	.....	10 7 8
North	George D. Low	540	193 15 11	182 19 4	10 16 7	.....
*Queen's Cross		...	25 0 0	.....	25 0 0	.....
Rutherford	James Dewar	469	127 13 1	124 5 7	3 7 6	.....
Ruthrieston	Robert Semple	184	187 15 11	190 0 0	.....	2 4 1
St. Clement's	Alexander Spence, D.D. A. D. Donaldson, *C.* and *S.*	612	230 2 10	239 14 8	.....	9 11 10
South	George H. Knight	1195	790 19 7	811 4 9	.....	20 5 2
Trinity	Andrew Doak	712	605 19 10	562 18 0	43 1 10	.....
Union	A. M. Bannatyne	331	120 16 1	121 11 2	.....	0 15 1
West	John Laidlaw, D.D.	981	960 14 6	1100 8 6	.....	139 14 0
Banchory-Devenick	David F. Arthur	168	71 13 0	73 6 6	.....	1 13 6
Belhelvie	James Johnstone	129	90 0 0	90 0 0	.....	.....
Blackburn	John M'Donald	186	72 0 0	72 0 0	.....	.....
Cults		177	151 7 0	150 9 3	0 17 9	.....

Drumoak	W. M. Rankin	.....	59 11 5	.....	59 11 5	.....
Durris	John Hendry	88	81 0 0	80 0 0	1 0 0	.....
Dyce	James Gage	228	135 10 8	146 12 7	.....	11 2 4
Kingswells	Alexander Clark	106	92 4 0	92 0 0	0 4 0	.....
Maryculter	William Selbie	106	82 10 11	84 4 5	.....	1 13 6
Newhills	John E. Craven James A. Russell, *C.* and *S.*	392	126 4 6	121 1 10	5 2 8	.....
Old Machar	D. M. Macalister	236	122 10 1	105 0 0	17 10 1	.....
Peterculter	J. Dalgarno	256	132 12 11	136 19 9	.....	4 6 10
Skene	William Innes	247	127 2 8	130 6 6	.....	3 3 10
Torry	Alexander Simpson	141	96 4 5	95 2 6	1 1 11	.....
Woodside	Alexander F. Moir	715	165 12 10	168 14 2	.....	3 1 4
Bourtreebush		80	40 0 0	40 0 0	.....	.....
		14,387	7585 1 1	7661 4 5	262 3 10	338 7 2
48. *Presbytery of Kincardine O'Neil.*						
Aboyne	A. H. Moir	107	70 11 2	70 5 5	0 5 9	.....
Ballater	A. F. A. Moir	125	79 18 0	80 0 0	.....	0 2 0
Banchory Ternan	Robert Reid	404	204 7 4	220 8 11	.....	16 1 7
Braemar	Thos. Siddie	73	101 0 0	100 19 6	0 0 6	.....
Cluny	James Nicoll	117	69 19 11	70 0 0	.....	0 0 1
Crathie	W. B. Alexander	52	65 0 0	61 0 0	4 0 0	.....
Cromar	Alex. West	100	60 0 0	60 0 9	.....	0 0 9
Echt	Don. Mackay	131	74 14 1	72 5 2	2 8 11	.....
Kincardine O'Neil	William Smith	124	64 8 9	64 6 9	0 2 0	.....
Lumphanan	Thomas Stothert	146	66 16 3	59 16 6	6 19 9	.....
Midmar	Thomas Murray	127	67 3 0	66 0 3	1 2 9	.....
Strachan	D. S. Ferguson	166	52 0 0	60 5 0	.....	8 5 0
Tarland	James Smith	101	67 0 0	70 0 0	.....	3 0 0
		1773	1042 18 6	1055 8 3	14 19 8	27 9 5
49. *Presbytery of Alford.*						
Alford	Wm. G. Brander	97	78 14 3	80 5 2	.....	1 10 11
Auchindoir	Harry Nicoll	105	60 6 0	60 10 0	.....	0 4 0
Keig and Tough	W. P. Smith, D.D. H. H. Currie, *C.* and *S.*	140	70 0 0	70 4 5	.....	0 4 5
Kinnethmont	John Coutts	180	92 0 2	91 12 1	0 8 1	.....
Rhynie	Thomas Bruce	84	60 1 0	60 0 0	0 1 0	.....
Strathdon		96	22 4 6	70 4 3	.....	47 19 9
Towie	A. M. Forbes	76	50 5 9	60 0 6	.....	9 14 9
		778	433 11 8	492 16 5	0 9 1	59 13 10

		Members or Adherents.	Year 1881.	Year 1880.	Increase.	Decrease.
			£ s. d.	£ s. d.	£ s. d.	£ s. d.
50. *Presbytery of Garioch.*						
Blairdaff	Alexander Yule	140	70 9 0	70 0 0	.....	.....
Culsalmond	David Carnegie	198	100 2 1	99 19 10	0 2 3	.....
Garioch	George Bain	233	114 14 5	120 1 7	.....	5 7 2
Insch	James Henderson	219	130 0 0	93 15 2	36 4 10	.....
Inverurie	P. W. Minto	475	229 6 11	241 0 6	.....	11 13 7
Kemnay	John Dymock	134	100 4 0	100 4 0	.....	.....
Kintore	J. Galloway	224	112 0 0	112 2 4	.....	0 2 4
Leslie and Premnay	William M'Robbie	196	100 13 6	100 6 3	0 7 3	.....
Oyne	Andrew Galloway	161	77 15 9	77 14 11	0 0 10	.....
Rayne	J. C. Robertson	193	79 13 0	80 7 0	.....	0 14 0
		2173	1114 9 8	1095 11 7	36 15 2	17 17 1
51. *Presbytery of Ellon.*						
Cruden	Pat. J. Murdoch	380	140 0 0	151 1 8	.....	11 1 8
Ellon	William Ferguson	197	77 5 9	74 10 2	2 15 7	.....
Foveran	John S. Clark	131	97 3 0	97 2 9	0 0 3	.....
Methlic	John Mennie	227	115 10 0	120 0 0	.....	4 10 0
New Machar	James E. Duguid	311	155 2 11	158 10 10	.....	3 7 11
Old Meldrum	Robert Urquhart	453	186 1 2	186 14 0	.....	0 12 10
Slains	George Manson	61	71 18 8	85 10 9	.....	13 12 1
Udny	George Archibald	211	113 0 0	113 0 0	.....	.....
		1971	956 1 6	986 10 2	2 15 10	33 4 6
52. *Presbytery of Deer.*						
Clola	W. M. Sutherland	129	134 5 0	113 11 3	20 13 9	.....
Fraserburgh	William Paterson	389	200 0 0	205 0 0	.....	5 0 0
Longside	Thomas L. Wilson	125	71 0 0	71 0 0	.....	.....
New Aberdour	William Dymock	110	90 0 0	85 0 0	5 0 0	.....
New Deer	Jacob Linklater	276	171 3 7	162 11 9	8 11 10	.....
New Pitsligo	Robert Taylor	119	61 11 9	61 1 5	0 10 4	.....
Old Deer	A. Urquhart	233	114 7 11	115 19 7	.....	1 11 8
Peterhead	James Yuill James Halliday, *C.* and *S.*	592	170 0 0	163 0 4	6 19 8	.....
South	Alexander Bisset	200	121 16 4	121 10 2	0 6 2	.....
Pitsligo	James Murdoch	148	64 2 0	64 12 1	.....	0 10 1
Rathen	John S. Carroll	143	89 8 3	103 15 11	.....	14 7 8

Strichen	Alexander Keith John Bruce, *C.* and *S.*	200	106 0 9	98 18 8	7 2 1	.....
St. Fergus	John Skinner	168	88 3 2	89 17 5	.....	1 14 3
Boddam,		...	45 0 0	.....	45 0 0	.....
		2832	1526 18 9	1455 18 7	94 3 10	23 3 8
	53. *Presbytery of Turriff.*					
Auchterless	A. J. Chrystall	182	92 1 9	95 12 6	.....	3 10 9
Drumblade	Alexander Forbes	174	87 2 4	79 6 6	7 15 10	.....
Forglen	Wm. Grant	119	61 0 0	61 0 0	.....	.....
Forgue	Alexander Wishart	430	150 10 2	158 8 0	.....	7 17 10
Fyvie	William Ewan	293	113 7 1	113 5 7	0 1 6	.....
Gamrie	David S. Dykes	138	61 5 10	46 12 0	14 13 10	.....
Macduff	Jos. Gardner	399	192 10 5	190 17 8	1 12 9	.....
Montquhitter	James Simpson	159	60 11 1	61 8 4	.....	0 17 3
Turriff	James Sutherland	349	174 13 4	172 1 4	2 12 0	.....
New Byth		73	40 0 0	39 0 0	1 0 0	.....
		2316	1033 2 0	1017 11 11	27 15 11	12 5 10
	54. *Presbytery of Fordyce.*					
Banff	James W. Geddie	630	298 6 11	300 15 4	.....	2 8 5
Boyndie	Wm. Anderson	149	73 5 1	73 8 3	.....	0 3 2
Buckie	Robert Shanks Alexander Miller, *C.* and *S.*	482	127 10 3	124 3 4	3 6 11	.....
Cullen	John Mackay John Forgan, *C.* and *S.*	260	130 0 0	130 0 0	.....	.....
Deskford	William T. Ker	100	60 10 0	60 6 6	0 3 6	.....
Ensie	Charles W. Barclay	215	91 14 11	87 17 7	3 17 4	.....
Fordyce	E. M'Lean	83	103 8 4	110 9 10	.....	7 1 6
Ordiquhill	George G. M'Donald	217	111 0 0	116 0 0	.....	5 0 0
Portnockie	Peter Brown	86	60 0 0	75 0 0	.....	15 0 0
Portsoy	D. C. Boyd	287	145 18 10	142 18 10	3 0 0	.....
		2509	1201 14 4	1220 19 8	10 7 9	29 13 1
	XI.—SYNOD OF MORAY.					
	55. *Presbytery of Strathbogie.*					
Bellie	David Dewar James Gray, *C.* and *S.*	306	119 1 10	115 5 10	3 16 0	.....
Botriphnie	Robert Grant	148	64 9 7	61 7 10	3 1 9	.....
Cairnie	William Moffat	...	51 10 6	52 0 10	.....	0 10 4
	Carry forward,	454	235 1 11	228 14 6	6 17 9	0 10 4

		Members or Adherents.	Year 1881.	Year 1880.	Increase.	Decrease.
			£ s. d.	£ s. d.	£ s. d.	£ s. d.
	Brought forward,	454	235 1 11	228 14 6	6 17 9	0 10 4
Gartly	Francis W. Stewart	200	87 5 4	87 3 4	0 2 0	.....
Glass	D. Macaulay	141	77 3 9	85 5 9	.....	8 2 0
Grange	James Stockdale	128	55 10 9	57 10 3	.....	1 19 6
Huntly	William Burnet	508	264 6 11	266 5 7	.....	1 18 8
Keith	Robert M'Leod	508	199 5 11	170 11 8	28 14 3	.....
New Marnoch	George Johnston	717	187 10 4	186 17 1	0 13 3	.....
Rothiemay	William Ingram	323	148 1 10	139 12 4	8 9 6	.....
		2979	1254 6 9	1222 0 6	44 16 9	12 10 6
	56. *Presbytery of Abernethy.*					
Abernethy	Walter Ross	†216	69 0 0	65 1 0	3 19 0	.....
Alvie	Nor. Macdonald	†323	94 0 1	98 0 0	.....	3 19 11
Cromdale	Alexander M'Diarmid	†348	116 8 0	116 6 6	0 1 6	.....
Duthill	Ewan Macleod	†342	100 0 0	100 0 0	.....	.....
Kingussie	Neil Dewar	†418	117 6 1	97 5 6	20 0 7	.....
Kirkmichael		†159	.....	69 1 2	.....	69 1 2
Laggan	Dugald Shaw	†234	114 15 6	112 1 6	2 14 0	.....
		2040	611 9 8	657 15 8	26 15 1	73 1 1
	57. *Presbytery of Aberlour.*					
Aberlour	James Scott	138	71 10 0	70 10 0	1 0 0	.....
Boharm	William Morrison	90	70 0 0	70 0 0	.....	.....
Inveravon	Don. Robertson	114	61 15 10	67 0 0	.....	5 4 2
Knockando	Richard R. Macqueen	115	60 9 3	60 7 9	0 1 6	.....
Mortlach	David Eaton	193	95 0 3	76 9 10	18 10 5	.....
Rothes	James Hendry	259	124 10 4	116 19 10	7 10 6	.....
		909	483 5 8	461 7 5	27 2 5	5 4 2
	58. *Presbytery of Elgin.*					
Alves	Duncan Colvin	†305	122 17 7	130 13 0	.....	7 15 5
Burghead	David Waters Robert Niven, *C.* and *S.*	†573	160 0 0	156 2 6	3 17 6	.....
Elgin—High	Robert Cowan	788	295 2 3	285 17 8	9 4 7	.....
South	William A. Gray	332	210 7 10	211 14 8	.....	1 6 10
Garmouth	John Allan George Gardner, *C.* and *S.*	183	140 4 4	130 10 7	9 13 9	.....
Hopeman	George Cassie	365	151 18 11	157 19 7	.....	6 0 8

Lossiemouth	Charles Tulloch	251	182 1 8	129 9 0	2 12 3	.....
Pluscarden	Alexander Robb	94	67 8 2	67 8 3	.....	0 0 1
Urquhart	James Morrison	258	125 5 1	125 14 3	.....	0 9 2
		3144	1405 5 5	1395 9 6	25 8 1	15 12 2
59. *Presbytery of Forres.*						
Dallas	William Davidson	†201	65 5 9	68 10 10	.....	3 5 1
Dyke	William Winter	†285	85 19 3	80 11 5	5 7 10	.....
Edinkillie	Alexander Anderson	†240	76 0 0	76 0 0	.....	.....
Forres	Adam Robertson	†635	198 17 9	217 3 6	.....	18 5 9
Kinloss	John M'Pherson	†260	80 0 0	79 5 0	0 15 0	.....
Rafford	John Baird	†279	105 15 4	116 17 10	.....	11 2 6
		1900	611 18 1	638 8 7	6 2 10	32 13 4
60. *Presbytery of Inverness.*						
Daviot	John Macqueen	†314	92 13 9	104 12 8	.....	11 18 11
Dores	Allan M'Pherson	†238	80 19 6	80 17 0	0 2 6	.....
Inverness—East	John M'Tavish	†706	179 11 10	180 0 0	.....	0 8 2
High	J. J. Black, LL.D.	650	488 12 5	471 16 6	16 15 11	.....
North	George Mackay, D.D.	†799	215 10 0	210 0 0	5 10 0	.....
Queen Street	A. C. Macdonald	†600	115 0 0	110 0 0	5 0 0	.....
West	D. Connell	†309	60 0 0	100 0 0	.....	40 0 0
Kiltarlity	Hector Mackenzie	†458	106 17 6	.....	106 17 6	.....
Kirkhill	Alexander Fraser	†547	145 11 6	137 11 0	8 0 6	.....
Moy	Donald Macfarlane	†364	88 3 9	92 0 6	.....	3 16 9
Petty	Adam Campbell	†214	66 2 8	65 1 6	1 1 2	.....
Stratherrick	G. A. M'Leod	...	96 14 7	15 18 0	80 16 7	.....
Strathglass	C. C. Mackenzie	†110	66 9 11	57 1 8	9 8 3	.....
		5309	1802 7 5	1624 18 10	233 12 5	56 3 10
61. *Presbytery of Nairn.*						
Ardclach	Alex. Macdonald	†244	82 17 1	83 10 0	.....	0 12 11
Ardersier	Alexander Cameron	†345	108 0 0	104 5 7	3 14 5	.....
Auldearn	William G. Forrester	†250	88 13 2	90 0 0	.....	1 6 10
Cawdor	John Macpherson	†392	120 1 5	121 0 3	.....	0 18 10
Croy	Adam G. M'Leod	†316	98 10 0	98 0 0	0 10 0	.....
Nairn	Alexander Lee	†1002	321 0 0	310 16 1	10 3 11	.....
		2549	819 1 8	807 11 11	14 8 4	2 18 7

XII.—SYNOD OF ROSS.

		Members or Adherents.	Year 1881. £ s. d.	Year 1880. £ s. d.	Increase. £ s. d.	Decrease. £ s. d.
62. *Presbytery of Chanonry.*						
Avoch	John M'Kerchar	†210	88 17 0	93 2 3	.....	4 5 3
Cromarty	John R. Elder	†690	218 2 11	224 10 7	.....	6 7 8
Fortrose	Angus Brown; Ch. Falconer, *C.* and *S.*	†418	142 11 6	136 12 9	5 18 9	.....
Killearnan	Neil Gillies	†374	78 15 10	70 10 4	8 5 6	.....
Knockbain	Farquhar M'Rae; James M'Leod, *C.* and *S.*	†520	144 3 2	130 6 3	13 16 11	.....
Resolis	John Macivor	†500	76 5 0	75 0 0	1 5 0	.....
		2712	748 15 5	730 2 2	29 6 2	10 12 11
63. *Presbytery of Dingwall.*						
Alness	A. R. Munro	†510	148 19 0	130 0 3	18 18 9	.....
Dingwall	John Kennedy, D.D.	†897	300 2 6	288 13 9	11 8 9	.....
Fodderty	W. S. M'Dougall	†611	223 7 2	208 16 0	14 11 2	.....
Garve	Nichol Nicholson	...	70 0 0	81 6 0	.....	11 6 0
Kilmorack	A. D. Mackenzie	†462	152 9 10	151 17 1	0 12 9	.....
Kiltearn	Dugald Matheson	†510	155 0 0	164 15 0	.....	9 15 0
Maryburgh	Charles G. Mackay	†421	117 10 0	120 0 0	.....	2 10 0
Strathconnan	Alexander Sutherland	...	50 0 0	.....	50 0 0	.....
Urquhart	Malcolm Macgregor	†470	150 0 0	150 0 0	.....	.....
Urray	James Macdonald; Archibald Beaton, *C.* and *S.*	†470	151 9 3	150 0 0	1 9 3	.....
		4351	1518 17 9	1445 8 1	97 0 8	23 11 0
64. *Presbytery of Tain.*						
Edderton	Daniel Forbes	†272	60 7 6	60 0 3	0 7 3	.....
Fearn		†769	130 12 3	220 19 9	.....	90 7 6
Invergordon	Colin Sinclair	†507	182 18 6	174 15 9	8 2 9	.....
Kilmuir-Easter	D. C. Macdonald	†425	100 0 0	93 15 0	6 5 0	.....
Kincardine	John M'Callum	†324	90 10 0	85 10 0	5 0 0	.....
Logie-Easter	Murdoch Macdonald	†256	89 0 0	87 0 0	2 0 0	.....
Nigg	William Fraser	†287	94 0 0	94 5 0	.....	0 5 0
Rosskeen	John H. Fraser	†905	275 3 2	264 15 10	10 7 4	.....
Tain	Thomas Grant	†984	304 11 11	313 16 8	.....	9 4 9
Tarbat	Donald Murray	†618	151 16 10	143 17 0	7 19 10	.....
Croich		†122	15 9 6	21 0 1	.....	5 10 7
		5469	1494 9 8	1559 15 4	40 2 2	105 7 10

XIII.—SYNOD OF SUTHERLAND AND CAITHNESS.

65. *Presbytery of Dornoch.*						
Assynt	Norman N. Mackay	†390	69 6 0	62 6 0	7 0 0	.....
Clyne	John Murray	†477	130 14 6	130 0 0	0 14 6	.....
Creich	Gustavus Aird	†370	134 0 0	134 0 0	.....	.....
Dornoch		†808	86 0 0	174 0 0	.....	88 0 0
Golspie	Charles M'Kenzie	†370	92 13 1	92 17 3	.....	0 4 2
Helmsdale	Duncan M'Rae	†626	140 2 4	128 19 9	11 2 7	.....
Lairg	John Macpherson	†400	80 0 6	66 19 0	13 1 6	.....
Rogart	Alex. Mackay	†348	90 2 6	95 8 10	.....	5 6 4
Rosehall	John Falconer	†270	68 0 3	61 12 0	6 8 3	.....
Stoer	John Ross	...	63 19 8	43 9 6	20 10 2	.....
Kildonan		...	26 0 0	25 0 0	1 0 0	.....
Shinness		...	10 8 6	20 2 5	.....	9 13 11
		4059	991 7 4	1084 14 9	59 17 0	103 4 5
66. *Presbytery of Tongue.*						
Altnaharra	John S. Mackay	† 96	80 0 0	80 0 0	.....	.....
Durness	James Ross	†371	50 0 0	60 0 0	.....	10 0 0
Eddrachillis	Donald Campbell	...	60 8 6	60 4 0	0 4 6	.....
Farr	Donald Mackenzie	†570	60 4 0	60 1 0	0 3 0	.....
Kinlochbervie		...	.....	36 13 6	.....	36 13 6
Melness	James Cumming	†354	63 7 6	61 11 8	1 15 10	.....
Strathy	Christopher Munro	†792	90 0 0	96 5 0	.....	6 5 0
Tongue	J. R. M'Neill	†652	80 14 6	6 0 0	74 14 6	.....
		2835	484 14 6	460 15 2	76 17 10	52 18 6
67. *Presbytery of Caithness.*						
Berriedale	Charles G. Ross	...	80 8 0	80 5 4	0 2 8	.....
Bower	John Durran	†436	97 6 6	107 10 6	.....	10 4 0
Bruan	W. G. Murray	†480	101 4 0	102 0 0	.....	0 16 0
Canisbay	Roderick Macgregor	...	100 5 0	100 4 0	0 1 0	.....
Dunnet	Donald Mowat	†360	100 9 6	103 15 1	.....	3 5 7
Halkirk	Hector Fraser	†682	130 8 2	122 19 3	7 8 11	.....
Keiss	D. F. Sage	†295	82 9 6	14 17 6	67 12 0	.....
Latheron	James D. M'Culloch	...	107 0 9	105 19 0	1 1 9	.....
Lybster		148	112 17 3	170 10 0	.....	57 12 9
Olrig	Alexander Auld	†612	105 0 0	103 0 0	2 0 0	.....
Pulteneytown	George Stevenson	†627	165 16 8	165 16 0	0 0 8	.....
Reay	Donald Munro	†663	150 0 0	150 0 0	.....	.....
Thurso—First	Walter Ross Taylor, D.D.	†1132	328 4 7	343 9 10	.....	15 5 3
	Carry forward,	6435	1661 9 11	1670 6 6	78 7 0	87 3 7

		Members or Adherents.	Year 1881. £ s. d.	Year 1880. £ s. d.	Increase. £ s. d.	Decrease. £ s. d.
	Brought forward,	6435	1661 9 11	1670 6 6	78 7 0	87 3 7
Thurso—West	David Burn, John C. Connell, *C.* and *S.*	†459	168 0 0	173 0 0	.....	5 0 0
Watten	Alexander Gunn	†413	100 0 0	100 0 0	.....	.....
Westerdale	David Fergusson	†348	83 14 5	81 2 7	2 11 10	.....
Wick	George Renny	†1100	238 0 0	235 0 0	3 0 0	.....
Martyrs'	Finlay M. Harper	†264	116 0 9	114 0 3	2 0 6	.....
		9019	2367 5 1	2373 9 4	85 19 4	92 3 7
XIV.—SYNOD OF GLENELG.						
68. *Presbytery of Lochcarron.*						
Applecross	Kenneth M'Donald	†520	61 0 0	60 10 0	0 10 0	.....
Coigach	J. Finlayson	†605	55 0 0	75 0 0	.....	20 0 0
Gairloch	John Baillie	†889	155 3 0	147 9 6	7 13 6	.....
Glenelg	John M'Leod	†190	34 4 6	31 6 6	2 18 0	.....
Glenshiel	Angus Mackay	†198	82 0 0	80 0 0	2 0 0	.....
Lochalsh	Alexander M'Coll	†498	102 1 0	100 2 8	1 18 4	.....
Lochbroom	John M'Millan	†1172	181 10 6	183 15 0	.....	2 4 6
Lochcarron	Donald Forbes	†473	70 10 6	66 2 6	4 8 0	.....
Plockton	William Sinclair	†448	85 10 0	81 0 0	4 10 0	.....
Poolewe	Ronald Dingwall	†850	145 0 6	127 0 0	18 0 6	.....
Shieldaig	Donald M'Donald	† 34	66 4 2	60 0 0	6 4 2	.....
Kinlochewe		...	31 0 6	30 0 0	1 0 6	.....
		6477	1069 4 8	1042 6 2	49 3 0	22 4 6
69. *Presbytery of Abertarff.*						
Ballachulish—North	William MacKinnon	†156	72 0 0	60 15 6	11 4 6	.....
South, etc.	Donald M'Murchie	†161	102 0 0	102 0 0	.....	.....
Fort Augustus	D. A. Macdonald	†214	74 17 6	73 6 0	1 11 6	.....
Fort William	Charles Stewart, John Macintosh, *C.* and *S.*	†216	98 16 3	92 3 4	6 12 11	.....
Glenmorriston	Donald M'Innes	†162	80 0 0	94 0 0	.....	14 0 0
Glen Urquhart	Angus M'Rae	†532	173 4 2	170 17 0	2 7 2	.....
Kilmallie	Murdo M'Kenzie	†390	119 15 10	115 11 3	4 4 7	.....
Kilmonivaig	Donald Sutherland	†154	61 0 0	64 7 6	.....	3 7 6
Arisaig		...	10 3 6	.....	10 3 6	.....
		1985	791 17 8	778 0 7	36 4 2	17 7 6

70. Presbytery of Skye and Uist.						
Bracadale	James Ross	†390	48 0 0	48 0 0	.....	.....
Carinish	Don. M'Lean	†655	43 2 3	42 5 9	0 16 6	.....
Duirinish	John M'Rae	†1107	139 12 3	140 16 0	.....	1 3 9
Harris	Alex. Davidson	†669	33 0 0	26 12 0	6 8 0	.....
Kilmuir	John S. Macphail	†620	110 1 8	104 3 0	5 18 8	.....
North Uist		...	15 5 10	23 2 3	.....	7 16 5
Portree	James Reid	†495	90 3 10	81 16 10	8 7 0	.....
Raasay	Angus Galbraith	†376	99 12 2	99 3 4	0 8 10	.....
Sleat	Finlay Graham	†302	60 0 0	60 1 0	.....	0 1 0
Snisort	Joseph Lamont	†733	105 0 0	99 15 0	5 5 0	.....
South Uist	D. J. Nicolson	†227	106 0 0	39 3 4	66 16 8	.....
Strath	Alexander Grant	...	58 1 8	19 11 8	38 10 0	.....
Tarbert	Rod. Mackenzie	†844	90 1 9	84 0 9	6 1 0	.....
Boreray		...	.....	14 0 0	.....	14 0 0
St. Kilda		...	19 10 0	21 0 8	.....	1 10 8
Small Isles		...	6 0 0	3 5 0	2 15 0	.....
		6418	1023 11 5	906 16 7	141 6 8	24 11 10
71. Presbytery of Lewis.						
Back		†1259	.....	97 15 8	.....	97 15 8
Barvas	Allan M'Arthur	†861	100 0 0	80 0 0	20 0 0	.....
Carloway	Roderick Macrae	†917	105 5 0	100 15 9	4 9 3	.....
Cross	D. M'Beath	†1125	113 12 0	60 0 0	53 12 0	.....
Knock	Malcolm M'Ritchie	†1000	143 0 0	134 18 0	8 2 0	.....
Lochs	Hector Cameron	†933	83 16 2	91 0 0	.....	7 3 10
*Park		...	20 0 0	50 0 0	.....	30 0 0
Stornoway—First	Donald J. Martin	†290	181 13 8	183 14 9	.....	2 1 1
Do., Second	James Greenfield	†1439	218 13 7	218 10 3	0 3 4	.....
Uig	John Campbell Duncan Morrison, *C.* and *S.*	†449	63 0 0	64 0 0	.....	1 0 0
Kinloch		.....	31 0 0	.....	31 0 0	.....
		8273	1060 0 5	1080 14 5	117 6 7	138 0 7
XV.—SYNOD OF ORKNEY.						
72. Presbytery of Orkney.						
Birsay	John Garson	407	107 17 0	106 2 0	1 15 0	.....
Deerness	W. D. Robb	273	80 0 0	80 0 0	.....	.....
Evie	George Home	234	93 8 5	25 1 3	68 7 2	.....
Firth	John Jamieson	180	43 12 1	70 0 0	.....	26 7 11
Harray	John R. Anderson	233	87 0 0	85 10 0	1 10 0	.....
Holm	Daniel M'Neil	179	88 1 0	68 19 0	19 2 0	.....
	Carry forward,	1506	499 18 6	435 12 3	90 14 2	26 7 11

		Members or Adherents.	Year 1881.	Year 1880.	Increase.	Decrease.
			£ s. d.	£ s. d.	£ s. d.	£ s. d.
	Brought forward,	1506	499 18 6	435 12 3	90 14 2	26 7 11
Kirkwall	James Stuart	358	126 16 4	122 1 0	4 15 4	.....
North Ronaldshay	Alex. Grant	168	26 10 6	33 5 1	.....	6 14 7
Orphir	D. Gillies	235	90 0 0	39 11 4	50 8 8	.....
Papa-Westray	John Peddie	126	30 4 7	38 1 0	.....	7 16 5
Rousay	A. M'Callum	216	20 0 5	50 1 11	.....	30 1 6
Sanday	Matthew Armour	208	50 10 0	50 7 11	0 2 1	.....
St. Andrews	John Stewart	142	45 0 0	46 5 0	.....	1 5 0
South Ronaldshay	Alexander Goodfellow	97	84 0 0	84 0 0	.....	.....
Stromness	James Ritchie	444	100 4 3	117 3 8	.....	16 19 5
Sanday Station		128	58 18 6	60 0 0	.....	1 1 6
Stennis		74	30 0 0	40 0 0	.....	10 0 0
Walls		67	40 0 0	40 0 0	.....	.....
Westray Station		39	30 0 0	40 0 0	.....	10 0 0
		3808	1232 3 1	1196 9 2	146 0 3	110 6 4
XVI.—SYNOD OF SHETLAND.						
73. Presbytery of Shetland.						
Conningsburgh	George Clark	280	25 0 0	21 0 6	3 19 6	.....
Delting	John D. Rodgers	172	25 0 0	24 0 0	1 0 0	.....
Dunrossness	Alexander Martin	69	21 19 2	20 12 8	1 6 6	.....
Fetlar	James J. D. Smith	118	25 18 4	26 9 9	.....	0 10 5
Lerwick		214	60 19 11	76 4 6	.....	15 4 7
Unst—First	John Ingram	727	46 6 9	41 8 3	4 18 6	.....
Do. Second		...	.....	.....	.....	.....
Walls	A. C. Willox	169	10 0 0	10 0 0	.....	.....
Weisdale	Alexander M'Donald	153	32 16 0	32 15 6	0 0 6	.....
Yell	J. H. Allan	83	11 0 0	.....	11 0 0	.....
Quarff, etc.		66	8 15 4	9 3 5	.....	0 8 1
West Yell		...	6 9 6	.....	6 9 6	.....
		2051	274 5 0	261 14 7	28 13 6	16 3 1

Free Church of Scotland.

REPORT

BY THE

SUSTENTATION FUND COMMITTEE

ON THE

AGED AND INFIRM MINISTERS' FUND.

MAY 1881.

1. During the past year Legacies applicable to *Capital* have been received to the amount of £2330, 15s. 4d., and the Capital Fund is raised to £103,456, 4s. 9d., including accumulated Interest and Donations, which are in course of being exhausted as Income; whereof £102,000 has been invested.

2. *Donations* have been received amounting to £30, 1s., and Legacies available for distribution to the amount of £3365, 4s. 4d., together £3395, 5s. 4d.

3. The Grants outstanding at the commencement of last Assembly amounted to £5085, of which £140 were chargeable against accumulated Interest. That Assembly added new Grants to the amount of £1690, as follows:—

To 23 Colleagues, £1615, less previous Grants to 2 of them for Assistants, £90, leaving of new Grants, . . .	£1525	0	0
To 4 Assistants, ...	165	0	0
In all, .	£1690	0	0

The total Grants at the close of last Assembly thus amounted to £6775, of which £140 was chargeable on accumulated Interest, leaving £6635 chargeable on Income.

The Income from Interest during the year to 31st March 1881 has been				£3939 4 0	
Add proportion of Donations, etc., as stated in last Report,				729 15 4	
				£4668 19 4	
Deduct Expenses,				120 6 6	
		Remains,		£4548 12 6	
The total Grants paid during the year have amounted to	£5157 13 1				
Whereof chargeable on accumulated Interest,	140 0 0				
Remains chargeable on Income,				5017 13 1	
		Excess of Expenditure,		£469 0 3	

This year again the Grants paid in the course of it have exceeded the Income, but yet they continue to be very much within the amount sanctioned at its commencement. This year the difference is £1617, 6s. 11d.

4. During the past year seven ministers receiving Grants have died, and the Grants which have thus lapsed amount to £500, whereof £80 was never drawn; all were chargeable on Income. There remain at present on the Fund, Grants chargeable on Income to the amount of £6390, and chargeable on accumulated Interest £140.

5. The Income available during the next year may be estimated as follows:—

Interest,				£3700 0 0	
Ninth tenth of Donations, 1872-3,			£30 12 4		
Eighth tenth of Donations, 1873-4,			113 0 0		
Seventh tenth of Donations, 1874-5,			45 19 0		
Sixth tenth of Donations, 1875-6,			48 17 6		
Fifth tenth of Donations, 1876-7,			69 6 0		
Fourth tenth of Donations, 1877-8,			8 9 9		
Third tenth of Donation, 1878-9,			139 10 2		
Second tenth of Donation, 1879-80,			187 0 4		
First tenth of Donations and available Legacies, 1880-81, £3395, 5s. 4d., less excess of Expenditure as above, £469, 0s. 3d., £2926, 5s. 1d.,			292 12 6		
Sixth tenth unexpended Income of 1873-4 and 1874-5,			42 0 0		
Fifth tenth	do.	1875-6,	17 4 6		
Fourth tenth	do.	1876-7,	25 12 0		
Third tenth	do.	1877-8,	2 3 9		
		Add,		1022 7 10	
			Sum,	£4722 7 10	
Deduct Expenses,				130 0 0	
			Estimated Income,	£4592 7 10	

The Grants chargeable against Income amount, as already stated, to £6390, and therefore on the above principles there would be a deficiency of Income, the Grants being largely in excess. But seeing that the invested Capital amounted at 31st March 1881 to £102,000, and that there is every prospect of this being gradually increased from Legacies specially directed to be capitalised; and further, that year by year there continues to be an Income from other Legacies and Donations, although fluctuating in amount, the Committee remains of opinion that the trial

should be continued of giving Grants in all suitable and proper cases where applications are made, with reason to hope that even after doing this the invested Capital of £102,000, and any Legacies directed to be capitalised, will not be encroached upon. The Grants applied for to this Assembly by ministers amount to £935. If all are given, the total amount of Grants would be £7465, and judging from past experience, payment will be required during the year now current of nearly £6200 of this sum, but this would not be in excess of what could have been paid last year without encroaching on Capital. The effect of the step now recommended, however, must be watched with care and with some anxiety, and doubtful Grants should not be given.

The usual lists connected with this Fund are in the Appendix. The following Abstract shows the number of ministers embraced in the Lists of those receiving Grants, whose length of service as ordained ministers has been for the several periods under mentioned :—

Number who have been ordained for less than 25 years,							2
Number who have been ordained 25 years or more, but less than 30 years,							1
,,	,,	30	,,	,,	35	,,	8
,,	,,	35	,,	,,	40	,,	28
,,	,,	40	,,	,,	45	,,	27
,,	,,	45	,,	,,	50	,,	19
,,	,,	50	,,	,,	55	,,	16
,,	,,	55	,,	,,	60	,,	3
							104

WILLIAM WILSON, *Jt.-Convener.*

APPENDIX.

I.—Cases in which Colleagues have been allowed by the General Assembly, or where Ministers have resigned.

Number down to May 1879,		236
Add allowed in May 1880:—		
Charge.	Minister.	
Killarrow,	James Pearson,	
East Wemyss,	G. F. Knight,	
Kilbirnie,	Samuel Spence, LL.D.,	
Monzie,	J. R. Omond,	
Perth—Middle,	Thomas Dymock,	
Abdie and Newburgh,	John Murray,	
Edinburgh—St. Columba's,	Thos. M'Lauchlan, LL.D.,	
Do. St. Mary's,	Thomas Main, D.D.,	
Fort William,	Charles Stewart,	17
Broughty Ferry—West Church,	John Lyon,	
Fettercairn,	David Paton,	
Garmouth,	John Allan,	
Brechin—East Church,	Donaldson Rose,	
Dalmellington,	Ed. Hayman,	
Keig and Tough,	W. P. Smith, D.D.,	
Edinburgh—M'Crie,	Robert Philip,	
Madeira,	John Buchanan,	
		253

II.—Of these 253 cases, 209, dating from 1855 inclusive, have been admitted to Grants from the Aged and Infirm Ministers' Fund, whereof no more than 91 survive.

In 1855,	5	Ministers were admitted to the Fund, of whom there survive			1
In 1856,	7	,,	,,	,,	0
In 1857,	6	,,	,,	,,	2
In 1858,	3	,,	,,	,,	1
In 1859,	4	,,	,,	,,	1
In 1860,	7	,,	,,	,,	1
In 1861,	5	,,	,,	,,	0
In 1862,	8	,,	,,	,,	1
In 1863,	2	,,	,,	,,	1
In 1864,	4	,,	,,	,,	0
In 1865,	5	,,	,,	,,	1
In 1866,	8	,,	,,	,,	3
In 1867,	10	,,	,,	,,	3
In 1868,	8	,,	,,	,,	2
In 1869,	2	,,	,,	,,	0
In 1870,	5	,,	,,	,,	0
In 1871,	7	,,	,,	,,	0
In 1872,	5	,,	,,	,,	2
In 1873,	7	,,	,,	,,	0
In 1874,	12	,,	,,	,,	4
In 1875,	12	,,	,,	,,	10
In 1876,	17	,,	,,	,,	10
In 1877,	20	,,	,,	,,	13
In 1878,	11	,,	,,	,,	6
In 1879,	6	,,	,,	,,	6
In 1880,	23	,,	,,	,,	23
	209				91

III.—List of Ministers drawing Grants from the Fund for Colleagues and Successors, or as retired Ministers, who have died during the year.

1. John Roxburgh, D.D., Glasgow,	£80	0	0
2. Robert Trail, LL.D., Boyndie,	50	0	0
3. John Bruce, D.D., Edinburgh,	*80	0	0
4. Walter M'Gilvray, D.D., Aberdeen,	80	0	0
5. Alex. MacWatt, Rothes,	70	0	0
6. S. F. M'Lauchlan, Cawdor,	80	0	0
7. John P. Thomson, Kirriemuir,	60	0	0
	£500	0	0

* This Grant was never drawn by Dr. Bruce.

IV.—List of Grants now payable.

	Ordained.	Admitted to Fund.	Grant from Fund.		
I. *Colleagues and Retired Ministers:—*					
1. George Orr, Symington,	1840	1855	£40	0	0
2. William Taylor, Pulteneytown, £50, Claim waived while Mr. Taylor has other employment.	1843	1857	.....		
3. John MacKail, Ayr,	"	"	40	0	0
4. James Beattie, Balmullo,	1826	1858	40	0	0
5. Alexander Stark, Closeburn,	1830	1859	60	0	0
6. William Mackenzie, North Leith,	1829	1860	80	0	0
7. James Manson, Dunse,	1842	1862	35	0	0
8. Hugh Martin, D.D., Edinburgh,	1844	1863	60	0	0
9. G. R. Davidson, D.D., Edinburgh,	1828	1865	80	0	0
10. Colin Mackenzie, Arrochar,	1831	1866	80	0	0
11. Charles Marshall, Dunfermline,	1841	"	70	0	0
12. A. L. M'Cririe, Cairnryan,	1846	"	60	0	0
13. Robert Kinnear, Moffat,	1841	1867	70	0	0
14. David Mitchell, Glasgow,	1843	"	60	0	0
15. John Fraser, Gordon,	1843	"	60	0	0
16. C. J. Brown, D.D., Edinburgh,	1831	1868	80	0	0
17. Simon Fraser, Fortrose,	1835	"	80	0	0
*18. James Stark, Greenock,	1834	1872	80	0	0
*19. Alexander Keith, Strichen,	1844	"	60	0	0
20. Thomas Gun, Madderty,	1829	1874	80	0	0
21. Robert Shanks, Buckie,	1837	"	70	0	0
22. Archibald M'Dougall, Glasgow,	1843	"	60	0	0
23. Angus Brown, Fortrose,	1847	"	50	0	0
24. John Wright, Alloa,	1830	1875	80	0	0
25. David Burn, Thurso,	1831	"	80	0	0
26. John Fairbairn, Greenlaw,	1833	"	80	0	0
Carry forward,	...	...	£1635	0	0

	Ordained.	Admitted to Fund.	Grant from Fund.
I. *Colleagues and Retired Ministers,*— continued—			
Brought forward,	...	...	£1635 0 0
27. John Gemmell, Fairlie,	1835	1875	80 0 0
28. Samuel Miller, D.D., Glasgow,	,,	,,	80 0 0
29. James Munro, Rutherglen,	1836	,,	80 0 0
30. A. S. Paterson, D.D., Glasgow,	1837	,,	70 0 0
31. Alex. Mackinnon, Strathfillan,	1840	,,	70 0 0
32. John Mackay, Cullen,	1845	,,	60 0 0
33. D. C. A. Agnew, Wigton,	1851	,,	50 0 0
34. Alexander Beith, D.D., Stirling,	1822	1876	80 0 0
35. James Drummond, Forgandenny,	1828	,,	80 0 0
36. John Thomson, Prestonkirk,	1831	,,	80 0 0
37. John Ainslie, D.D., St. Andrews,	1835	,,	80 0 0
38. David Dewar, Bellie,	1837	,,	70 0 0
39. David Crichton, LL.D., Arbroath,	1838	,,	70 0 0
40. W. R. Moncur, Liff,	1840	,,	70 0 0
41. James Walker, D.D., Carnwath,	1842	,,	60 0 0
42. John Campbell, Uig,	1846	,,	60 0 0
43. David Waters, Burghead,	1826	1877	80 0 0
44. William Nixon, Montrose,	1831	,,	80 0 0
45. Robert Wilson, North Ronaldshay,	1832	,,	80 0 0
46. James Findlay, Glasgow,	1835	,,	80 0 0
47. Alexander Spence, D.D., Aberdeen,	1837	,,	70 0 0
48. John Stephen, Aberdeen,	1838	,,	70 0 0
49. Alexander Stewart, Killin,	1839	,,	70 0 0
50. John Skene, Dundee,	1847	,,	50 0 0
51. James R. Simpson, Abbotshall,	1848	,,	40 0 0
52. Charles F. Corbett, Hopeman,	1856	,,	35 0 0
53. James Dixon, Maryton,	1846	,,	35 0 0
54. John Ferguson, Bridge of Allan,	1835	,,	80 0 0
55. Duncan Macgregor, Glasgow,	1849	,,	50 0 0
56. James Macdonald, Urray,	1830	1878	80 0 0
57. James Yuill, Peterhead,	1835	,,	80 0 0
58. William Watt, Norrieston,	1837	,,	70 0 0
59. William Cousin, Melrose,	1840	,,	70 0 0
60. W. K. Hamilton, Stonehouse,	1843	,,	60 0 0
61. F. F. Anderson, Whithorn,	,,	,,	60 0 0
62. David Thorburn, Leith,	1833	1879	80 0 0
63. Farquhar M'Rae, Knockbain,	,,	,,	80 0 0
64. Andrew Noble, Loudoun,	1841	,,	70 0 0
65. John E. Craven, Newhills,	1843	,,	60 0 0
66. John M'Farlane, Greenock,	,,	,,	60 0 0
67. James Begg, D.D., Edinburgh,	1830	1880	80 0 0
68. A. O. Laird, Dundee,	1833	,,	80 0 0
79. John Laird, Cupar,	1835	,,	80 0 0
70. A. Moody Stuart, D.D., Edinburgh,	1837	,,	70 0 0
71. Alexander Wilson, Glasgow,	1841	,,	70 0 0
72. Hiram Watson, Ratho,	1843	,,	60 0 0
73. James Pearson, Killarrow,	1829	,,	80 0 0
74. George F. Knight, East Wemyss,	1832	,,	80 0 0
75. Samuel Spence, LL.D., Kilbirnie,	1833	,,	80 0 0
76. J. R. Omond, Monzie,	1836	,,	70 0 0
Carry forward,	...	...	£5115 0 0

	Ordained.	Admitted to Fund.	Grant from Fund.
I. *Colleagues and Retired Ministers,*— continued—			
Brought forward,	...	...	£5115 0 0
77. Thomas Dymock, Perth,	1837	1880	70 0 0
78. John Murray, Abdie,	,,	,,	70 0 0
79. T. M'Lauchlan, LL.D., Edinburgh,	1838	,,	70 0 0
80. Thomas Main, D.D., Edinburgh,	1839	,,	70 0 0
81. Charles Stewart, Fort-William,	1840	,,	70 0 0
82. John Lyon, Broughty Ferry,	,,	,,	70 0 0
83. David Paton, Fettercairn,	1841	,,	70 0 0
84. John Allan, Garmouth,	1843	,,	60 0 0
85. Donaldson Rose, Brechin,	,,	,,	60 0 0
86. Edward Hayman, Dalmellington,	1845	,,	60 0 0
87. W. P. Smith, D.D., Keig,	,,	,,	60 0 0
88. Robert Philip, Edinburgh,	1846	,,	60 0 0
89. John Buchanan, Madeira,	1844	,,	60 0 0
			£5965 0 0
II. *Assistants*:—			
1. George Anderson, New Cumnock,	1851	1868	35 0 0
2. William Ingram, Rothiemay,	1843	1876	40 0 0
3. Robert Elder, D.D., Rothesay,	1831	1878	50 0 0
4. David Purves, Maxwelltown,	1843	,,	30 0 0
5. C. W. Barclay, Enzie,	1844	,,	40 0 0
6. Alexander Cameron, Ardersier,	1850	,,	30 0 0
7. William Gilston, Carnock,	1827	1879	50 0 0
8. Alexander Fraser, Kirkhill,	1828	,,	50 0 0
9. John Ingram, Unst,	1838	,,	45 0 0
10. James Ritchie, Stromness,	1857	,,	30 0 0
11. D. S. Fergusson, Strachan,	1836	1880	50 0 0
12. John Longmuir, LL.D., Aberdeen,	1840	,,	45 0 0
13. James M'Clymont, Denholm,	1837	,,	40 0 0
14. Thomas M'Crindle, Yarrow,	1847	,,	30 0 0
Grants already given,	...	...	£6530 0 0

V. Abstract of the Account of the Fund for Aged and Infirm Ministers, for the Year 1880-81.

CHARGE.

I. Donations available for distribution,	£30	1	0
II. Legacies ,, ,, £3365, 4s. 4d., for Investment £2330, 15s. 4d.,	5,695	19	8
III. Interest on Investments,	3,939	4	0
	£9,665	4	8

DISCHARGE.

I. Balance against the Fund at 31st March 1880,	£931	0	4
II. Payments to Ministers on Fund,	5,157	13	1
III. Sum Invested,	2,000	0	0
IV. Advertising and Printing,	6	5	0
V. General Charges,	114	1	6
VI. Cash Balance at 31st March 1881,	1,456	4	9
	£9,665	4	8

STATE OF FUND.

Amount invested, as stated in last Account,	£100,000	0	0
Invested as above,	2,000	0	0
	£102,000	0	0
Cash Balance, as above,	1,456	4	9
Amount of Fund, as at 31st March 1881,*	£103,456	4	9

* This Sum includes the balance of unexpended Interest, which is chargeable with the grants admitted in respect of it, as explained in Report 1871-72; and Donations to be also gradually appropriated.

Free Church of Scotland.

REPORT OF THE COMMITTEE

ON THE

EQUAL DIVIDEND PLATFORM.

MAY 1881.

THE Committee beg to submit the following Report of their work during the past year in regard to the cases of application for the calling of ministers.

1. Cases in which the Committee have seen no reason to raise any question as to their continuance on the platform of the Equal Dividend :—

1. Comrie,	Presbytery of	Auchterarder.
2. Balmaghie,	"	Kirkcudbright.
3. Armadale,	"	Linlithgow.
4. Orphir,	"	Orkney.
5. Inverkip,	"	Greenock.
6. Loanhead,	"	Dalkeith.
7. Tillicoultry,	"	Dunblane.
8. Inverness, West Church,	"	Inverness.
9. Kinlochbervie,	"	Tongue.
10. Kilmory,	"	Kintyre.
11. Back,	"	Lewis.
12. Rousay,	"	Orkney.
13. Torosay and Salen,	"	Mull.
14. Rathen,	"	Deer.
15. Chryston,	"	Glasgow.
16. Paisley, Gaelic Ch.,	"	Paisley.
17. Muthil,	"	Auchterarder.
18. Stranraer,	"	Stranraer.

2. Cases of application for calls to colleagues and successors in which the Committee have seen no reason to disturb their present position as Platform Charges :—

1. Forgandenny,	Presbytery of	Perth.
2. Edinburgh, M'Crie Ch.,	,,	Edinburgh.
3. Brechin, East Ch.,	,,	Brechin.
4. Kilbirnie,	,,	Irvine.
5. Garmouth,	,,	Elgin.
6. Killarrow,	,,	Islay.
7. Fort William,	,,	Abertarff.
8. Monzie,	,,	Auchterarder.
9. East Wemyss,	,,	Kirkcaldy.
10. Abdie and Newburgh,	,,	Cupar.
11. South Leith,	,,	Edinburgh.

3. In the following cases of applications for colleagues and successors, the Committee have agreed to raise no question as to their position on the Platform of the Equal Dividend so long as the colleagueship exists, but reserve their right to reconsider the matter on the demise of the senior minister :—

1. Keig and Tough,	Presbytery of	Alford.
2. Fettercairn,	,,	Fordoun.
3. Dalmellington,	,,	Ayr.

4. Cases which the Committee have, on due consideration, agreed to continue as Ministerial Charges on the footing of the Act III. section 2 of Assembly 1877 :—

1. Humbie,	Presbytery of	Haddington and Dunbar.
2. Langton,	,,	Dunse and Chirnside.
3. St. Fergus,	,,	Deer.
4. Firth,	,,	Orkney.
5. Kirkmichael,	,,	Abernethy.
6. Irongray,	,,	Dumfries.

The Committee have had remitted to them by the Commission of Assembly of March last, the following applications for colleagues and successors from aid-receiving Charges for their consideration :—

1. Durness,	Presbytery of	Tongue.
2. Blair-Athole,	,,	Dunkeld.
3. Coll,	,,	Mull.
4. Cambusnethan,	,,	Hamilton.
5. Denholm,	,,	Jedburgh.
6. Leven,	,,	Kirkcaldy.
7. Stow,	,,	Selkirk.
8. Glasgow, Campbell Street,	,,	Glasgow.
9. Udny,	,,	Ellon.
10. Strachan,	,,	Kincardine O'Neil.
11. Maybole,	,,	Ayr.

The Committee beg to report that they raise no objection at the present stage to the applications being proceeded with.

A similar application from Mariners' Congregation, Aberdeen, has also been considered by the Committee, in regard to which they beg to report that, in their opinion, looking to the past history of this congregation, and its future prospects, it is inexpedient to continue it as a Ministerial Charge, and they request to be heard before the Assembly's Committee in regard to the reasons which have influenced them in coming to this resolution.

The Committee append their Report, given in by them to the Commission in March last, in regard to the congregations which fall, in terms of

the Acts of Assembly thereanent, to be admitted as aid-receiving Charges to the Platform of the Equal Dividend.

They also append, as usual, the lists of congregations which have in former years been admitted to the Platform of the Equal Dividend, as well as those which have been admitted to the benefit of the Act III. section 2 of Assembly 1877, showing their present position as regards the contributions to the Sustentation Fund, compared with the promise made at calling a minister, and the position they occupied in the year preceding their admission to the Platform, or the benefits of said Act of 1877.

WILLIAM WILSON,
Secretary.

REPORT OF THE COMMITTEE ON THE PLATFORM OF THE EQUAL DIVIDEND to the COMMISSION of the General Assembly, March 1881.

The Committee having regard to the Acts of the General Assembly, in reference to the admission of aid-receiving Charges to the Platform of the Equal Dividend, beg to report to the General Assembly, through their Commission, as follows:—

1. BOWMORE.—Presbytery of Islay. Sanctioned in 1859. First minister ordained in 1860. This congregation being at present vacant, and besides having failed hitherto to contribute the amount promised at sanction, the Committee recommend that its admission to the Platform be further postponed.
2. PORTKNOCKIE.—Presbytery of Fordyce. Sanctioned in 1863. The first minister of this charge was ordained on 29th April 1875. The Committee again recommend that it be deferred until they come to consider the cases where ministers were ordained for the first time in that year.
3. ARDRISHAIG.—Presbytery of Inveraray. Sanctioned in 1865. First minister ordained in 1868. This congregation has been postponed by the Committee for several years past, but finding that for the last two years the amount promised at sanction has been contributed, and to all appearance will be so for the year to May next, thus completing three years of contributions at this rate; the Committee recommend that it be now admitted to the Platform of the Equal Dividend.

The following congregations, sanctioned in 1872, come next in order, and are qualified for admission to the Platform, both in respect of their having contributed the amount promised at sanction, and as to priority of date of ordination or induction of the first minister, viz.:—

1. GLASGOW, AUGUSTINE CHURCH.—First minister inducted 27th June 1872.
2. KIRKMICHAEL.—Presbytery of Lockerbie. First minister ordained 26th July 1872.
3. ABERDEEN, GREYFRIARS'.—First minister, under its re-sanction as a Territorial Charge, ordained on 3d September 1872.
4. DUNDEE, BONNETHILL.—First minister ordained 27th September 1872.
5. COIGACH.—Presbytery of Lochcarron. First minister ordained 1st October 1872.

The Committee recommend these five congregations for admission to the Platform of the Equal Dividend, but subject to the provisions of the Act III. section 2 of the General Assembly of 1877.

There are other four congregations which were sanctioned in 1872, but as the dates of the ordination of their first ministers are all subsequent to that of the five congregations already recommended, they do not enter into details regarding these at present.

The Committee, in terms of the Act of the General Assembly in relation to the congregations formerly Reformed Presbyterian, have also to recommend that the two congregations which fall next in order, viz.:—

1. DARVEL,
2. KILMARNOCK, MARTYRS',

both in the Presbytery of Irvine, be admitted to the Platform of the Equal Dividend, but subject to the provisions of the said Act III. section 2 of the Assembly of 1877.

The Committee subjoin the usual tables in regard to the first eight congregations referred to above.

The Committee find on the list of Church Extension Charges the congregation of *Garelochhead*, in the Presbytery of Dumbarton, which for three years has contributed the sum of two hundred pounds to the Sustentation Fund; and having been assured that at least this sum will be annually contributed in future, they recommend, in terms of the Act of Assembly of 1877, that this congregation be placed on the Platform of the Equal Dividend as a self-sustaining Charge.

WILLIAM WILSON, *Secretary*.

Statistical Table referred to in the foregoing Report.

NAMES OF CONGREGATIONS.	Date of first settlement of Minister.	Date of Sanction.	Amount promised at Sanction, or when calling a Minister.	Contributions to the Sustentation Fund for Year ending 15th May									
				1871.	1872.	1873.	1874.	1875.	1876.	1877.	1878.	1879.	1880.
			£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
1. Bowmore, . .	1860.	1859	90 0 0	41 5 7	33 4 4	30 0 11	44 12 11	57 18 11	79 17 1	65 0 9	70 3 9	58 2 6	31 3 0
2. Portknockie, .	1875, April 29.	1863	80 0 0	35 0 0	35 0 0	37 10 0	40 0 0	40 0 0	80 0 0	70 0 0	50 0 0	63 12 0	75 0 0
3. Ardrishaig, .	1868, June 9.	1865	80 0 0	61 19 10	52 2 8	41 2 10	52 18 1	57 0 0	61 0 0	62 2 0	62 0 0	81 12 6	82 1 0
4. Glasgow, Augustine,	1872, June 27.	1872	100 0 0	.....	60 0 0	144 4 0	193 4 4	242 16 6	102 1 0	179 14 10	157 10 9	152 6 3	151 3 6
5. Kirkmichael, .	July 26.	,,	90 0 0	.....	81 8 10	92 12 5	108 16 8	109 0 6	107 10 2	96 1 7	91 8 7	90 18 3	88 5 1
6. Aberdeen, Greyfriars',	Sept. 3.	,,	150 0 0	.....	100 0 3	117 14 8	150 0 0	150 0 0	150 0 0	150 0 0	153 0 0	156 13 8	155 6 4
7. Dundee, Bonnethill,	Sept. 27.	,,	100 0 0	60 0 0	60 0 0	104 8 4	126 10 9	124 15 4	127 0 0	134 0 0	138 0 0	142 6 5	151 3 6
8. Coigach, . .	Oct. 1.	,,	105 0 0	.....	36 2 6	57 10 0	105 0 0	105 10 0	105 0 0	103 0 0	102 0 0	100 0 0	75 0 0

APPENDIX.

No. I.

LIST OF CHURCH EXTENSION AND TERRITORIAL CHARGES admitted to the Platform of the Equal Dividend under the Act X. of Assembly 1863, and subsequent Acts relating thereto.

AID-RECEIVING CONGREGATIONS.	Amount promised or adjusted when the Schedule passed the Committee.	Amount of Contribution for year prior to admission to the Platform.	Contributions to the Sustentation Fund for the year to 15th May 1880, with the increase or decrease, comparing that Sum with the amount promised or adjusted when the Schedule passed the Committee.		
			Year to 15th May 1880.	Increase.	Decrease.
I. ASSEMBLY 1865.					
1. Abernethy (A),	£70 0 0	£78 4 11	£65 1 0	....	£4 19 0
2. Alvie and Rothiemurchus,	80 17 6	58 7 1	98 0 0	£17 2 6	....
3. Balmaghie,	80 0 0	52 2 6	69 3 1	....	10 16 11
4. Kilmuir and Stenscholl,	80 0 0	70 3 3	104 3 0	24 3 0	....
5. Dundee, Albert Square,	85 8 0	109 14 3	135 13 11	50 5 11	....
6. Castleton,	95 0 0	87 9 7	91 0 0	....	4 0 0
7. Crosshill,	60 0 0	62 0 0	60 1 0	0 1 0	....
8. Aberlemno,	80 0 0	71 5 8	76 10 8	....	3 9 4
9. Hurlford,	80 0 0	85 6 6	125 14 0	45 14 0	....
10. Glasgow, Wynd Church,	60 0 0	53 16 9	60 12 5	0 12 5	....
	£771 5 6	£728 10 6	£885 19 1	£137 18 10	£23 5 3
11. Pollockshaws, East Church,	....	126 0 0	94 10 1	....	....
II. ASSEMBLY 1866.					
12. Lochgelly,	£70 0 0	£95 8 4	£113 2 7	£43 2 7	....
13. Hopeman,	100 0 0	51 10 6	157 19 7	57 19 7	....
14. Cambuslang,	162 0 0	100 11 10	212 8 9	50 8 9	....
15. Chapelhall,	120 0 0	115 8 6	101 14 11	....	£18 5 1
16. Midmar,	80 0 0	80 0 0	66 0 3	....	13 19 9
	£532 0 0	£442 19 2	£651 6 1	£151 10 11	£32 4 10
III. ASSEMBLY 1867.					
17. Perth, Knox's Church,	£110 0 0	£105 0 0	£110 1 9	£0 1 9	....
18. Strath, etc.,	50 0 0	82 5 11	19 11 8	....	£30 8 4
19. Glasgow, Young Street,	60 0 0	99 10 5	99 13 0	39 13 0	....
20. Loanhead,	100 0 0	108 0 0	16 14 9	....	83 5 3
	£320 0 0	£394 16 4	£246 1 2	£39 14 9	£113 13 7
IV. ASSEMBLY 1868.					
21. Kirkintilloch, St. Andrew's,	£150 0 0	£150 10 1	£146 9 1	....	£3 10 11
22. Inchinnan,	138 0 0	124 0 0	120 17 3	....	17 2 9
23. Hillhead,	140 0 0	55 1 0	102 10 0	....	37 10 0
24. Kilmartin and Ford,	112 0 0	116 12 0	113 18 4	1 18 4	....
	£540 0 0	£446 3 1	£483 14 8	£1 18 4	£58 3 8
25. Edinburgh, Cowgate,	....	104 2 8	141 2 8	....	....
26. ,, Pleasance,	....	133 19 6	160 6 0	....	....
27. Glasgow, Chalmers,	....	77 7 3	113 3 5	....	....

AID-RECEIVING CONGREGATIONS.	Amount promised or adjusted when the Schedule passed the Committee.	Amount of Contribution for year prior to admission to the Platform.	Contributions to the Sustentation Fund for the year to 15th May 1880, with the increase or decrease, comparing that Sum with the amount promised or adjusted when the Schedule passed the Committee.		
			Year to 15th May 1880.	Increase.	Decrease.
V. Assembly 1869.					
28. Ancrum,	£290 0 0	£98 14 5	£67 0 0	....	£23 0 0
29. Aberlour,	70 0 0	70 0 0	70 10 0	£0 10 0	....
30. Bobarm,	70 0 0	70 0 0	70 0 0	....	....
31. Millerstone,	70 0 0	93 0 0	105 0 0	35 0 0	....
32. Tarland,	80 0 0	117 0 0	70 0 0	....	10 0 0
33. Glasgow, Bridgegate,	175 0 0	150 19 0	115 7 6	....	59 12 6
	£555 0 0	£599 18 5	£497 17 6	£35 10 0	£92 12 6
VI. Assembly 1870.					
34. Salen and Torosay,	£58 0 0	£57 17 7	£54 0 0	....	£4 0 0
35. Montrose, St. Paul's,	80 0 0	151 6 8	158 14 3	£78 14 3	....
36. Glasgow, Lyon Street,	77 0 0	86 1 5	71 5 0	....	5 15 0
37. Cults,	130 0 0	120 0 0	150 9 3	20 9 3	....
38. New Pitaligo,	90 0 0	90 0 0	61 1 5	....	28 18 7
39. Larkhall,	90 0 0	92 9 11	100 0 3	10 0 3	....
	£525 0 0	£597 15 7	£595 10 2	£109 3 9	£38 13 7
VII. Assembly 1871.					
40. Kirkoswald,	£66 0 0	£66 0 0	£66 0 0	....	....
41. Carlops,	70 0 0	70 0 0	60 3 6	....	£9 16 6
42. Stobhill,	80 0 0	84 18 10	90 10 0	£10 10 0	....
43. Armadale,	120 0 0	100 3 5	96 0 0	....	24 0 0
	£336 0 0	£321 2 3	£312 13 6	£10 10 0	£33 16 6
VIII. Assembly 1872.					
44. Dalrymple,	£60 0 0	£62 6 9	£60 3 0	£0 3 0	....
45. Dundee, Wellgate,	100 0 0	100 3 9	60 8 4	....	£39 11 8
46. Glasgow, Broomielaw,	100 0 0	100 8 9	43 9 11	....	56 10 1
47. Greenock, Crawfordsburn,	100 0 0	119 7 11	144 2 8	44 2 8	....
48. Newtyle,	80 0 0	81 11 3	65 0 0	....	15 0 0
49. Kilberry and South Knapdale,	65 17 6	60 17 6	25 19 8	....	39 17 10
	£505 17 6	£524 15 11	£399 3 7	£44 5 8	£150 19 7
IX. Assembly 1873.					
50. Whitburn,	£80 0 0	£100 0 0	£44 4 10	....	£35 15 2
X. Assembly 1874.					
51. South Uist,	£106 0 0	£107 7 5	£39 3 4	....	£66 16 8
52. Busby,	105 0 0	110 0 0	110 0 0	£5 0 0	....
53. Bishopbriggs,	100 0 0	108 0 0	120 0 0	20 0 0	....
54. Gamrie,	80 0 0	80 0 0	46 12 0	....	33 8 0
55. Greenock, North Church,	100 0 0	110 7 1	109 14 9	9 14 9	....
	£491 0 0	£515 14 6	£425 10 1	£34 14 9	£100 4 8
XI. Assembly 1875.					
56. Lochend and New Abbey,	£120 0 0	£127 19 6	£136 2 0	£16 2 0	....
57. Dumfries, South Ch.,	160 0 0	127 4 3	153 11 0	....	£6 9 0
58. Abington and Crawfordjohn,	80 0 0	112 19 4	117 19 3	37 19 3	....
59. Strathdon and Glenbucket,	80 0 0	80 0 0	70 4 3	....	9 15 9
60. Aberdeen, Gallowgate,	100 0 0	105 15 0	106 0 0	6 0 0	....
61. Kemnay,	100 0 0	115 14 0	100 4 0	0 4 0	....
	£640 0 0	£669 12 1	£684 0 6	£60 5 3	£16 4 9

AID-RECEIVING CONGREGATIONS.	Amount promised or adjusted when the Schedule passed the Committee.	Amount of Contribution for year prior to admission to the Platform.	Contributions to the Sustentation Fund for the year to 15th May 1880, with the increase or decrease, comparing that Sum with the amount promised or adjusted when the Schedule passed the Committee.		
			Year to 15th May 1880.	Increase.	Decrease.
XII. Assembly 1876.					
62. Campsie,	£100 0 0	£120 0 0	£99 16 2	....	£0 3 10
63. Glasgow, Macdonald Ch.,	100 0 0	54 12 0	64 11 0	....	35 9 0
64. Inverness, West Church,	110 0 0	121 18 8	100 0 0	....	10 0 0
65. Cornock,	120 0 0	140 17 0	138 14 0	£18 14 0	....
	£430 0 0	£437 7 8	£403 1 2	£18 14 0	£45 12 10
XIII. Assembly 1877.					
66. Glasgow, Cowcaddens,	£100 0 0	£160 0 0	£116 8 0	£16 8 0	....
67. " Dennistoun,	150 0 0	176 1 7	151 13 1	1 13 1	....
68. Saltcoats, Gaelic,	90 0 0	97 0 0	98 0 0	8 0 0	....
	£340 0 0	£433 1 7	£366 1 1	£26 1 1	....
XIV. Assembly 1878.					
69. Aberdeen, Rutherford,	£120 0 0	£162 0 0	£124 5 7	....	£5 14 5
70. Hawick, West Port,	100 0 0	120 0 0	121 10 0	£21 10 0	....
71. West Calder,	80 0 0	98 0 4	93 0 1	13 0 1	....
72. Holm,	80 0 0	102 0 0	68 19 0	....	11 1 0
73. Longformacus,	70 0 0	84 6 6	87 18 6	17 18 6	....
74. Strathblane,	110 0 0	111 18 2	102 9 0	....	7 11 0
75. Chapelton,	75 0 0	84 6 5	91 2 9	16 2 9	....
	£645 0 0	£762 11 5	£689 4 11	£68 11 4	£24 6 5
XV. Assembly 1879.					
76. Weisdale,	£30 0 0	£32 13 6	£32 15 6	£2 15 6	....
77. Tollcross,	110 0 0	108 13 6	81 7 6	....	£28 12 6
78. Crossford,	100 0 0	98 1 1	76 9 5	....	23 10 7
79. Auchterless,	80 0 0	104 13 7	95 12 6	15 12 6	....
80. Forth and Wilsontown,	100 0 0	107 17 0	99 12 6	....	0 7 6
81. Dyce,	100 0 0	157 1 4	146 12 7	46 12 7	....
82. Kilcalmonell,	100 0 0	150 0 0	140 13 0	40 13 0	....
83. Lochgilphead, Martyrs',	84 0 0	93 17 6	91 19 9	7 19 9	....
84. Dumfries, Martyrs',	161 0 0	161 0 0	152 5 9	....	8 14 3
85. Penpont, West Church,	140 0 0	140 0 0	140 0 0	....	....
	£1005 0 0	£1153 17 6	£1057 8 6	£113 13 4	£61 4 10
XVI. Assembly 1880.					
86. Culross,	£107 0 0	....	£104 5 3	....	£2 14 4
87. Altnaharra,	80 0 0	....	80 0 0	....	....
88. Monifieth, South,	150 0 0	....	150 17 6	£0 17 6	....
89. South Kingarth,	100 0 0	....	105 0 0	5 0 0	....
90. Crofthead,	80 0 0	....	85 15 0	5 15 0	....
91. Glasgow, Sighthill,	100 0 0	....	100 17 9	0 17 9	....
92. Kilbirnie, West Church,	150 0 0	....	150 0 0	....	....
93. Castle-Douglas, M'Millan Church,	167 0 0	....	167 0 0	....	....
	£934 0 0	....	£943 15 11	£12 10 3	£2 14 4

†

No. II.

LIST OF CONGREGATIONS admitted as Self-Sustaining Charges to the Platform of the Equal Dividend by the General Assemblies of 1865 to 1880 inclusive.

CONGREGATIONS.	Amount promised or adjusted when the Schedule passed the Committee.	Contributions for Year prior to admission to the Platform.	Contributions for Year to 15th May 1880.	Increase, comparing the Contributions of 1880 with the amount promised.	Decrease, comparing the Contributions of 1880 with the amount promised.
I. ASSEMBLY 1865.					
1. Glasgow, Kelvinside, .	£319 0 0	£561 5 1	£1072 13 2	£753 13 2	....
2. ,, West Church, .	300 0 0	210 1 0	299 13 2	....	£0 6 10
3. Renton, Gaelic Church, .	162 0 0	160 9 8	140 6 9	....	21 13 3
4. Broughty Ferry, East Church, . . .	630 0 0	208 19 10	439 1 11	....	190 18 1
5. Glasgow, College Church, .	974 0 0	900 14 4	1572 1 10	598 1 10	....
	£2385 0 0	£1981 9 6	£3523 16 10	£1351 15 0	£212 18 2
II. ASSEMBLY 1866.					
6. Blairgowrie, South Church,	£305 0 0	£252 0 0	£287 7 9	....	£17 12 3
7. Helensburgh, Park Church,	144 0 0	285 5 5	578 17 11	£434 17 11	....
	£449 0 0	£537 5 5	£866 5 8	£434 17 11	£17 12 3
III. ASSEMBLY 1867.					
8. Invergordon, . . .	£150 0 0	£150 1 3	£174 15 9	£24 15 9	....
IV. ASSEMBLY 1868.					
9. Kingswells, . . .	£150 0 0	£155 0 0	£92 0 0	....	£58 0 0
10. Arbroath, Knox's Church,	180 0 0	151 6 6	136 10 7	....	43 9 5
11. Innellan, . . .	154 0 0	143 8 7	157 0 0	£3 0 0	....
	£480 0 0	£449 15 1	£385 10 7	£3 0 0	£101 9 5
V. ASSEMBLY 1869.					
12. Aberdeen, High Church, .	£270 0 0	£269 12 10	£275 15 0	£5 15 0	....
13. Hawick, St. Andrew's, .	150 0 0	150 0 0	184 7 11	34 7 11	....
14. Edinburgh, Roseburn, .	100 0 0	192 14 2	262 12 2	162 12 2	....
	£520 0 0	£612 7 0	£722 15 1	£202 15 1	....
VI. ASSEMBLY 1870.					
15. Glasgow, Kinning Park, .	£150 0 0	£158 0 9	£214 19 11	£64 19 11	....
16. ,, Trinity, . .	167 0 0	176 10 4	91 17 5	....	£75 2 7
17. Edinburgh, Grange, .	142 0 0	462 10 0	655 4 0	513 4 0	....
18. Partick, High Church, .	225 0 0	225 8 6	214 19 11	....	10 0 1
19. Cathcart, ...	150 0 0	196 14 3	138 2 5	....	11 17 7
	£834 0 0	£1219 3 10	£1315 3 8	£578 3 11	£97 0 3
VII. ASSEMBLY 1871.					
20. Airdrie, Broomknoll, .	£120 0 0	£150 6 10	£160 18 8	£40 18 8	....
VIII. ASSEMBLY 1872.					
21. Glasgow, Queen's Park, .	£150 0 0	£150 0 0	£317 9 3	£167 9 3	....
IX. ASSEMBLY 1873.					
22. Edinburgh, Stockbridge, .	£150 0 0	£286 18 2	£388 15 7	£230 15 7	....

CONGREGATIONS.	Amount promised or adjusted when the Schedule passed the Committee.	Contributions for Year prior to admission to the Platform.	Contributions for Year to 15th May 1880.	Increase, comparing the Contributions of 1880 with the amount promised.	Decrease, comparing the Contributions of 1880 with the amount promised.
X. Assembly 1874.					
23. Aberdeen, Ruthrieston, .	£150 0 0	£165 18 1	£190 0 0	£40 0 0	....
XI. Assembly 1875.					
24. Dundee, M'Cheyne Meml.,	£120 0 0	£306 1 10	£294 16 8	£174 16 8	....
25. Glasgow, Barony Church, .	100 0 0	220 8 0	168 0 9	68 0 9	....
	£220 0 0	£526 9 10	£462 17 5	£242 17 5	....
XII. Assembly 1877.					
26. Glasgow, Pollockshields, .	£100 0 0	£246 12 0	£430 6 11	£330 6 11	....
XIII. Assembly 1878.					
27. Kilmarnock, Grange, .	£160 0 0	£201 17 5	£205 9 4	£45 9 4	....
28. Govan, St. Mary's, . .	100 0 0	263 5 10	230 12 0	130 12 0	....
29. Dumbarton, North Ch., .	157 0 0	222 10 7	231 17 11	74 17 11	....
30. Glasgow, Paisley Road, .	100 0 0	218 3 0	233 15 1	133 15 1	....
31. Aberdeen, Ferryhill, .	150 0 0	286 7 0	320 8 1	170 8 1	....
32. Hamilton, Burnbank, .	186 0 0	237 16 1	212 8 0	26 8 0	....
33. Edinburgh, Mayfield, .	186 0 0	381 18 0	471 12 8	285 12 8	....
	£1039 0 0	£1761 17 11	£1906 3 1	£867 3 1	....
XIV.—Assembly 1879.					
34. Glasgow, Westbourne Ch.,	£157 0 0	£503 10 2	£543 9 6	£386 9 6	....
35. Stornoway, English Charge,	180 0 0	216 13 5	218 10 3	38 10 3	....
36. Glasgow, Gt. Hamilton St.	200 0 0	276 6 3	271 17 5	71 17 5	....
37. Do. St. George's Road,	200 0 0	200 0 0	188 5 7	....	£11 14 5
38. Do. Renwick Church,	200 0 0	200 3 2	200 0 0	....	....
39. Do. Barrowfield, .	187 0 0	187 0 0	163 2 11	....	23 17 1
40. Edinburgh, Martyrs', .	200 0 0	202 0 0	200 17 0	0 17 0	....
41. Greenock, Martyrs', . .	200 0 0	180 0 0	200 0 0	....	....
42. Port Glasgow, Newark, .	128 0 0	128 0 0	180 0 0	52 0 0	....
43. Paisley, Oakshaw Street, .	200 0 0	200 0 0	194 0 0	....	6 0 0
44. Renton, Levenside, . .	200 0 0	200 0 0	180 0 0	....	20 0 0
45. Dundee, Martyrs', . .	153 0 0	152 18 5	160 0 3	7 0 3	....
	£2205 0 0	£2646 11 5	£2700 2 11	£556 14 5	£61 11 0

No. III.

List of Congregations placed under the provisions of the Act VIII. of Assembly 1875, as modified by Act III. Section 2 of Assembly 1877.

CONGREGATIONS.	Amount promised or adjusted when the Schedule passed the Committee.	Contributions for Year prior to admission to the provisions of said Acts.	Contributions for Year to 15th May 1880.	Increase on amount promised to Fund as in first column.	Decrease on amount promised to Fund as in first column.
1. Keiss,	£60 0 0	£55 0 0	£14 17 6	....	£45 2 6
2. Fortingal,	50 0 0	46 2 0	....	....	....
3. Glencaple,	80 0 0	80 13 6	80 0 0	....	....
4. Minard,	80 0 0	62 0 0	52 3 0	....	27 17 0
5. Cockburnspath,	55 0 0	50 0 0	61 3 0	£6 3 0	....
6. Livingstone,	95 0 0	73 3 11	104 10 1	9 10 1	....
7. Saline,	70 0 0	124 1 5	91 12 11	21 12 11	....
8. Glenshiel,	80 0 0	80 0 0	80 0 0	....	....
9. Alford,	90 0 0	91 17 6	80 5 2	....	9 14 10
10. Blairdaff,	70 0 0	60 4 10	70 0 0	....	....
11. Glass,	75 0 0	59 10 0	85 5 9	10 5 9	....
12. Sandbank,	100 0 0	124 0 0	108 10 0	8 10 0	....
13. Durris,	80 0 0	80 0 0	80 0 0	....	....
14. Dalton,	80 0 0	80 0 0	51 7 6	....	28 12 6
15. Skirling,	80 0 0	101 7 10	79 19 0	....	0 1 0
16. Portmoak,	67 0 0	57 6 2	59 18 8	....	7 1 4
17. Logiealmond,	70 0 0	85 2 9	69 16 7	....	0 3 5
18. Bracadale,	50 0 0	....	48 0 0	....	2 0 0
19. Granga,	57 0 0	4 18 7	57 10 3	0 10 3	....
20. Tarbolton,	50 0 0	76 17 6	45 8 0	....	4 12 0
21. Edzell,	60 0 0	41 15 2	48 7 2	....	11 12 10
22. Monimail,	64 0 0	78 15 8	102 0 1	38 0 1	....
23. St. Fergus,	88 10 0	84 7 11	89 17 5	1 7 5	....
24. Bucklyvie,	90 0 0	90 0 0	90 0 0	....	....
25. Ballater,	75 0 0	75 0 0	80 0 0	5 0 0	....
26. Tongland,	88 0 0	80 12 11	110 5 0	22 5 0	....
27. Bowden,	60 0 0	60 4 2	75 10 8	15 10 8	....
28. Fort Augustus,	72 0 0	48 4 6	72 6 0	0 6 0	....
29. Towie, etc.	60 0 0	42 2 6	60 0 0	....	....
30. Ceres,	70 0 0	60 10 0	67 5 0	....	2 15 0
31. Yetholm,	100 0 0	80 0 0	100 0 0	....	....
32. Cromar,	50 0 0	60 2 9	60 0 9	10 0 9	....
33. Eccles,	52 0 0	71 18 6	43 5 6	....	8 14 6
34. Kirkmichael (A.),	40 0 0	....	69 1 2	29 1 2	....
35. Temple,	61 0 0	....	61 19 10	0 19 10	....
36. Irongray,	65 0 0	....	81 15 6	16 15 6	....
37. Langton,	60 0 0	....	47 7 8	....	12 12 4
38. Humbie,	54 0 0	....	34 3 8	....	19 16 4
39. Iona,	40 0 0	....	22 16 6	....	17 3 6
40. Firth,	70 0 0	....	70 0 0	....	....
	£2709 10 0	£	£2707 9 4	£195 18 5	£197 19 1

No. II.

Free Church of Scotland.

REPORT

ON

THE EDUCATION SCHEME.

MAY 1881.

COLLECTION FOR SCHEME.—There having been no collection on behalf of the Education Scheme since August 1878, the last General Assembly appointed one to be made in all the congregations of the Church on the third Sabbath of March 1881. In the notice issued in view of the collection, an appeal for liberal support from the Church was based specially on four grounds, viz.:—

1. The claims to retiring allowances of teachers who, on account of age and infirmity, have been obliged to retire from active service. It was stated that "there are at present in receipt of allowances fifty retired teachers, about one-half of whom are over seventy-five years of age. The payments vary according to the special claims, founded on age, period, and nature of service, etc., of each applicant. Every case has been carefully considered on its own merits by the Committee. The average annual payment to the recipients is about £22, and the whole sum required at present under this head is a little more than £1100 a year. There are still a few teachers to whom grants have been, or may have to be, voted, which will begin to be paid when their retirement becomes necessary, and therefore the sum needed for the next year or two may increase rather than diminish."

2. The desire of the Committee to enable their Sub-Committee on Sabbath Schools to aid in the inspecting, improvement, and encouragement, of Sabbath-schools in Scotland. The Committee have, in the meantime, agreed to give a grant of £50 to their Sub-Committee for this purpose, and they hope that it will be in their power to allow a grant of the same amount annually.

3. The importance of maintaining efficiently the Normal Schools, and, in particular, of paying a portion (averaging about £150 per annum) of the special scholarships awarded to the best male students, with the view of enabling them to attend some of the University classes.

4. The necessity for clearing off the debt of about £2000 still resting on the new premises at Moray House, which were erected after very careful consideration, and with the cordial approval of the General Assembly. "This debt," it was stated, "involves the payment of a heavy charge for interest, and it is most desirable that the collection now to be made should enable the Committee to get rid of it."

The Committee regret to have to report that the amount of the collection falls considerably short of the present requirements of the Education Scheme as thus set forth. The sum received up to the end of April does not exceed £800, and though contributions from a number of congregations may yet come in, it is not likely that the whole collection will reach £1000. It will consequently be difficult for the Committee to meet even the most pressing of the claims upon them, and they are under the necessity of directing the special attention of the General Assembly to the circumstances in which they are placed.

ABSTRACT OF INCOME AND EXPENDITURE FOR THE YEAR ENDED 31st MARCH 1881.—At the beginning of April 1880, the Committee had a balance at their credit of £1634, 7s. 1d. The congregational contributions received during the year amounted to £636, 17s. 3d., of which about £350 formed part of the collection taken in March, already referred to: donations and legacies, to £388, 6s. 4d.: interest on investments, etc., to £329, 17s. 6d.: the entire income under the control of the Committee having thus been £1355, 1s. 1d.

The expenditure of the Committee for the year was £1854, 10s. 2d. This sum included (1.) Retiring allowances to aged and infirm teachers (Appendix No. I.); (2.) University scholarships (for two years) to male students attending the Normal Schools, £277, 12s. 3d.; and (3.) General charges and expenses of management, £356, 5s. 6d. The total expenditure of the Committee for the year was thus £499, 9s. 1d. in excess of the income, and the balance in hand, which at the commencement of the year was £1634, 7s. 1d., was at the close of it only £1132, 4s. 8d.

In addition to the ordinary income and expenditure just referred to, the Committee received (1.) £44, 3s. from congregations in connection with which schools are still carried on, and (2.) £582 from the Ladies' Society for the Religious Improvement of the Highlands and Islands. These sums, however, form no part of the revenue which is available for the work of the Committee. They are given for the special purpose of being handed over to the teachers either of the elementary day-schools which are nominally connected with the Scheme, or of the Ladies' schools. The number of the former (Appendix No. II.) is still decreasing, there being now only 19 on the list. The teachers receive payments, which in no case exceed the amount sent in by the congregation to the Fund.

ADMISSION OF QUEEN'S SCHOLARS INTO NORMAL SCHOOLS.—In the Report presented to last General Assembly, it was stated that, notwithstanding the representations which had been submitted to them, the late Government, when on the point of leaving office, resolved to enforce their resolution to reduce the number of new students admissible in 1881 to the Training Colleges of the Free Church to 175, and that, for reasons which were mentioned, the Committee proposed to request the new heads of the Scotch Education Department not to give effect to the decision of their predecessors on this point until there should be an opportunity of fully considering the whole question as to the best means of keeping up an adequate and well qualified staff of certificated teachers in the country.

The General Assembly having approved of the Committee's Report, a deputation, consisting of the Convener, Rev. Alexander M'Kenzie, and Mr. M'Candlish, W.S., went to London in July and had an interview with Lord Spencer and Mr. Mundella, who listened to their statements

with courteous attention, and promised to give the matter careful consideration. It is right that the Committee should record their appreciation of the interest which Mr. Duncan M'Laren, late M.P. for Edinburgh, took in this business, and of the valuable service which he rendered to the deputation by introducing them to the heads of the Department. The result of the interview was on the whole satisfactory, for in August the Committee received a communication from Sir Francis Sandford, intimating that the Department agreed to sanction the admission into the Training Colleges of the Free Church, in 1881, of as many new students as would, with those of the second year, bring up the entire number to 400. The same settlement was made in the case of the Established Church; and, consequently, there are at present 800 students under training in the Colleges of the two Churches. After deliberation as to the arrangements which, in the circumstances, should be made for 1881, the Committee resolved to admit, in all, 171 students to each of their Institutions at Edinburgh and Glasgow, and 58 to that at Aberdeen. The actual attendance for the present year is as follows, viz.:—

	Male Students.	Female Students.
At Edinburgh, .	74	96
At Glasgow, . .	73	97
At Aberdeen, . .	...	58

General Operations of the Normal Schools.—Information respecting (1.) the staff of lecturers and teachers, (2.) the attendance of students and scholars, (3.) the results of the examination of the students by H. M. Inspectors in December last, (4.) the results of the examination of the students in religious knowledge, and (5.) the course of study therein prescribed for the current session, will be found in Appendices Nos. III. and IV.

(*a*.) Referring to the staff of lecturers, the Committee notice with great satisfaction that the honorary degree of LL.D. has been conferred on the Rector of their Training College at Glasgow by the University of Aberdeen. Dr. Morrison was appointed Rector in 1852, on the retirement of the late highly esteemed Mr. Robert Hislop, and for nearly thirty years he has, in discharging the duties of that office, and also by his educational works, rendered important services to the cause of education in Scotland.

(*b*.) The results of the examination of the students by H. M. Inspectors in December last were very satisfactory. Of 411 students of both years who were examined at the three Normal Schools, 190 passed in the first division and 198 in the second, while only 23 were placed in the third. The immense difference between the attainments and general qualifications for their profession of students who receive certificates after undergoing a full course of instruction and training in Normal Schools, and those of other candidates, is manifest from the fact that of the young men and women who obtained certificates from the Department in December last under Article 47 (*b*) of the Code, only 5 passed in the first division, while 68 were in the second division, 98 in the third, and 32 in the fourth. The Committee continue to be strongly of opinion that the extent to which certificates are given under this Article of the Code to candidates of inferior qualifications is detrimental to the educational interests of the country, and that the provisions of the Code for the granting of certificates on easy terms to persons who have not undergone an

adequate course of training should be greatly modified before the number of students admissible into the Normal Schools is further reduced.

(*c.*) With regard to the results of the examination of the students in religious knowledge, which, as usual, was conducted both in writing and orally, one of the examiners, whose words may be taken as expressing not merely his own opinion but that of his colleagues, reports:—

"I felt greatly delighted to think that so many young men and women, who are to be the future teachers of our youth, possess such a full and accurate acquaintance both with the facts and doctrines of Scripture. It was manifest that the students had undergone a thorough training in the various branches upon which they were examined. A circumstance which interested me much both in the oral and the written examination was the correctness, as well as fine Christian feeling shown in the answers given in many cases to questions bearing directly upon spiritual life and experience. I could not help thinking that many of the students had heart as well as head knowledge of Divine truth. I never was so convinced as now of the unspeakably valuable functions our Normal Schools perform to the Church and country, and of the importance of maintaining them in full vigour and efficiency."

It may be added that, notwithstanding the demands which the prosecution of their secular studies makes upon the time and thought of the students, the Rectors report favourably of their willingness to endeavour to do well the work prescribed by the Committee, and of their attention to the instruction given in religious subjects.

The Committee, however, regret to have to express the opinion that, under the operation of the new educational arrangements of the country, the knowledge of Scripture possessed by students at the time of their entering the Normal Schools is less than it used to be. The falling off has been most marked in the case of the young men, on whom, no doubt, the pressure of other studies is very great. There are, in the opinion of some competent observers, indications of improvement within the last year or two; but the Committee consider it desirable to make special reference to this important matter, in the hope that it will receive the earnest attention of all who have at heart the highest educational interests of the country.

University Scholarships.—The names of the students who received University scholarships for the past session, the classes which they attended, and the honours which some of them obtained, are mentioned in Appendix No. V. The Committee have paid out of the Education Fund for sessions 1879-80 and 1880-81 the proportion of these scholarships not borne by the Scotch Education Department. It has been all along the desire of the Committee to enable the best of the male students to attend University classes; and they have endeavoured to give such students full advantage of the existing provisions of the Code in this behalf. They are gratified to be able to report that the prospect of getting the benefit of both University and Normal School training is producing very satisfactory results. One of the Rectors states:—

"The preparation in Latin is much better than it was a few years ago. The Government mark (*l*) given to the candidates who do best in the subject at the entrance examination is not a sufficient index of the general progress that has been made. None (except Englishmen who may happen to come to us) need to begin at the beginning."

The other Rector says:—

"The improvement of the candidates for admission in Mathematics particularly, and in Latin to a less degree, is very marked. They are fully as far on when we receive them as we could, a few years ago, have them at the end of the first year. This improvement is continuous, *i.e.* it is rising every year. There is no doubt this is largely owing to the facilities for attending the University now afforded to them."

The young men who have been sent to University classes, have as a rule, done well in the examinations conducted in terms of Article 102 (*c*) of the Code by professors and H. M. Inspectors; they take a very high place in the ordinary class list of the Normal Schools; they have succeeded in obtaining a fair share of the prizes in University classes; and some of them have specially distinguished themselves. On the whole, the system of combined University and Normal School instruction has worked advantageously; and the Committee desire to continue to give it every encouragement.

THE NEW PROSPECTUS.—The Prospectus for 1882 will be found in Appendix No. VI.

SPECIAL REPORT OF ENDOWED SCHOOLS COMMISSION.—In the Report presented to the General Assembly of 1878, the Committee referred with satisfaction to the clause in the Endowed Schools and Hospitals Act of that year which provided that the Commissioners "shall submit for the consideration of the Scotch Education Department the conditions according to which, in their opinion, the Parliamentary Grant for public education in Scotland may be most advantageously distributed for the purpose of promoting education in the higher branches of knowledge in public and State-aided Schools, especially in those districts in which there are no high-class public schools."

A special report on the subject thus remitted to them has recently been issued by the Commissioners. They make several important recommendations (Appendix, No. VII.), which will, no doubt, receive the consideration of the Scotch Education Department; and it is probable that changes, giving effect to at least some of the suggestions of the Commissioners, will ere long be made in the Code. The Committee will pay careful attention to the whole matter, especially in relation to the attainments and the training of teachers.

APPEAL ON BEHALF OF SCHEME.—The income of the Committee for the past year fell short of its expenditure by £500, thus reducing the balance from £1634, 7s. 1d. to £1132, 4s. 8d. The expenditure of the coming year cannot be much less than that of the past; and unless the congregational collection be far more liberal, the operations of the Committee will speedily be brought to a stand-still. The retiring allowances to the aged teachers require £1000. The Church can never consent to the abandonment of those men; and if it be borne in remembrance that our Normal Schools supply us with the only direct means of telling on the religious education of the country, it were to lose the things we have wrought, and to throw away a noble opportunity of doing good, did we fail to maintain them in vigour.

The Committee, therefore, earnestly appeal to the General Assembly again to commend the Education Fund to the liberal support of the Church.

In name and by appointment of the Committee,

THOMAS MAIN, D.D., *Convener*.

APPENDIX.

I.—*Teachers to whom Retiring Allowances have been voted.*

Name.	Late School.	Age.	Retiring Allowance, with Bonus.
Thomas Mackenzie,	Inverness,	85	£45 0 0
Malcolm Blair,	Appin,	82	25 0 0
John Watt,	Strathy,	79	25 0 0
Murdoch Mackay,	Berriedale,	81	30 0 0
Donald Macdonald,	Duirinish,	76	30 0 0
James Purves,	Musselburgh,	72	40 0 0
Archibald Maclean,	Campbeltown,	79	30 0 0
Angus Lamont,	Assynt,	80	30 0 0
George Ross,	Rosehall,	74	30 0 0
Alexander Cameron,	Petty,	80	30 0 0
Archibald Forbes,	Ormiston,	75	40 0 0
Ronald Matheson,	Carinish,	78	30 0 0
Alexander Grant,	Urray,	79	30 0 0
Peter Cruickshank,	Leslie,	70	25 0 0
William Tulloch,	Deerness,	80	25 0 0
James Miller,	Alves,	78	20 0 0
John Rose,	Kilmorack,	78	30 0 0
Robert King,	Killearn,	68	15 0 0
Alexander Robertson,	Kinghorn,	72	30 0 0
Duncan Macdonald,	Easdale,	79	30 0 0
Duncan M'Laren,	Ardconaig,	60	15 0 0
Hector M'Kenzie,	Walls,	75	25 0 0
James Riach,	Ardclach,	66	15 0 0
John Ferguson,	Cray,	77	30 0 0
George W. Officer,	Collessie,	65	20 0 0
Murdo Kennedy,	Killearnan,	79	30 0 0
John M'Lean,	Ellishadder,	64	20 0 0
Robert Lillie,	Dunse,	69	20 0 0
James Macfie,	Glasgow—John Knox's,	76	25 0 0
Alexander Ross,	Campbeltown,	68	25 0 0
Robert Nicol,	New Marnoch,	69	20 0 0
William Rait,	Aberdeen,	68	20 0 0
John Clark,	Unst,	79	10 0 0
John Grant,	Dornoch,	53	15 0 0
William F. M'Donald,	Creich,	54	10 0 0
Alexander Kennedy,	Plockton,	76	10 0 0
David Black,	Colliston,	56	15 0 0
Mrs. Ellen Campbell,	Helmsdale,	69	10 0 0
Mrs. Margaret Simpson,	Knockando,		10 0 0
Miss Barbara Munro,	South Uist,	83	10 0 0
Mrs. Mary M'Leod,	Bracadale,	84	10 0 0
Miss Isa Gordon,	Strathy,		10 0 0
Mrs. Mary M'Donald,	Uig,		10 0 0
Miss Elizabeth M'Intosh,	St. Ninian's,	70	10 0 0
Miss Mary Ann Beattie,	Lumphanan,		6 0 0
			£991 0 0

Note.—Four teachers,—John Kerr, Clunie, Alexander Stewart, Dairsie, William Mitchell, Stobhill, and John Bain, Unst, who were in receipt of retiring allowances, died during the year.

Schools now receiving Grants from Education Fund not exceeding in amount the contributions of the Congregations with which they are connected.

Congregations.	Teachers.	Description of School. C. Congregational. M. Missionary.	Scholars on Roll.
burgh, Newington, . .	Joseph Chalmers, . . .	C.	210
ow, ...	Archibald M'Alister, . .	C.	15
well, . . .	James Smith, . . .	C.	237
ilton, ...	John Adams, ...	C.	663
gow—St. Matthew's, .	John W. Watt, . . .	M.	370
„ Wellpark, . .	William Stirton, . . .	C.	310
oon, ...	Adam N. Arthur, . . .	C.	220
uhidder, ...	Donald Robertson, . . .	C.	61
nder, ...	David B. Lumsden, . .	C.	223
tross—St. John's, . .	James Menzies, . . .	C.	282
ne, ...	Helen W. Brodie, . . .	C.	61
ay, ...	Maggie S. Deuchars, . .	C.	69
gan, ...	R. Macdonald, . . .	C.	56
nsdale, ...	Alexander Ross, . . .	C.	40
thy, ...	George M'Kay, . . .	C.	14
heron, ...	William M. Sutherland, . .	C.	36
sort, ...	Norman Ferguson, . .	C.	57
rso—First, . . .	William Docherty, . . .	C.	
ronness, ...	John Burgess, . . .	C.	46

III.—*The Normal Colleges at Edinburgh, Glasgow, and Aberdeen.*

The staff of Teachers in these Institutions is as follows, viz.:—

Edinburgh Training College, Moray House.

Rector,	Maurice Paterson, B.A
Lady Superintendent,	Miss M. Smith.
Governesses,	Misses Shanks, Beattie, and Tyrie.
Lecturer on English, History, etc.,	John Cowper, B.A.
Lecturer on Mathematics and Physics,	Wm. Lees, M.A.
Teachers of Classics,	The Rector and A. Hutt, M.A.
Master of Method,	The Rector.
Teacher of Music,	Walter Strang.
Teacher of Drawing,	James B. Napier.
Teacher of French,	V. Richon, B.A., LL.B.

Practising School.—Messrs. Gilbert Graham, *Head Master;* John S. Pressly, M.A.; John D. Dawson, M.A.; David Fraser; Hugh Wilkie; *French Master,* C. De Flandre; *German Master,* H. Gundlach; *Infant Department,* Miss Janet Millar; *Assistants,* Messrs. John A. Clapperton, John Gunn, and Peter MacCowan; *Governess,* Miss Howden.

Glasgow Training College.

Rector,	Thomas Morrison, M.A., LL.D.
Governess,	Miss Orr.
Lecturer on Mathematics and Physics,	Rev. John Kerr, M.A., LL.D.
Lecturer on History, Geography, and Grammar,	A. H. Dick, M.A., D.Sc.
Master of Music,	W. M. Miller.
Master of Method,	Edmund Boyd.
Master of English and Drawing,	J. White.
Teacher of French,	Mons. Gorecki.
Lady Superintendent,	Mrs. James.

Practising School.—Dr. Macbirnie and Messrs. George Brown and John Young; Misses M'Kendrick, Bannatyne, Ewing, and Paterson.

Aberdeen Training College.

Rector,	Alexander Ramage.
Governess,	Miss Walker.
Assistant Governess,	Miss Isa Hutcheon.
Master of Method,	The Rector.
Teacher of Music,	William Litster.
Teacher of Drawing,	John Adams.
Teacher of French,	*Vacant.*

The Annual Privy Council Examination of Students for Certificates of Merit was held in December 1880; and the following were the results for our Normal Schools:—

	Edinburgh.		Glasgow.		
	Second Year.	*First Year.*	*Second Year.*	*First Year.*	TOTAL.
MALE STUDENTS, . .	35	40	37	39	151
Passed—1st Division, .	19	29	16	14	78
,, 2d Do., .	16	10	15	16	57
,, 3d Do., .	...	1	6	9	16
	— 35	— 40	— 37	— 39	— 151

	Edinburgh.		Glasgow.		Aberdeen.		
	Second Year.	*First Year.*	*Second Year.*	*First Year.*	*Second Year.*	*First Year.*	TOTAL.
FEMALE STUDENTS, . .	48	50	48	51	32	31	260
Passed—1st Division,	28	30	13	19	17	10	112
,, 2d Do.,	24	20	34	29	13	21	141
,, 3d Do.,	1	...	1	3	2	...	7
	— 48	— 50	— 48	— 51	— 32	— 31	— 260

The attendance for the present Session in the various departments of the Normal Schools is as follows:—

	Edinburgh.		Glasgow.		Aberdeen.		
	Second Year.	*First Year.*	*Second Year.*	*First Year.*	*Second Year.*	*First Year.*	TOTAL.
Male Students,	39	35	38	35	...	...	147
Female do.,	51	45	50	47	31	27	251
	90	80	88	82	31	27	398

			Total.
Practising School—Pupils, .	1070	450	1520
Pupil Teachers, . . .	12	11	23

Note.—The School used as the Practising department of the Aberdeen Training College is not under the management of the Committee.

IV.—EXAMINATIONS IN RELIGIOUS KNOWLEDGE.

1. EXAMINATION OF STUDENTS.—The students attending the Normal Schools were examined in religious knowledge in October last. The examination, which was conducted, both in writing and orally, by examiners acting on behalf of the Education Committee, ranged over the following course of study which had been prescribed by the Committee for session 1880, viz.:—

Senior Male Students.—The Acts of the Apostles; the Epistle to the Galatians; and the Shorter Catechism, the whole text, and proofs 1 to 38.

Junior Male Students.—Old Testament History to the separation of the Kingdoms, more particularly the Book of Numbers; Mark's Gospel; and the Catechism, the whole text, and proofs 1 to 38.

Senior Female Students.—The Acts of the Apostles; Galatians, chapters i. to iii. inclusive; Mark's Gospel, chapters viii. to xiv.; or the Acts of the Apostles; the Epistle to the Galatians; and the Shorter Catechism, the whole text, and proofs 1 to 38; or the Acts of the Apostles; Mark's Gospel; and the Catechism, the whole text, and proofs 1 to 38.

Junior Female Students.—Old Testament History to the separation of the Kingdoms, more particularly the Book of Numbers; Mark's Gospel; and the Catechism, the whole text, and proofs 1 to 38.

It was agreed by the examiners,—Revs. A. F. Moir, John M'Ewan, James Wilson and George Clazy—that 400 being the highest number of marks obtainable for answers in the written examination, students receiving upwards of 300 should be placed in the first class; those receiving between 200 and 300 in the second class; those receiving between 100 and 200 in the third class; and those receiving less than 100 in the fourth class. The oral examination was conducted by Mr. M'Ewan at Edinburgh, by Messrs. Wilson and Clazy at Glasgow, and by Mr. Moir at Aberdeen. All the examiners expressed great satisfaction with the manner in which the students acquitted themselves in both examinations. The following is the Class List, arranged in order of merit:—

EDINBURGH.

Male Students—Second Year.

First Class.

M'Farlane, William.
Prentice, James.
Brown, John Tom.
{ Ramage, Robert M.
{ Sim, Andrew W.
Macpherson, John C.
{ Campbell, James.
{ Galloway, James.
{ Glennie, Charles E.
M'Cowan, Peter.
M'Pherson, James R.
Scott, John.
Cunningham, George.
Milne, George A.
Eason, Thomas.
Young, John.
Butter, Thomas A.
{ Robertson, William.
{ Story, Thomas C.
Bayne, John.
Scrymgeour, Thomas.
Arbuckle, John.
Forsyth, Peter H.
Lowson, James.
Watt, James.
Martin, John.
Drysdale, William.
Stormonth, William A.
Milne, John.
{ Clark, James,
{ Fowler, William A.

Second Class.

M'Farlane, Andrew.
Irving William S.
Lyall, William.
Kerr, David.
Martin William.

Male Students—First Year.

First Class.

Robertson, Henry C.
Durward, Peter C.
Orr, Ryrie.
Bruce, William.
Murray, John H.
{ Alison, John.
{ Anderson, Philip.
Young, William.
{ Douglas, George A.
{ Minty, William.
Dingwall, David M.
Macdonald, George S.
Learmonth, William.
Hepburn, Thomas N.
Squair, Alexander T.
{ Robertson, James M.
{ Souter, William.
{ Jack, Alexander B.
{ Landsman, John H.
{ Morris, Robert.
Henderson, David.
{ Dryburgh, David.
{ Waterworth, Harry.
Somerville, John.
Sutherland, James.
Harris, Robert.
Ferguson, Alexander.
Hume, Robert.
{ Catherall, Ezra.
{ Moncrieff, James.
Henderson, Philip.
Scott, James.
Gustard, James.
Lowden, James.
Macdonald, Peter.
Wallace, David.

Second Class.

Turnbull, Robert.
Alexander, John G.
Sharp, John J.
Middleton, Alexander.

FEMALE STUDENTS—SECOND YEAR.

First Class.

Richardson, Hadassah.
Dowie, Mary M.
Henshilwood, Mary.
Martin, Helen.
Ross, Mary.
Allan, Jessie E.
Beckett, Agnes S.
Brown, Susannah.
Miller, Christina E.
Brough, Mary.
Dall, Maggie.
Dickson, Jane.
Harvey, Eliza.
Mill, Mary.
Syme, Mary H.
M'Donald, Annie.
Brunton, Annie.
Lockhart, Christina.
Macpherson, Jane L.
Pellow, Euphemia D.
Scott, Isabella.
Hammond, Martha.
Chisholm, Elizabeth S.
Fletcher, Maggie.
Seggie, Mary.
Fleming, Maggie J.
Keillar, Maggie.
Stark, Eliza.
Dunnett, Catherine S.
Drysdale, Mary.
Fairweather, Jane A.
Lumsden, Euphemia.
M'Laggan, Lizzie.
Mills, Jemima.
Wyllie, Rachel P.
Hay, Jane H.
M'Cormick, Mary A.
Pow, Jeannie.
M'Laren, Elizabeth A.
Thomson, Jane A.
Gardner, Hetta.
Grant, Lavinia F.
Thomson, Maggie.
Tyrie, Aggie B.
Wilson, Mary A.
Steven, Jane.
M'Vean, Johanna.
Falconer, Maggie E.

FEMALE STUDENTS—FIRST YEAR.

First Class.

Carse, Mary S.
Reid, Mary.
Bell, Mary.
Mercer, Mary.
Whillas, Isabella C.
Grant, Christina C.
Johnston, Maggie M.
Miller, Maggie A. E.
Deas, Lizzie C.
Allardyce, Christina.
Aitken, Agnes.
Fraser, Barbara M.
Paterson, Eliza J.
Masson, Maggie.
Livingstone, Jessie H.
Douglas, Lizzie G.
Rodger, Nellie.
Pullar, Janet.
Dey, Agnes C.
Moir, Georgina T.
Dick, Margaret W.
M'Beath, Jane G.
Mackintosh, Jessie R.
Capell, Maria.
Dickson, Margaret.
Ingram, Marion J.
Tarbet, Henerietta.
Brims, Eliza.
Forbes, Grace.
Dewar, Barbara.
M'Gillivray, Johanna.

Second Class.

Johnston, Jane.
Donald, Rachel.
Muir, Elizabeth.
Lundie, Catherine P.
M'Queen, Maggie.
Edington, Alison.
Black, Susan.
Farmer, Agnes G.
M'Dougall, Annie.
M'Leod, Jessie.
Mack, Agnes W.
Miller, Isabella B.
M'Beath, Mary L. G.
Kennedy, Elspeth.
Stewart, Annie.
Tyrie, Helen.
Tait, Elizabeth.
Hastie, Jessie.
M'Morran, Lizzie W.
Henderson, Isabella.

GLASGOW.

Male Students—Second Year.

First Class.

Agnew, Alexander.
Anderson, William K.
Andrew, John.
Taylor, David.
Wallace, David.
Buchanan, James.
M'Murtrie, James.
Williamson, George.
Knight, James.
{ Graham, James.
{ M'Gaw, Alexander.
M'Lauchlan, William N.
M'Kenzie, David W.
Boyd, Robert.
{ Irvine, Robert T.
{ Roy, Charles.
{ Taylor, William.
{ Whiteford, Robert.
Service, James.
Neilson, William.
{ Harrison, John H.
{ Paterson, Robert.
M'Ilroy, James S.
{ Jack, George.
{ Wallace, William.
Calderhead, Andrew.

Second Class.

Boyd, James.
Hamilton, William B.
{ Haig, Thomas.
{ Lang, George.
Smith, Albert.
Shaw, William.
Millar, John.
Pollock, John T.
Robinson, Frederick.
Butters, Robert H.
Fullarton, Alexander C.

Male Students—First Year.

First Class.

Gunn, Robert.
Fleming, Archibald.
Craig, John.
Brown, Andrew.
Laing, William.
M'Callum, Hugh.
Campbell, Charles.
Ferguson, Thomas.
Fraser, Allan.
Campbell, Donald.
Main, John.
{ Gallie, James.
{ Moodie, James.
{ Clegg, John.
{ Smith, Fergus.
{ Young, Robert.
Lang, John.
Neilson, William S.
Johnstone, John.
Logan, Robert.
{ Dickinson, Joshua.
{ Leslie, Douglas.
Struthers, Andrew.

Second Class.

Merrilees, Archibald.
Caldwell, James.
Core, William.
M'Dougall, John.
Hughes, John.
Donald, James.
Vernal, John L.
Crawford, George.
M'Kinnon, William.
Smith, Thomas.
Mackay, John.
Eastwood, Charles H.
Hogben, Henry.
Baxandall, Walter.
Hamilton, John.
Duncan, Robert.

Female Students—Second Year.

First Class.

Morton, Agnes R.
{ Gilzean, Annie S.
{ Young, Georgina.
{ Barr, Agnes.
{ Buchanan, Agnes.
{ Filshill, Janet.
{ Grierson, Jeanie.
{ M'Intyre, Marion G.
{ Reid, Elizabeth.
{ Cowan, Christina.
{ Gillespie, Catherine N.
{ Hislop, Mary.
{ Ironside, Maggie M.
{ Adam, Johanna M.
{ Andrews, Mary P.
{ Campbell, Elizabeth.
{ Hardie, Isabella.
{ Kirk, Annie.
{ Macpherson, Jane.

Dunsmuir, Janet.
Ferguson, Maggie. W.
Fleming, Agnes.
Forfar, Agnes.
Hendrie, Jessie.
Paterson, Jessie.
Sheridan, Esther.
Anderson, Mary.
Bishop, Jessie.
Dunlop, Christina.
Halliday, Agnes.
Miller, Jeanie D.
Osborne, Annie.
Gillies, Margaret C.
M'Vicar, Barbara G.
Smith, Jessie.
Agnew, Ellen.
Fraser, Agnes S.
Mackichan, Helen C.
Bryce, Agnes J.
Hunter, Lorenza H.
Macdougall, Isabella B.
Ramsay, Mary.
Renfrew, Jane L.
Rait, Janet.
Laurie, Agnes B.
Black, Elliot C.
Turnbull, Jane.
Findlay, Jessie B.

FEMALE STUDENTS—FIRST YEAR.

First Class.

Robinson, Mary.
Young, Jane.
M'William, Maggie.
Rintoul, Arabella.
Strachan, Maggie E.
Smith, Christina.
Sturgeon, Janet.
Jardine, Jane A.
Stewart, Elizabeth A.
Drummond, Cochrane.
Allison, Jane.
Galbraith, Maggie.
More, Agnes H.
Allan, Barbara.
Miller, Arabella B.
Bain, Lizzie M.
Boyd, Mary.
Dobson, Agnes.
Boyd, Christina P.
Buchanan, Margaret.
Claassen, Mary W.
Dick, Jane.
Dunn, Mary.
Reid, Katie.
Rankin, Agnes.
Stewart, Maggie D.
Weir, Mary J.
Barnet, Susan G.
Young, Maggie.
Paterson, Janet.
Bell, Eliza W.
Johnstone, Marion.
Arnott, Janet S.
Harvey, Christina.
M'Coll, Maggie.
Brisbane, Jane.
Mackenzie, Isabella.
Wellwood, Ellison.
Lang, Mary.
Martin, Mary D.
Brown, Maggie.
Baird, Jessie C.
King, Elizabeth T.
M'Bean, Jane M.
M'Callum, Mary E.
Moir, Margaret K.

Second Class.

Moon, Mary P.
Orr, Catherine S.
Turriff, Jessie.
Dewhurst, Margaret Y.
Wilkinson, Agnes.

ABERDEEN.

FEMALE STUDENTS—SECOND YEAR.

First Class.

Strachan, Eliza J. J.
Miller, Dolina.
Rennie, Christina H.
Robertson, Kate S.
Scott, Helen M.
Beekie, Sarah.
Smith, Isabella L.
Gray, Georgina.
Kerr, Agnes S.
Adie, Elsie S.
Deans, Bella J.
Lowson, Agnes.
Nicholson, Helen.
Smith, Maggie A.

Beveridge, Isabella.
Ferrier, Annie
Selbie, Mary A.
Smith, Jane.
Souter, Maggie.
Wilson, Eliza W.
Geddes, Elizabeth.
Sutherland, Jessie.
Watt, Mary J.
Adie, Helen.
Ironside, Maggie.
Machray, Jessie.
Forbes, Maggie C.
M'Geoch, Mary J.
Reid, Christian.

Second Class.

Beaddie, Janet J.

FEMALE STUDENTS—FIRST YEAR.

First Class.

Davidson, Isabella.
Duguid, Ann.
Scott, Maggie D.
Findlay, Jessie W.
Duthie, Lizzie.
Milne, Mary.
Cantlay, Catherine.
Donald, Maggie.
Ingram, Charlotte.
Adie, Maggie C.
Urquhart, Isabella L.
Hunter, Annie.
M'Donald, Marjory F.
M'Kenzie, Catherine.
Middleton, Mary.
Sutherland, M. A.
Morren, Isabella.
Smart, Jane A.
Ironside, Jane A.
Hay, Ellen M. J.
Strachan, Margaret.
Mitchell, Isabella D.
Sutherland, Kate.
Muirhead, Elizabeth M.
Ingram, Jessie.
Lumsden, Christina G. B.
Mackenzie, Ellen.
Park, Christian.

Second Class.

Cran, Isabella.
Watt, Jane.
Smith, Elsie.

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2. EXAMINATION OF CANDIDATES.—The examination in Religious Knowledge of Candidates for admission to the Normal Schools of the Free Church was held n July last. The questions then put are appended, with the view of giving Candidates who may come forward in future an idea of the kind of questions proposed by the Education Committee to those who seek admission into the Normal Schools of the Free Church.

OLD TESTAMENT.

One hour and a half allowed for this and the Catechism Paper.

Not more than four questions to be answered.

1. Give a narrative of the Flood, and state how long Noah abode in the Ark.
2. Give an account of the battle with the Amalekites and relative incidents. Ex. xvii.
3. Give a sketch of the life and exploits of Samson.
4. What was that spiritual grace which David showed pre-eminently, in his combat with Goliath? and give your reasons for thinking so.
5. What was Ahab's blackest crime? State the circumstances which led to it, its instigator, and how retribution finally overtook him.

NEW TESTAMENT.

One hour allowed for this Paper.

Not more than four questions to be answered.

1. Mention three or four of the doctrines taught in the Sermon on the Mount.
2. Tell the story of the Woman of Canaan, and point out the evidence of her great faith.

3. In the account of the last judgment—
   a. State the grounds on which the sentence on the righteous is founded.
   b. The grounds on which the wicked will be condemned.
   c. Mention some of the lessons taught.
4. In regard to the Apostle Paul, give an account—
   a. Of his life and character before conversion.
   b. The circumstances connected with his conversion.
   c. The more prominent features of his life and character afterwards.
5. Tell briefly the story of Ananias and Sapphira, and the lessons taught by it.
6. In regard to Paul's first visit to Philippi—
   a. State what led to it; and
   b. The results of that visit.

SHORTER CATECHISM.

One hour and a half allowed for this and the Old Testament Paper.

All the questions to be answered.

1. State in your own words the doctrine contained in the question, "*What are the Decrees of God?*" and prove point by point, as you proceed.
2. Write down the Fourth Commandment, with proofs, and give the reasons annexed, in your own words.
3. Analyse the question, "*What is the Lord's Supper?*" and prove.

The result of the Examination was as follows:—

	Male Candidates.		Female Candidates.		Total.	
		166		326		492
Passed 1st Class, ...	29		48		77	
2d do., ...	110		201		311	
3d do., ...	27		77		104	
		166		326		492

3. Course of Study.—The following is the course of study in religious subjects prescribed by the Education Committee for students during Session 1881, viz.:—

Senior Male Students.—The Acts of the Apostles; the Epistles to the Colossians and Philippians; and the Shorter Catechism, the whole text, and proofs 1 to 38.

Junior Male Students.—Old Testament History to the separation of the Kingdoms, more particularly the Book of Joshua; John's Gospel; and the Catechism, the whole text, and proofs 1 to 38.

Senior Female Students.—The Acts of the Apostles; Epistle to the Philippians; John's Gospel, chapters i. to x., and the Shorter Catechism, the whole text, and proofs 1 to 38; or the Acts of the Apostles; the Epistles to the Colossians and Philippians; and the Shorter Catechism, the whole text, and proofs 1 to 38; or the Acts of the Apostles; John's Gospel; and the Catechism, the whole text, and proofs 1 to 38.

Junior Female Students.—Old Testament History to the separation of the Kingdoms, more particularly the Book of Joshua; John's Gospel; and the Catechism, the whole text, and proofs 1 to 38.

V.

EDINBURGH.

1. *Students who passed the Entrance Examination in July* 1880.

	Classes.
Wallace, Alex. G.,	Junior Latin and Junior Greek.
**Taylor, James,	" "
Sutherland, Alex.,	" "
*Paterson, Archibald,	" "
Struth, David C.,	" and Junior Mathematics.
Robertson, Thomas I.,	" "
Hastings, George G.,	English Literature "
Sharp, Colin S.,	" "
†Lamb, James,	" "
†Robb, James,	"
†Somerville, Alex.,	"
Winchester, James,	"
Crabb, James A.,	"

2. *Students who passed the Entrance Examination in July* 1879.

Robertson, James,	Junior Mathematics.
Gustard, James,	"
Wallace, David,	"
†Dryburgh, David,	"
†Catherall, Ezra,	"
†Sharp, J. J.,	"
Waterworth, Harry,	"
†Anderson, P.,	"
Moncrieff, J.,	"
†Sutherland, J.,	"
†Learmonth, W.,	"
††Durward, P. C.,	" and Junior Latin.
†Squair, A. T.,	" "
*Henderson, David,	" "
Middleton, A.,	" "
†Hepburn, Thomas N.,	" "
†Robertson, H. C.,	Senior Mathematics "
*Alison, John,	" "
Scott, James,	" "
Somerville, John,	" "
Turnbull, R.,	" "
Alexander, J. G.,	" "
Young, W.,	"
Hume, Robert,	"
Dingwall, D.,	"
†Macdonald, Peter,	Senior Mathematics.
Souter, W.,	"
Lowdon, James,	" and English Lit
‡Orr, Ryrie,	Senior Latin and Senior Greek.
†Douglas, George A.,	Junior Greek.

3. *Students who passed the Entrance Examination in July* 1878.

Watt, James,	Natural Philosophy and Junior Gree
Clark, James,	Senior Latin "
§Macpherson, James,	" and Natural Philosophy

	Classes.
Story, Thomas,	Junior Latin and Natural Philosophy.
‖Fowler, William,	Logic and Moral Philosophy.

* Received prizes. † Certificate of Merit.
‡ Has passed the Examination in Classics necessary for degree of M.A.
§ Examinations in Mathematics and Philosophy ,,
‖ Had degree of M.A. conferred upon him in April last.

GLASGOW.

1. *Students of the First Year.*

Addie, John,	Junior Mathematics.
Agnew, Robert,	,,
Barr, James,	,,
Brown, Andrew,	Middle Mathematics.
Cameron, Andrew,	Junior Mathematics.
Colquhoun, Walter,	Senior Mathematics.
Cook, John,	Junior Mathematics and Junior Latin.
Craig, James,	,, and Junior Greek.
Mackenzie, James,	,, and Junior Latin.
M'Vean, James,	,,
Malcolm, Alexander,	,,
*Manners, Hugh,	,, Junior Latin and Middle Greek.
Nairn, James,	,, ,, ,,
Robb, Alexander,	,,
*Ross, James,	,,
*Scott,	Middle Mathematics, Junior Latin, and Middle Greek.
Scott, Thomas,	Junior Mathematics and Junior Latin.
*Wallace, William,	,, and Junior Greek.

2. *Students of the Second Year.*

Baxondall, Walter,	Junior Greek.
Campbell, Charles,	,, and Middle Mathematics.
Craig, John,	,, ,,
Crawford, George,	,, ,,
Dickinson, Joshua,	,,
Donald, James,	,,
Duncan, Robert,	Junior Latin.
Eastwood, Charles,	Junior Greek.
Ferguson, Thomas,	Senior Greek and Senior Latin.
*Fleming, Archibald,	Middle Greek and Junior Latin.
Gunn, Robert,	Middle Mathematics ,,
Hamilton, John,	Senior Latin and Middle Mathematics.
Johnstone, John,	Junior Greek.
Laing, William,	Senior Greek and Natural Philosophy.
Leslie, Douglas,	Middle Greek and Middle Mathematics.
M'Callum, Hugh,	Middle Mathematics.
M'Dougall, John,	,, and Junior Latin.
Mackay, John,	Junior Greek ,,
Moodie, James,	,, and Middle Mathematics.
Nelson, William,	Middle Greek ,,
*Smith, Fergus,	Junior Greek ,,
Vernal, John,	,,
*Young, Robert,	Middle Greek, Middle Mathematics, and Senior Latin.

* Received Prizes.

William Laing and William Young have passed the Classical part of their Degree.

Of those Students who finished at Christmas last, Alexander M'Gaw was 10, and James Knight 12, in the Senior Division of the Logic Class, whilst James Knight and Alexander M'Gaw passed for their Degree in Classics, and George R. M'Phail in Mental Philosophy and Mathematics.

VI.—FREE CHURCH NORMAL SCHOOLS.

PROSPECTUS FOR SESSION 1882.

1. Candidates for admission to the Normal Schools must produce from their minister a satisfactory certificate of moral character, and a certificate of good health from a medical practitioner.

2. They must also pass the examination for admission, to be held at the Normal Schools by H. M. Inspectors in July 1881, and the examination in religious knowledge appointed by the Education Committee of the Free Church. Candidates who have not been pupil-teachers must have completed their eighteenth year on or before 1st January 1882.

3. The examination will commence on Tuesday, the 5th day of July, and will continue for three or four days. One day will be devoted to an examination in religious knowledge, which will be confined to simple questions on the Historical Books of the Old Testament, Mark's Gospel, the Acts of the Apostles, and the Shorter Catechism. While the Scholarships will be granted on the result of the examination to be held by H. M. Inspectors, the Committee will not award a Scholarship to any Candidate who does not show due proficiency in religious knowledge. The subjects of examination by H. M. Inspectors are Reading, Writing, English Grammar, Composition, Arithmetic, Geography, British History, School Management, Theory of Music and Singing; Euclid, Algebra, and Mensuration for male candidates; Domestic Economy for female candidates, and a paper in any two of the following subjects, and in any one for female candidates, viz.:—Latin, Greek, French, and German. Full information regarding the subjects of examination is contained in the First Schedule appended to the Scotch Code.

4. The Education Committee will grant to young men of the first year who pass in the First Class, Scholarships of £25; and to those who pass in the Second Class, Scholarships of £23. Ten additional Scholarships of £2 (five in Edinburgh, and five in Glasgow) will be awarded to those Students who show special proficiency in Gaelic.

5. The Education Committee will grant, in each of the Colleges, the following Scholarships to Female Students of the first year, viz.:—1 of £18, 3 of £15, 6 of £10, and 10 of £8. Female Students, holding Scholarships of the Edinburgh Normal School, whose parents or guardians are not resident in Edinburgh, must reside in the boarding establishment attached to the School.—(*See Note at end.*)

6. For the second year the value of the Scholarships will be £25, £23, and £21 respectively, for the Male Students, according to the division in which they pass at the end of the first year: to Female Students scholarships will be given of the same number and value as in the first year, according to their position in the December examination. The Education Committee do not undertake to continue students for a second year's attendance unless their demeanour and progress warrant the expectation that they will prove themselves satisfactory teachers.

7. With the view of enabling the most promising of the Male Students to attend the University under Article 102 (b) of the Scotch Code, special Scholar-

ships to the extent of the payment of the matriculation and class fees will be awarded, both in Edinburgh and Glasgow, to Queen's Scholars who, having been specially indicated in the class list of the Scotch Education Department [Article 102 (*d*)], are selected by the Education Committee.* The Scholarships may be continued for a second year to those who obtain them.

8. All Students are required—

(1.) To declare in writing their intention, *bona fide*, to adopt and follow the profession of teaching in Elementary Schools, and if they receive Scholarships, to bind themselves to repay the Scholarship, in the event of their not doing so.

(2.) To engage to attend the Normal School for two years.

(3.) To engage to purchase the Books and Stationery required during their course of study through the authorities of the Schools.

Printed forms embodying these conditions will be furnished to the successful candidates after the examination.

9. No Pupil-Teacher who has deserted the service can compete for admission.

10. The Fees of Students for the Session are—For Males, Three Guineas; for Females, Two Guineas. All Fees are payable quarterly in advance.

11. Applications for admission (in the accompanying Form, which should be detached) require to be forwarded, on or before the 1st of June, to the Rector, Free Church Normal School, Edinburgh; the Rector, Free Church Normal School, Glasgow; or the Rector, Free Church Normal School, Aberdeen.

PREPARATORY CLASSES.—A Class will be formed in each of the Normal Schools for the purpose of preparing candidates to pass the entrance examination. For information regarding these Classes, application should be made to the Rectors.

NOTE AS TO BOARDING-HOUSE IN EDINBURGH.—If the whole accommodation is not required for the holders of Scholarships, other Female Students or Pupil-Teachers may be received as boarders. Application to be made to, and terms ascertained from Miss SMITH, Lady Superintendent, 8 St. John Street, or from any of the

VISITORS.

MRS. DR. CANDLISH, 16 Torphichen Street.
MRS. MAIN, 7 Bellevue Crescent.
MRS. DR. ALEX. WOOD, 12 Strathearn Place.
MRS. MELDRUM, 40 Melville Street.
MISS PAUL, East Claremont Street.

NOTE AS TO LODGINGS.—A list of respectable families who can supply lodgings at a moderate charge is kept at the Normal Schools, in Edinburgh, Glasgow, and Aberdeen. These lodgings are open to the inspection of the Rector and Superintendent, or of any Member of the Committee.

FREE CHURCH OF SCOTLAND EDUCATION OFFICE,
EDINBURGH, 18*th May* 1881.

VII.—*Recommendations of Endowed Schools Commissioners in regard to the Code.*

1. That the standard of proficiency required of pupil-teachers on entering upon their engagements should be raised, and the basis of their subsequent education be widened, and that the Department should encourage the attendance of teachers for a third session at the universities by continuing for that period the scholar-

* In determining what Students, of those who have obtained the Department's marks, shall receive University Scholarships, preference will in all cases be given by the Committee to those who have received marks for Latin and Greek.

ships and allowances now given, under such conditions, and to such amount, as the Department may prescribe.

2. That in every parish there should be at least one teacher qualified to give instruction in the higher subjects.

3. That in schools where the average attendance exceeds 140, the minimum staff at present required by the Code should be increased.

4. That the subjects to be included in Schedule IV. of the Code should be confined to Latin, Greek, Mathematics, Modern Languages, English, Physical Geography, Domestic Economy, and Animal Physiology.

5. That a larger grant should be given for a pass in a higher stage of any subject than is given for a pass in a lower.

6. That elementary science should be taught by object lessons only, and that a special allowance should be made for the efficient teaching of such subjects in the administration of the parliamentary grant.

7. That it is advisable to relax the strictness of the rule whereby the number of individual passes in any subject is made to determine the amount of the grant, and particularly that in thinly populated districts the grant for the higher subjects should be paid upon the general proficiency of the classes and not upon the number of pupils in attendance.

No. III.

Free Church of Scotland.

REPORT

OF THE

HOME MISSION AND CHURCH EXTENSION COMMITTEE.

MAY 1881.

A COMPARATIVELY short period has elapsed since the Church's whole energies and resources were expended on the cultivation of the home field. The great heathen world was utterly neglected, and the very idea of forming plans and putting forth efforts for its evangelisation was treated as a wild imagination. This was the view taken, and the spirit manifested, even by ministers of the gospel, the special servants by office and profession of that Master whose last command to his followers before he left the earth, was to go and make disciples of all nations. It was alleged in defence of such a course, that plenty of work remained to be done at home, that there the people were far from being all Christians, and that when the Church had once fully discharged her duty, and seen her labours crowned with success near at hand, it would be time enough to think of going abroad.

That was a period of deep spiritual declension and death. During it the home field was left to lie nearly as waste as the foreign. The interest professed in it was little better than a mere pretext. Desolation spread on every side, and much of the land, instead of being cultivated and cared for, was entirely neglected, and allowed to become a wilderness. There was a sad lack of ploughing and sowing, and a still greater of blessing attending, and fruit following, the use of means; for that use was feeble, formal, faithless. Home Missions assuredly did not flourish when there were no Foreign Missions to occupy the attention of the Church, and involve her in what is thought by some to be a heavy, hurtful expenditure.

It is common enough to rush from one extreme to another. Is there not a tendency at present, in some quarters, to fall into the opposite

error? The duty of sending the gospel to the heathen world is now universally recognised. All Churches, all Christians admit the obligation, however they may fail in its fulfilment. This being conceded, in some measure realised, when men look at the vastness of the foreign field, at the tens, hundreds of millions sunk in debasing idolatry with its accompanying pollutions, at the great continents and countless islands still shrouded in midnight darkness, and then turn to the home field, it appears so small, so insignificant, such a mere speck in comparison, that they are tempted to think the means and efforts expended on it much too large, out of all proportion, indeed something like wasted. Why not send off by far the greater part of these ministers and missionaries to the perishing heathen? Now, while it is most true, as we not only admit but would proclaim on the housetops, that many, many more should go there, this view, however natural and reasonable it may seem, is in reality narrow and unsound at bottom.

In the case of the spiritually destitute outcast multitude living within the borders, under the shadow, of the Christian Church, there is alike a special need, a special claim, and a special danger. There is such a need; for their guilt and condemnation are the greatest of all, seeing they have turned away from the light, and rejected the blessings of salvation, when in various ways brought within their reach. There is such a claim; for the ties of kindred and country, the associations and obligations of neighbourhood come here into play; and these should have the effect of awakening a peculiar interest, and prompting the earliest and strongest efforts. And there is such a danger, because in so far as the home heathen are not cared for, as no energetic means are used to reclaim them, their numbers will multiply, and their corruption will become more festering and baneful; they will stretch around and spread through the Christian ranks with the inevitable result of weakening the Church, pressing on her like an incubus, and unfitting her both in respect of spirit and resources for the work of carrying the gospel to all nations. They will poison the atmosphere in which she breathes; they will deaden her sensibilities, and fetter her movements. Thus Home Missions, so far from hindering, help Foreign Missions. The more vigour which is thrown into them, the more men and means that are devoted to them, the better will it be not only for this land, but also for the world.

In reviewing the operations carried on by the Committee during the year, the same order will now be followed as in former Reports.

I.—CHURCH EXTENSION STATIONS AND CHARGES.

1. *Stations.*—The number reported in 1880 was 34, now there are 32. The decrease is explained by the fact that three were raised to the position of regular charges by last Assembly—Drumoak, Ettrick, and North Queensferry; and that only one, Sandhaven, has been added to the list in the course of the present year. Of these ordinary Stations, Reston alone is making application to this Assembly for sanction.

Of the 34 on last year's roll, 29 sent in the Annual Schedules, and an abstract of the Report on them, which the Secretary laid before the Committee, appeared in the *Record* for September. In three or four of the five cases of failure, there were special circumstances which went far to account for the omission. While some of the Stations were shown by

the returns to be more vigorous and prosperous than others, as might have been expected, they were found to be generally in a satisfactory condition. Attention was called in the Report to the want of Mission Collections in several of the number, and also to the need of more zealous aggressive effort. It was resolved that such defects should be pointed out to those directly concerned, in the course of visitation and otherwise, the Committee not doubting that, by the use of prudent means, they would be corrected.

The chief outward changes to be noted during the year are the following:—

Newton Grange.—At this mining village, near Dalkeith, a new church has been erected, seated for 300, with ample provision for enlargement when required. It cost £1280, and to assist the local parties, grants were given both from the Miners' Mission Fund and the Church Extension Building Fund. By a most creditable liberality, mainly due, first and last, to the Dalkeith congregation, the whole expense has been met, and the work of the Mission can be carried on without the encumbrance of debt.

Stonefield.—A new hall, fitted to accommodate 300, has been erected at a cost of about £500, of which sum more than the half has been subscribed. The people themselves have manifested deep interest in the building, and have helped alike by manual labour and pecuniary contributions. The field is very necessitous. The want of a proper place of meeting has hitherto been a serious hindrance to the work of the Mission, but that obstacle has thus at length been removed.

Kilmalcolm.—Though not on the Committee's list, because no grant was needed, it is proper to note that a new station of great promise has been set up in the course of the year at this village, which lies within the Presbytery of Greenock. Of late years it has rapidly increased in population and importance. It is now a favourite resort and place of residence. In May last services were commenced in the public school, which was obtained for the purpose; and now a hall has been erected, with a session-house and vestry, at a cost of nearly £900. The church is intended to be built on the front part of the feu, which has been reserved with that view, and will doubtless, at no distant day, be required. The station is applying to this Assembly for sanction as a charge. There can hardly fail to grow up rapidly here an influential congregation.

2. *Charges.*—Last year the number of these was 36. Three of them were placed on the Equal Dividend Platform by the Assembly, and thus removed from the list of Church Extension Charges, viz. Crofthead, Culross, and South Kingarth. Two of the Shetland congregations, Dunrossness and Fetlar, which formerly received Home Mission assistance, are now dependent solely on the Sustentation Fund. Harthill ceased to draw a grant, the continuance of which had terminated in accordance with the regulations. By these changes the number was reduced to 30; but three were added by sanction, as already noted under the head of Stations—Drumoak, Ettrick, and North Queensferry, and these raise the existing charges of this class to 33.

The annual returns were received from 32 of the number, and were generally, but not in every instance, complete and satisfactory. They

showed that a good many of these congregations were little more than keeping their ground, owing in some cases to the limited population from which they have to draw, and in others to the depressing times through which the country has been passing. Several, however, are obviously making steady, even great progress; and of these, Neilston and Shettleston are good specimens. Those situated in the mining districts, and a considerable proportion of them are so, have suffered most severely, and the marvel is that they have struggled on and not succumbed to the difficulties they have had to encounter. Outwardly, prospects are much improved, and it is hoped that a measure of temporal prosperity will be accompanied not only by a corresponding but much greater degree of spiritual prosperity.

It may be noted that Baillieston congregation, which has hitherto had only an iron church, originally the gift of the children of the Free Church, has now the prospect of a permanent and most centrally situated place of worship. A site has been acquired, on which there is a house suitable, with certain alterations, for a manse, and in a short time the building of the church will be set about. This has been largely owing to a generous promise of large assistance from a family desiring to associate the memory of one dear to them, and dear to many beyond the circle of relatives, with Christian work among the mining population.

II.—TERRITORIAL MISSIONS AND CHARGES.

1. *Missions.*—There were four of these when the last Report was prepared; now there are six, Keppochhill, Glasgow, and Easter Road, Edinburgh, having been added during the year.

Of the four which existed previously, Parkhead and Annfield, the one near and the other in Glasgow, are but weak numerically and otherwise. Their state and prospects have been and are engaging serious attention. The other two have made great progress. One of them, *Possil Park*, is applying to this Assembly for sanction as a full territorial charge. There is a membership of 170, and an excellent church, seated for 800, has been built at a cost of £3200, the whole of which has been met by subscriptions and grants, with the exception of about £300. The Mission has been carried on by Renfield congregation, whose liberality and zeal are worthy of all praise; and the agent employed has been the Rev. H. Drummond, Lecturer on Natural Science, Glasgow Free Church College, whose evangelistic labours in other fields are widely known. With the Divine blessing there is every prospect that the good work will continue to advance, and that much spiritual fruit will be gathered in this field. The other, *New Row Territorial Mission, Perth*, which is also making application for sanction, has succeeded in a remarkable way under Mr. Symon, formerly of Newton Grange Station. He got it in an extremely feeble and rudimentary state, but after not much more than a year's labour, he could report some time ago that the attendance at church in the forenoon was 230, in the afternoon 300; that the Sabbath-school numbered 150, and the Bible Class 40; that the communicants were 152, of whom 70 were formerly lapsed; and that in other respects a corresponding progress was apparent. In virtue of a special arrangement, and with the consent of all the parties concerned, Mr. Symon has attended the New College, Edinburgh, this last winter, and his case is to be submitted to the Assembly, it is understood, as one presenting

many claims to exceptional treatment. It is not for this Committee to pass any judgment regarding it, but they cannot refrain from bearing their cordial testimony to his peculiar fitness for, and remarkable success in, Home Mission work.

The two new stations are most hopeful.

(1.) *Keppochhill, Glasgow.*—This was formerly a Congregational Mission in connection with the Free West Church. It is situated in a well defined and necessitous suburban district, which will grow in population as trade revives and the city extends. There is an iron church seated for about 300, at which the Sabbath attendance is good, especially in the afternoon; and there are two Bible-classes, a large Sabbath-school, a children's meeting, a weekly prayer-meeting, and a band of 18 Christian workers. Over these and other agencies, a probationer presides as missionary. In the course of a year 37 members were added to the communion roll, either by admission for the first time or by restoration after lapsing. Notwithstanding their financial difficulties, the Committee granted the application to have the Mission made a territorial one, in the belief that it was well entitled to occupy such a place, and that the district presents a most suitable field for a charge of the kind contemplated. Mr. Ewing and his congregation continue their faithful superintendence and their liberal support.

(2.) *Easter Road, Edinburgh.*—This district is one in which, from the increase of population, the need of a new territorial charge has been felt for a considerable time, but there were serious difficulties in the way of commencing operations. Lately, those interested in the cause secured the services of the Rev. J. Pirie, long of the Cowgate Church, Edinburgh, and more recently of Norwich; and he entered on the work in the month of September. On 10th October he opened Burns's Hall as a place of public worship, and he reports that the attendance has been remarkably good, reaching 300 in the evening. There is a Sabbath-school of 150 children, a Bible-class, and a weekly prayer-meeting. "In short," he says, "we have the whole machinery and organisation of a regular territorial church in little over two months." Since that time, December last, the work has gone steadily forward, and there can be little doubt that, in Mr. Pirie's experienced hands, a good congregation will soon be gathered and equipped. Application is being made for sanction.

2. *Charges.*—There are 25 of these, one less than last year, in consequence of Sighthill, Glasgow, having been put on the Equal Dividend Platform. The Annual Schedules which came in before the Assembly 1880, but too late to be analysed and taken account of at it, were afterwards fully reported on to the Committee, and were found to be, generally speaking, full and satisfactory in their information. Of the 25 Charges, 19 have churches, two of these having been finished in the course of the year, viz., Dowanvale, Partick; and Bainsford, near Falkirk; four have halls designed to prepare the way for, and to form part of, complete ecclesiastical buildings; and two have iron structures, one of which, however, West, Stirling, was unfortunately destroyed by fire a short time ago. In two or three instances, the debt was not stated, but the amount brought out in the schedules referred to reached the large sum of £19,371. This is a most serious matter. Several congregations have been well-nigh crushed under the burden, and there is

the greatest need for some plan being adopted to lessen it, and if possible remove it altogether. The attendance at the best diet of worship on Sabbath was 9629, exclusive of one charge whose return was blank in this respect, and inclusive of the number of sittings let in three cases where this alone was given. The communicants were 8765, and the additions during the year 1897, though here the form of the schedule leaves room for considerable uncertainty, a defect which will be corrected in future. Sabbath-schools show an attendance of 8738 children, under 795 teachers. Some striking examples and evidences of direct spiritual results in sinners converted to God are furnished in these returns.

The sums raised for the schemes by some of these congregations are wholly inadequate, and indicate a serious failure either in setting forth the claims of missions, or in responding to these claims. The state of matters is really painful. Thus, one charge with a membership of more than 500 raises in all about £9; another, almost as numerous, a little more than £6; a third, of similar size, a like amount. Sometimes collections are omitted altogether, including that for the Home Mission scheme, in which a special interest might naturally be expected to be shown, seeing it ministers so largely to the support of this class of congregations. No doubt the year to which these returns apply was most trying, and all allowance should be made; but surely such things as have now been stated ought not to be, and it is high time that means were adopted for bringing home a sense of duty in the matter.

III.—CONGREGATIONAL MISSIONS.

Last year there were 88 of these Missions, 65 of them conducted by students, and 23 by probationers or catechists. At present there are 81, 58 belonging to the former class, 23 to the latter. The changes have been the following:—

1.—STUDENTS' MISSIONS.

Number last year, ...		65
Deduct Aberdeen Students' Association, withdrawn,	1	
„ Anstruther for Cellardyke, no application, .	1	
„ Cathcart, discontinued, . . .	1	
„ Keith, „ . . .	1	
„ Perth, „ . . .	1	
„ Finnieston, Glasgow, discontinued, . .	1	
„ Moray Church, Edinburgh, discontinued, .	1	
„ Augustine, Glasgow, transferred to class 2, .	1	
„ College, „ „ „ .	1	
„ West, „ now territorial, . .	1	
	—	10
		55
Add St. Mary's, Edinburgh, renewed, . .	1	
„ St. Enoch's, Glasgow, „ . .	1	
„ South, Elgin, „ . .	1	
	—	3
Number at present, as stated above, . . .		58

2.—PROBATIONERS' AND CATECHISTS' MISSIONS.

Number last year, ...		23
Deduct Paisley Road, Glasgow, discontinued, .	1	
„ Trinity, „ „ .	1	
„ Rothesay Mission, „ .	1	
„ Muirkirk, „ .	1	
	—	4
		19
Add, Moray Church, Edin., transferred from class 1,	1	
„ Augustine, Glasgow, „ „ „	1	
„ College, „ „ „ „	1	
„ Musselburgh, new grant, . . .	1	
	—	4
Number at present, as stated, ...		23

The annual returns presented many encouraging features, not, however, without exceptions. During the preceding year 531 persons had been brought by means of these missions into the fellowship of the congregations with which they are connected, either in the way of being admitted to communion for the first time, or restored after lapsing. There are also repeated references to individuals and families reclaimed to church-going habits, in addition to the accesions to membership.

On the report of the Committee that the expenditure under this head had reached £2500, a sum out of all due proportion to the funds placed at their disposal, and to the outlay in other departments of the scheme; and that in their opinion it should be restricted to a certain definite amount, which they thought might reasonably be fixed at £1500 as a maximum; the Assembly instructed them to give effect to the recommendation thus made by taking steps for reducing as speedily as possible the expense connected with these Congregational Missions to the sum specified. After giving the matter the most careful consideration, they resolved that one double grant of an exceptional kind should be withdrawn, though this was afterwards modified, and that in other two cases, where there was also a double grant, there should be only a single one in future. It was evident, however, that small savings of that kind would not accomplish the purpose, and that it would be a most invidious task to proceed to the suppression of more than a third of the existing Missions, leaving others which might after all have no better title to continued support. It was thought to be by far the preferable course to reduce the grants to a uniform amount of £20 a year, instead of £30 in the case of students and probationers, and £20 in that of catechists. This was the original sum, and a return to it seemed to be called for in the circumstances. Due notice of the change was given, and it came into effect at November. Along with this, the Committee were under the necessity of declining all new applications for the present. By these means the expenditure in future will be little if any above the £1500 fixed by the Assembly. There can be no doubt that some congregations will find the difficulties in the way of carrying on these Missions much increased by the reduction which has been made, and that others will naturally be disappointed at not obtaining the grants which they earnestly asked and urgently need. But there was really no help for it unless liabilities

were to be incurred which there was no reasonable prospect of meeting, and the embarrassments of the Committee, already sufficiently serious, were to become well-nigh inextricable.

IV.—EVANGELISTIC AGENCIES.

1. *Assembly Deputies.*—Those appointed by last Assembly on the nomination of the Committee were the following:—

Rev. J. TAIT, Dumbarton.	Rev. W. FERGUSSON, Ellon.
„ J. W. GEDDIE, Banff.	„ G. JOHNSTON, Marnoch.
„ D. S. HAMILTON, Symington.	„ J. WATSON, St. Matthew's, Glasgow.

Strong testimony has been borne to the value of their labours in various places, and there is reason to believe that not a little spiritual fruit has been the result. The Committee can here do nothing more than present the briefest summary of their work, with a few specimens of, and extracts from, the reports which have reached them from parties in the districts visited, or from the Deputies themselves.

(1.) Mr. Tait laboured at Law, near Carluke, Inverness, and Dysart. In all these places his services were much appreciated. Dr. Black, Inverness, thus writes regarding them in that town:—

"I should have taken an earlier opportunity of thanking you, on behalf of the Session of the West Free Church here, for your so kindly arranging to send one of your deputies to carry on evangelistic work in their church while they were waiting the settlement of their new minister. The arrangement was most happy and successful. Mr. Tait, whom you sent, gave himself most heartily to the work, and spared no effort to make his visit a profitable one. On the Sabbaths, and every evening of the week, he held special evangelistic services; and almost every day during his visit he spent some hours visiting from house to house, speaking to inquirers, and inviting to the meetings. We have reason to believe that some were brought to decide for Christ, while very many of the Lord's people were revived and led to take a deeper interest in spiritual things. You could not have sent us a better deputy than Mr. Tait. The circumstances were special and difficult, as there was no minister to help or advise with, and the great majority of the people are poor. Our friend, however, suited himself to the circumstances from the first, and endured as a good soldier the many discomforts the special duty brought upon him."

(2.) Mr. Geddie went first to Galston, then to Tain, and finally was to have gone to Cowdenbeath in spring, but it has not been found practicable to carry out this arrangement. Mr. Maxwell's report with reference to the first of these places is as follows:—

"Mr. Geddie, one of the Assembly's Deputies, and well fitted for the work, commenced his labours here on the 15th of September, and continued for a fortnight. By request of the minister, he confined his labours almost exclusively to the delivery of addresses, leaving the minister free to visit. During the fortnight he delivered thirteen evangelistic addresses, and preached three times at the regular diets of worship on the Sabbath day. Notwithstanding the inclemency of the weather, the meetings were well attended, both by church-going people of all denominations, and the non-church-going. On the week-day evenings the attendance increased from 200 to 350. On the Sabbath evenings there was an average attendance of 700. A meeting for children on a week-day evening, prior to the regular service, proved very successful, over 800 being present. The meetings were conducted in a regular and quiet manner. Many

were convicted of sin and seriously impressed, and we believe not a few received a lasting blessing. We leave the result with God. One great feature of the movement was the stirring up of sleeping Christians to a sense of their duty and danger."

(3.) Mr. Hamilton did good service at Abernyte, Lochgoilhead, Shieldhill and Lauriston near Falkirk, and Oban. He has furnished a full and gratifying account of the work in all these places. At Abernyte he had several district meetings, occasional open-air ones, took advantage of meal-hours for short addresses, and visited some hours almost daily along with the minister. The residents and many of the visitors at Lochgoilhead manifested much interest in the services, and he states that since his return he has had testimony to good results having followed. He found the miners at Shieldhill open to religious influences, in a way which seemed to show that the late hard times and the trials connected with them had proved beneficial. He speaks of Lauriston as a field white to harvest, of the numbers who waited there to second meetings under deep concern, and of the full help and sympathy he experienced at the hands of the minister, Mr. Hunter. Writing of his visit to Oban, Mr. Mackay says:—

"We did not see much fruit at the time, but now we are beginning to gather in some of the fruit of his earnest and impressive preaching among us. His visit was the means of stirring up the office-bearers and communicants to cry for a blessing; and now we are privileged to see souls giving themselves to the Lord. There is a general expectancy in the whole West Highlands. It is always disheartening to use special means and see no fruit, but now I believe the cloud of blessing is over us, and I connect Mr. Hamilton's services with our present services, the one as preparatory to the other."

(4.) Mr. Fergusson devoted part of his time to Fraserburgh during the herring fishing season, and the rest to Grange and Henderson congregations, Kilmarnock. Reporting as to the latter part of the work, he says:—

"During the fortnight named I preached fifteen times. At the close of almost every meeting there were anxious inquirers. In these after-meetings several earnest and zealous Christian workers took part, and gave great help. There were some interesting cases of a most hopeful nature, several giving satisfactory evidence, so far as man could judge, that they had undergone a saving change. The attendance at and interest in the meetings grew considerably while I was there, so that a vigorous and zealous colporteur said to me at the close of my last meeting, 'It is a pity that you are going away, for the work is only beginning.' I was much pleased to see mothers carrying children in their arms coming to the meetings. If I were to single out one meeting that seemed singularly encouraging and specially blessed, I should mention the service held in Henderson Church on the evening of the second Sabbath. As the night was cold, and there were united evangelistic services by the ministers of the town to begin that evening, I did not expect a large attendance, and accordingly on my arrival at the church I said to the Church-officer that I would not go to the pulpit, but take the precentor's desk, and requested him to see that the audience occupied the seats in the lower part of the church. He soon returned to me and said that he found it impossible to comply with my request, for the area of the church was crowded, while the galleries were well filled. I had therefore to go to the pulpit, and seldom has the Lord enabled me to preach with so great liberty, and apparently with such good effect. The large audience helped me greatly by their singularly marked attention, and manifest sympathy with and interest in the subject of the address. I can praise the Lord that the work in Kilmarnock had a quickening

and refreshing influence on my own soul, and that I returned home to resume my pastoral duties in a more cheerful and buoyant spirit than when I left."

(5.) Mr. Johnston's work lay among the Scotch fishermen at Yarmouth toward the close of autumn. A regular deputy had not previously been sent to the English coast, but Mr. Miller, Buckie, had visited it the year before, and reported decidedly in favour of that being done in future. On communicating with the Home Mission Committee of the Presbyterian Church of England, they very cordially agreed to bear a part of the expense, a burden which the liberal collection made by the fishermen themselves greatly lightened to all parties. Mr. Johnston showed himself admirably fitted to be the pioneer deputy. The larger portion of his careful and complete report appeared in the *Record* for February last, and here it may suffice to quote the testimony borne by one on the spot who feels a warm and Catholic interest in such evangelistic labours.

"It is quite time that I should let you know how much we enjoyed Mr. Johnston's visit to this port. He seemed to have no other end in view than the spiritual good of the fishermen, and from all I could learn, both from my own observation and the testimony of others, God has been pleased to bless his work. The last service he held in the Independent Church was a deeply interesting one, and several members of the Church expressed an earnest desire that it might be repeated. The prudence, diligence, and earnestness with which Mr. Johnston carried on his work, won for him the esteem and good-will of all who observed him, and I trust and believe that real lasting good has been done."

(6.) Mr. Watson was not able to enter on the work at all, in consequence of his call and translation to Liverpool soon after his appointment as one of the deputies. This was a serious loss to the Committee and the cause, for much was reasonably expected from his labours.

2. *Deputies to Fishing-Stations.*—The following were the arrangements made and carried out:—

Peterhead—	Rev. H. Fitzpatrick, Aberdeen.
	" T. Grant, Tain.
	" G. G. Macdonald, Ordiquhill.
Fraserburgh—	Rev. A. Inglis, Dundee.
	" P. Brown, Portknockie.
	" W. Fergusson, Ellon.
Stornoway—	Rev. J. D. M'Kinnon, Dumfries.
Barra—	Rev. G. Cassie, Hopeman.
Loch Boisdale—	Rev. A. Simpson, Torry, Aberdeen.

These brethren have reported more or less fully to the Committee, some of them not only giving detailed information, but making important suggestions as to the carrying on of the work in future. Attention has been and will be paid to the matters thus brought under notice; and it is hoped that it will now be possible to have arrangements of a more complete and satisfactory kind than hitherto. It is proposed to visit some of the more accessible stations beforehand, and endeavour, by conference with the local ministers and others on the spot, to prepare the way, so that the efficiency and comfort of the deputies may be promoted. Mr. Fitzpatrick's report regarding Peterhead was specially full, and it is thus in closing that he sums up his impressions:—

"I may add that I received nothing but kindness and cordiality both from the men and women. Nothing of the least unpleasantness of any kind happened

in all my intercourse with the people, both English and Gaelic. All seemed very thankful and grateful for the kindness of the Church in sending the deputies. I saw very little drunkenness among the people. I left with a high opinion of these simple, honest, ingenuous sons of the sea. I found among them not a few earnest, sterling, God-fearing men and women, an honour to any Church."

Mr. M'Kinnon's account of his work at Stornoway shows how faithfully and efficiently he fulfilled his mission. Mr. Cassie again rendered the best service at Barra, and he has urged with great earnestness on the Committee measures fitted to meet better the necessities of the case in future, by providing for the accommodation of the deputies on the spot, instead of at a distance, and for sheltering the people from wind and rain when attending public worship. He kindly offered to help largely in carrying the proposed changes into effect. The Committee have fallen in with his suggestions so far as their circumstances permitted, and in concert with the Highland Committee, hope to lighten somewhat the toil and exposure of those who go to Barra on the Church's service. Mr. Simpson was the breaker up of the way at South Uist, and though, by the settlement of a minister there, the need may not be quite as urgent as formerly, still it is believed that special assistance is called for at the fishing season.

3. *Lay Evangelists.*—Messrs. Binnie and Steven have laboured for longer or shorter periods at the following places:—

Mr. Binnie.	*Mr. Steven.*
Dundee.	Glasgow, Fairbairn Memorial Church.
West Calder.	Pittenweem.
Bo'ness.	Dundee.
Addiewell.	Forfar.
Holytown.	Cowdenbeath.
Broxburn.	Boddam.
New Abbey.	Kincardine O'Neil.
Crieff.	Durrisdeer.
Rothesay.	West Calder.
Pittenweem.	North Bute.
	Rothesay.
	Gartly.
	Hamilton.

For a part of the year the applications for the services of these agents were comparatively few, but latterly they have been more numerous, so that both have been kept very fully employed. In several places their labours seem to have been much blessed. Mr. Binnie saw not a little fruit at Bo'ness and neighbourhood in summer, and at a later part of the season he was equally favoured on the west coast. He could thus write, and his own report was confirmed by other reliable testimony:—

"The work at Rothesay continues to be more and more interesting. The place of meeting is crowded night after night, and new cases of anxiety and conversion are ever coming to the front. One receiving blessing brings others, and so the interest spreads and deepens. Many requests for prayer are being sent in. Some ladies have come forward and expressed their gratitude for the blessing received by their servants."

He then goes on to specify several individual cases of apparently saving change, but for obvious reasons we do not publish details of the kind,

which, however, are altogether proper in private and confidential communications.

Mr. Steven has been also honoured with no small measure of success. He thus writes regarding his recent visit to West Calder:—

"I have much pleasure in being able to say that our meetings here have many tokens of the Master's favour. We had them in the church every evening last week, and they grew larger each night. We are having them this week at Mossend and Blinkbonnie, and they are largely attended. A number remain behind to be prayed for and spoken to, and some have professed to see the truth. Besides the evening meetings, I have addressed four at noon-day, which have been much enjoyed by mothers who could not get out at night."

With regard to next season, the following are the arrangements which have been made by the Committee:—

ASSEMBLY'S EVANGELISTIC DEPUTIES.

Rev. J. G. Cunningham, Free St. Luke's, Edinburgh.
" J. Ewing, West Church, Glasgow.
" R. Urquhart, Old Meldrum.
" G. D. Low, North Church, Aberdeen.
" G. Laurie, Fairbairn Memorial Church, Glasgow.
" A. G. Macalpine, Stobhill.

DEPUTIES TO FISHING STATIONS.

Peterhead—	Rev. A. Inglis, Dudhope, Dundee.
	" J. Philip, Lyon Street, Glasgow.
	" J. Goodall, Gallowgate, Aberdeen.
Fraserburgh—	Rev. J. Coutts, Kinnethmont.
	" J. Stockdale, Grange.
Stornoway—	Rev. J. Riddell, Paisley Road, Glasgow.
Barra,—	Rev. A. C. Henderson, Busby.
Loch Boisdale, South Uist—	Rev. J. Edgar, Barrowfield, Glasgow.

V.—MINERS' MISSION.

The state of things throughout the mining districts, to which reference was made in previous Reports, has considerably improved, but there is still nothing like the prosperity of former times. The work of ministers and missionaries in these fields may be expected to be carried on now more hopefully and successfully than was posssible during the late severe depression. All that can be attempted here is to present a brief summary of the grants made and renewed in the course of the year, these being in addition to those of earlier date still in operation, which will be found in the Appendix.

WESTERN DIVISION.

1. *Buildings.*—In the following cases applications were made and grants passed:—

(1.) *Stonefield.*—The erection of a hall here was a great necessity. A neat and comfortable one has been put up, as was mentioned before under the head of Stations. The Committee voted a grant at the rate of 5s. per

sitting, and as the hall is seated for 300, the amount was £75. In consequence of some difficulties connected with the titles, which are not yet adjusted, the money remains to be paid.

(2.) *Holytown.*—A new, larger, and more comfortable church was required in this populous mining centre. The Committee agreed to give a grant at the rate of 10s. per sitting, not, however, for the entire, but only for the additional accommodation. It amounted to £71, 10s.

(3.) *Cleland.*—Application was made for assistance to enable the congregation to proceed with the building of a manse for their lately settled minister. The need being very obvious, and the case in every respect a deserving one, a grant of £100 was given. The planting and progress of this charge have been in a peculiarly intimate and interesting way associated with the Free Church Miners' Mission.

(4.) *Baillieston.*—A similar request was made on behalf of this congregation, which, as already noted, has secured an admirable site for a permanent church, with a house on it, capable, by means of certain alterations and at no great expense, of being converted into a suitable manse. The Committee voted the same amount as in the former case, £100.

(5.) *Forth and Wilsontown.*—A small sum was granted to assist the congregation in making the church more comfortable.

2. *Agents.*—The fund was designed very specially for the support of Ministers and Missionaries. The Committee desire ever to keep this in view, and they hope that more and more prominence will be given by them to the living agency.

(1.) *Stonefield.*—The grant to this station, at the rate of £40 per annum, was renewed in May for six months, and then in December for a similar term.

(2.) *Draffan.*—This mining village and district between Crossford and Lesmahagow, where a missionary has for some time been at work, had the former grant continued for six months.

(3.) *Buchanan Memorial Church, Glasgow.*—It applied for and received a grant to aid in supporting a missionary to labour among the very considerable number of miners living in the district allotted to the congregation.

(4.) *Law.*—The grant to this important station was renewed at the rate of £40 per annum. The field is large, and the progress already made very considerable.

(5.) *Glenboig.*—The grant of £20 was in this case also renewed for a year from June last, but with the intimation that unless a clear necessity should then be shown for its continuance it would be reduced in amount.

EASTERN DIVISION.

1. *Buildings.*—The only application under this head was from Gorebridge congregation, and was for a grant to assist them in erecting a new church. The Committee did not see their way, without fuller information, to comply with the request, but they instructed the Secretary to visit the

district, confer with the parties, and report as to the circumstances and prospects. This was done, and it is believed that the steps suggested and agreed on will issue in a successful result. A new church is much required, both because the present one is so poor and the labours of the minister are so acceptable.

2. *Agents.*—

(1.) *Kelty.*—The three years' grant from the Fund to the minister of this Charge having expired, application was made to the Assembly to sanction some special arrangement for support. While declining the application, the Assembly instructed the Home Mission Committee to consider favourably any request by the congregation for a continuance, in whole or in part, of the grant now terminating, from the Miners' Mission Fund. In accordance with this remit, it was agreed to renew it for one year to the extent of £20.

(2.) *Broxburn.*—For some time a grant has been given for the support of a Student Missionary, because of the large increase of the mining population in the village and district. Having expired, the grant was renewed first for a quarter in June, then for six months in November last.

(3.) *Musselburgh.*—A grant of £20 was voted to secure a missionary for the mining villages of Deanston and Wallyford.

(4.) *Leven.*—The former allowance was continued to a probationer under a new arrangement which provides for a certain amount of assistance being given to the minister, but without any diminution of the time and attention devoted to mission work among the miners. The arrangement is of a temporary nature, and is to terminate definitely at the Assembly.

VI.—SPECIAL GRANTS.

Of these, there are thirteen. One is for the support of an assistant to a minister in quite exceptional circumstances. Three are for tentative missions in localities where a proved necessity exists, calling for some effort being made, but where the Committee have not yet pledged themselves to the maintenance of anything like regular and permanent stations. In one of these cases an unknown friend offered a sum of £20 to help in providing a missionary for Carmunnock, near Glasgow, and it was agreed to co-operate with the local parties in taking advantage of this generous proposal. Three are for meeting the expense of obtaining additional ministerial services at places much frequented by visitors during summer and autumn. Six are connected with the sending of deputies to labour among the English-speaking fishermen on the east and west coasts of Scotland and at Yarmouth.

VII.—COLPORTAGE.

The subject of Colportage was referred to at considerable length in last year's Report. After full inquiries had been made, the nature and results of which were submitted in an Appendix, the Committee were unanimously of opinion that this was an agency of the most valuable kind, that it was peculiarly fitted to meet the wants, intellectual and spiritual, of the rural population in particular, and that there existed throughout certain districts

of the country both ample room and urgent need for its extension. The embarrassed state of their funds prevented them from embarking in any new enterprise, however important and inviting, and all they could do was to invite friends of the cause to put means at their disposal to be applied for this special purpose. In their deliverance the General Assembly gave the weight of their authority and influence to the recommendation of the Committee, but they regret to say that no result has followed, and thus no step has been taken in the desired direction. The financial difficulty not only remains as before, but has been materially increased, as will immediately appear. They can only repeat their former proposal, and hope that it may draw forth a response from those who know the value and are interested in the progress of Colportage.

VIII.—LAPSING.

The subject of the lapsing of Church members and adherents was remitted to this Committee, and that on the Highlands for careful inquiry and consideration. In concert they prepared full reports, which were laid before last Assembly, when the following deliverance was adopted in regard to them :—

"The Assembly receives the special reports of the Home Mission Committee and Highlands and Islands Committee, records their thanks to the Committees with their respective Conveners, and approving generally of these reports, and of the recommendations therein contained, agrees to remit the same to Presbyteries and Kirk-Sessions for their consideration, with instructions to consider the same, and make returns to the Committees above named of their opinions regarding the same in time for next Assembly."

It appears that, in consequence of some misunderstanding as to the sending out of the Reports in question, they have not been brought before the Courts referred to so as to enable them to comply with the foregoing instructions. It is now suggested that this omission should be supplied without delay, and that care should be taken both to have all parties concerned put in possession of the documents, and to obtain from them as complete returns as possible, with a view to having the whole question dealt with at next Assembly, in a manner befitting its great importance.

IX. FINANCE.

For two or three years past the Committee have had to fasten attention on the inadequacy of the income to meet the heavy expenditure, for much of which they are not at all responsible, as it is fixed and determined by the Assembly itself. In last Report the matter was brought forward with special prominence and urgency, and certain definite proposals were made, with the view of effecting an improvement. It was suggested, as already stated, that the sum expended on congregational Missions should be reduced from nearly £2500 to £1500 a year, that relief should be obtained from some of the larger territorial grants, if at all practicable; and that an extra collection should be authorised for the Evangelisation of the Masses, the collection for which object is only biennial. All these proposals were agreed to and sanctioned by the Assembly. In carrying out the first measure, the reduction of the amount devoted to congre-

gational Missions, it was resolved to lower the grants to a uniform sum of £20 a year, instead of £30 in the case of probationers and students. This change did not come into operation until November, and the full benefit of it cannot be realised before summer, during which season the grants were larger than in winter, according to the former arrangement. It was found that, as regards the Territorial charges, any considerable immediate relief was not to be obtained. The collection asked was appointed to be made, but at a time the least advantageous, and so the sum yielded was £600 or £700 less than on ordinary occasions previously.

The Committee regret to say that, notwithstanding the adoption of all these measures, and also the reception of several liberal donations specially asked and given, the deficiency on the year is not less than £1631. The Annual Collection has fallen short of the one before by about £50. For the reason above stated, the donations exceed those of 1880 by nearly £500. The legacies are less by £657. The juvenile offerings are a little smaller, and the interest is lower by £200. Fuller details on all these points will be found in the Appendix to this Report.

In these circumstances the Committee feel that the state of matters financially demands the most serious attention. No doubt there will be a diminution of expenditure from the cause above explained, and also from the operation of the regulations as to territorial grants, but still a great effort will be required to bring up the income so as to meet the necessary outlay, and still more to wipe out the past deficiency. The most rigid economy, and the most careful guarding against all increase of liabilities, will be incumbent, but these will not suffice. The Committee believe that the time has come for endeavouring to arouse the Church to a more adequate sense of the nature and necessities of the Home Mission Scheme. Many do not know the history of this work, the variety of the operations which it embraces, and the remarkable blessing which has attended it in past years. The miserably small, the wholly inadequate sums contri buted by a large number of congregations, make this too evident. It is believed that, were attention directed to the several departments of the Scheme, to the results which have been achieved, and to the waste places in city and country still requiring such cultivation, a new impulse might be given to the whole movement. They accordingly propose that, in the course of this year, conference should be had with the leading Presbyteries throughout the Church on the subject of Home Missions, and that when at all practicable, meetings should be held in central localities for bringing the whole matter before office-bearers and people. The sums raised and the work done within the bounds could be brought out on these occasions. Information could be given, and appeals made of a special and definite kind. They are persuaded that such a stirring up of minds, by way of remembrance, is greatly needed, and that, by the blessing of God, it would be attended with the happiest results.

No part of our Church's work has been more signally acknowledged by the great Master. He himself preached the gospel to the poor. In endeavouring to obey His command, and follow His example in this respect, congregations not a few have been added, souls in great numbers have been gathered into the kingdom, and those who have been employed as instruments in bringing to others such a blessing, have received a rich one themselves. It will be a dark day for our Church when she grows weary of this Christ-like work, when she grudges any expense or labour which the

n of it may involve, when she ceases to regard it as her greatest
) be used in raising the fallen, leading home the wanderers,
ing those ready to perish. Be it hers still to go out to the high-
hedges of the country, to the streets and lanes of the city, that
compel the poor, the halt, the lame, and the blind to come in to
r which Divine love has provided for wants deeper and more
; far than those of the body. Instead of falling short of former
ts, may she rise above them, and put forth efforts which will
her past ones in the cause of Missions at home and abroad.

J. ADAM,

Joint Convener and Secretary.

APPENDIX.

I. *ACCOUNTS.*

CHARGE.

I. Balance of last Account ending 31st March 1880—							
1. On General Fund, ...	£134	5	7				
2. On Chalmers' Endowment Fund, .	114	18	7				
				£249	4	2	
II. Contributions during year—							
1. Congregational Collections, . .	£2,878	19	3				
2. Mission Stations, ...	200	3	0				
3. Donations, ...	793	7	11				
4. Legacies, ...	1,055	10	4				
5. Juvenile Offerings, . . .	171	16	3				
6. Interest on Investments, . .	442	17	1				
				5,542	13	10	
III. Proceeds of Stations from Sustentation Fund Committee for year to 15th March 1881, ...				1,169	1	8	
IV. Home Evangelisation (special)—							
1. Congregational Collections, . .	£1,798	12	2				
2. Donations, ...	14	0	11				
				1,812	13	1	
V. Chalmers' Endowments—							
Interest on Investments, ...				214	17	2	
Sum of Charge, . . .				£8,988	9	11	

DISCHARGE.

I. Church Extension Stations—Salaries of Probationers and Catechists, ...				£2,190	10	6	
II. Church Extension Ministerial Charges—Grants in aid of, .				914	11	8	
III. Territorial Operations—							
1. Grants to Ministerial Charges in large Towns, ...	£2,750	16	8				
2. Grants to Territorial Mission Stations,	619	11	6				
3. Chalmers' Endowments—							
1. Cranstonhill, Glasgow, £27 6 11							
2. Cowcaddens, do., 27 6 11							
3. Broomielaw, do., 27 6 11							
4. Lyon Street, do., 27 6 11							
5. Barrowfield, do., 27 6 11							
6. Fairbairn, do., 27 6 11							
7. Rose St., do., 27 6 11							
	191	8	5				
				3,561	16	7	
Carry forward, . . .				£6666	18	9	

Brought forward,				£6666	18	9
IV. Students' Missions,	£1,553	9	10			
V. Congregational Missions,	600	8	4			
				2,153	18	2
VI. Evangelistic Deputations,				164	2	8
II. Pre-Disruption Probationers,				230	0	0
II. Lay Evangelists and their Expenses,				221	13	6
X. General Charges, Assembly, etc.,				177	0	0
X. Annual Collection—Printing and Postages,	£34	19	3			
I. Special Evangelisation Collection—Printing and Postages,	34	8	9			
				69	8	0
I. Expenses—						
1. Secretary,	£507	1	0			
2. Do. his expenses,	16	12	3			
3. Clerks,	105	0	0			
4. Postages,	15	0	0			
5. Printing and Stationery,	39	5	6			
6. Travelling Expenses of Members of Committee,	73	3	2			
				756	1	11
II. Interest accrued,				42	5	1
V. Balance in favour of Chalmers' Endowment Fund,				138	7	4
Amount of Discharge,				£10,619	15	5

BALANCE ACCOUNT.

Amount of Charge,	£8,988	9	11
Amount of Discharge,	10,619	15	5
Balance due by Fund,	£1,631	5	6

Abstract of Expenditure of Mission Stations and Ministerial Charges.

ABSTRACT.

Mission Stations—		No. at close of year.	Expenditure.		
1. Church Extension,		32	£2190	10	6
2. Territorial Missions,		6	619	11	6
Total of these two classes; the payments embracing both the Committee's grants and the sums remitted by the Stations to the Sustentation Fund, and returned to them,		38	£2810	2	0
Deduct amount of sums remitted from Stations, as shown in Charge of Accounts—					
1. Through Sustentation Fund,	£1169 1 8				
2. Through General Treasurer for Home Mission,	200 3 0				
			1369	4	8
Remains net Expenditure by Committee,			£1440	17	4
Carry forward,		38	£1440	17	4

Brought forward,	38	£1440 17 4
II. MINISTERIAL CHARGES—		
1. Church Extension,	33	914 11 8
2. Territorial,	25	2750 16 8
These sums embrace only the Committee's grants, the contributions being received and returned through the Sustentation Fund, without passing through the accounts of the Committee.	—	
Number of Stations and Charges drawing Grants from the Funds of the Committee,	96	
Total Expenditure of Committee's Funds towards Church Extension,		£5106 5 8

Note.—No deduction has been made here of the amount contributed through the *general collection* to the funds of the Home Mission by the above stations and charges, the same being included in the aggregate of congregational collections.

MINERS' FUND—EASTERN DIVISION.

CHARGE.

I. Balance of last account at 31st March 1880,	£1744 5 10
II. Subscriptions and Donations during year,	27 0 0
III. Interest accrued,	23 14 4
Amount of Charge,	£1795 0 2

DISCHARGE.

I. Grants for Buildings—West Calder for Manse,		£50 0 0
II. Grants for Salaries—		
1. Newton-Grange, for Missionary £40, less repaid by Treasurer of Mission, £30,	£10 0 0	
2. Uphall, for Student,	20 0 0	
3. Leven, for do.,	20 0 0	
4. Loanhead (special),	6 13 4	
5. Addiewell, for Missionary,	5 10 0	
6. Crofthead, for Minister,	5 16 8	
7. Deanston and Wallyford Missionary,	17 10 0	
8. Lassodie, for Minister,	15 0 0	
9. Slamannan, for Roughrigg, for Missionary,	20 0 0	
10. Skeltymuir, for Missionary,	20 0 0	
11. Kelty, for Minister,	20 0 0	
		160 10 0
III. Proportion of Secretary's Salary,		50 0 0
		£260 10 0
IV. Balance in favour of Fund,		1534 10 2
Amount of Discharge,		£1795 0 2

MINERS' FUND—WESTERN DIVISION.

CHARGE.

I. Balance of last Account at 31st March 1880,			£3244	7 6
II. Subscriptions during the year,			170	0 0
III. Interest accrued,			71	6 7
Amount of Charge,			£3485	14 1

DISCHARGE.

I. Grants for Buildings:—					
1. Holytown, for Church, balance,	£71	10	0		
2. Forth and Wilsontown, for Heating, etc.,	5	0	0		
3. Greengairs (rent of Hall),	3	0	0	£79	10 0
II. Salaries—					
1. Burnbank, Missionary,	£22	0	0		
2. Baillieston, Minister,	30	0	0		
3. Glasgow, Buchanan Memorial, Missionary,	12	14	8		
4. " Candlish Memorial, Missionary,	22	10	0		
5. Draffan, Missionary,	24	0	0		
6. Stonefield, Missionary,	40	0	0		
7. Law, Missionary,	40	0	0		
8. Whifflet, Minister,	25	0	0		
9. Cleland, Minister,	25	0	0		
10. Braehead, Missionary,	14	10	0		
11. Glenboig, Missionary,	20	0	0	275	14 8
III. Proportion of Secretary's Salary,				50	0 0
Balance at 31st March 1881,				3080	9 5
Amount of Discharge,				£3485	14 1

II. *GRANTS.*

No. 1.—Mission Stations.

Names of Stations.	Presbyteries.	Amount of Grant.	Population of District.	Attendance.	Number of Communicants.	Church or not.
1. Abercorn,	Linlithgow,	£30 0 0	1000	53	61	Yes.
2. Addiewell,	Linlithgow,	30 0 0	2500	...	74	Yes.
3. Airth,	Stirling,	40 0 0	1396	100 to 230	93	Yes.
4. Balfron,	Dumbarton,	30 0 0	1500	100	...	No.
5. Blackridge,	Linlithgow,	35 0 0	370	85	65	Yes.
6. Boddam,	Deer,	40 0 0	...	70 to 90	61	No.
7. Bourtriebush,	Aberdeen,	40 0 0	1000	90 to 120	80	Yes.
8. Draffan,	Lanark,	.....				
9. Dumfries, Maxwellton,	Dumfries,	40 0 0				
10. Durrisdeer,	Penpont,	30 0 0	1189	40 to 70	49	Yes.
11. Eaglesham,	Glasgow,	30 0 0	1500	220	70	Yes.
12. Gargunnock,	Stirling,	30 0 0	...	30 to 110	62	Yes.
13. Glenboig,	Glasgow,	40 0 0	1000	150	87	No.
14. Grangemouth,	Linlithgow,	40 0 0	...	...	...	
15. Lochgoilhead,	Dunoon,	40 0 0	300	40 to 150	37	Yes.
16. Law,	Lanark,	40 0 0	1800	75 to 106	97	Yes.
17. Muiravon,	Linlithgow,	40 0 0	1300	100	71	Yes.
18. Newbyth,	Turriff,	40 0 0	2000	40 to 70	60	Yes.
19. Newluce,	Stranraer,	40 0 0	700	40	55	Yes.
20. Newton-Grange,	Dalkeith,	40 0 0	2500	100 to 180	62	Yes.
21. Quarff and Burra,	Shetland,	30 0 0	200	80 to 90	70	Yes.
22. Reston,	Dunse & Chirnside,	40 0 0	633	120 to 150	71	Yes.
23. Roberton,	Jedburgh,	40 0 0	350	30 to 40	37	Yes.
24. Sandhaven,	Deer,	40 0 0				
25. Sanday,	Orkney,	40 0 0				
26. Sandness,	Shetland,	30 0 0	550	80 to 100	66	Yes.
27. Skeltymuir,	Dalkeith,	20 0 0				
28. Stonefield,	Hamilton,	40 0 0	3500	60 to 70	45	No.
29. Torrance,	Glasgow,	30 0 0	700	100	54	Yes.
30. Walls,	Orkney,	40 0 0	350	20 to 80	69	Yes.
31. Westray,	Orkney,	40 0 0	700	100	48	No.
32. West Yell,	Shetland,	40 0 0	360	71 to 109	81	Yes.

No. 2.—Church Extension Charges drawing Grants under the Regulations applicable thereto.

Names of Congregations.	Presbyteries.	Names of Ministers.	Amount of Grant, 1880-81.
1. Baillieston,	Hamilton,	A. M'Millan,	£25 0 0
2. Bank, Cumnock,	Ayr,	W. Armstrong,	40 0 0
3. Bellshill,	Hamilton,	W. Macdonald,	23 15 0
4. Bowling,	Dumbarton,	D. D. Robertson,	40 0 0
5. Buckhaven,	Kirkcaldy,	W. M'Ghie,	27 10 0
6. Cambusbarron,	Stirling,	R. Turnbull,	40 0 0
7. Cleland,	Hamilton,	G. Booth,	40 0 0
8. Cowdenbeath,	Kinross,	A. Anderson,	20 0 0
9. Drumoak,	Aberdeen,	W. M. Rankin,	.....
10. Ettrick,	Selkirk,	R. Birkett,	40 0 0
11. Fordyce,	Fordyce,	E. Maclean,	35 0 0
12. Galatown,	Kirkcaldy,	W. Agnew,	30 0 0
13. Greengairs,	Hamilton,	A. S. Houston,	23 15 0
14. Kelty,	Kinross,	W. Stephen,	32 10 0
15. Kirkmichael,	Lockerbie,	J. Geddes,	11 5 0
16. Lassodie,	Kinross,	J. Clark,	22 10 0
17. Neilston,	Paisley,	A. Ferguson,	17 10 0
18. Nitshill,	Do.	W. Omand,	40 0 0
19. New Aberdour,	Deer,	W. Dymock,	20 0 0
20. North Queensferry	Dunfermline,	A. S. Wilson,	40 0 0
21. Ormiston,	Dalkeith,	J. Brodie,	27 10 0
22. Pottknockie,	Fordyce,	P. Brown,	28 15 0
23. Port-William,	Wigtown,	J. Thomson,	25 0 0
24. Shettlestone,	Glasgow,	J. Smith,	32 10 0
25. Slains,	Ellon,	G. Manson,	25 0 0
26. South Ronaldshay,	Orkney,	A. Goodfellow,	20 0 0
27. St. Monance,	St. Andrews,	H. Fraser,	40 0 0
28. Tighnabruaich,	Dunoon,	J. Young,	37 10 0
29. Torry,	Aberdeen,	A. Simpson,	17 10 0
30. Wardie & Granton,	Edinburgh,	P. C. Purves,	31 5 0
31. Whithorn, Isle of,	Wigtown,	J. C. MacTaggart,	33 15 8
32. Whifflet,	Hamilton,	R. M'Growther,	40 0 0
33. Wishaw,	Do.,	D. Brunton,	21 5 0

No. 3.—Territorial Missions—Non-Ministerial.

Names of Missions.	Presbyteries.	Amount of Grant and Contributions, 1879-80.	Amount of Grant and Contributions, 1880-81.
1. Glasgow, Parkhead,	Glasgow,	£100 0 0	£150 0 0
2. „ Possil Park,	Do.,	.....	160 0 0
3. „ Annfield,	Do.,	75 0 0	120 0 0
4. „ Keppochhill,	Do.,	30 0 0	41 17 11
5. Perth Territorial,	Perth,	160 0 0	160 0 0
6. Edinburgh, Easter Road,	Edinburgh,	.....	80 0 0

No. 4.—Territorial Charges—Ministerial.

Names of Charges.	Ministers.	Grants, 1879-80.	Grants, 1880-81.
1. Dundee, Bonnethill,	James A. Simpson,	£65 0 0	£55 0 0
2. Aberdeen, Greyfriars',	Hugh Fitzpatrick,	55 0 0	45 0 0
3. Stirling, West Church,	Andrew Mackay,	45 0 0	50 0 0
4. Glasgow, Cunningham,	Alex. Andrew,	85 0 0	65 0 0
5. Peterhead, South Church,	Alex. Bisset,	80 0 0	70 0 0
6. Edinburgh, Fountainbridge,	R. M. Massey,	75 0 0	65 0 0
7. Glasgow, Gandlish Memorial,	James Stuart,	100 0 0	80 0 0
8. Greenock, Mount Park,		75 0 0	65 0 0
9. Glasgow, Whiteinch,		75 0 0	65 0 0
10. „ Blochairn,		78 6 8	.....
11. „ Rose St. Territorial,	William Tullo,	115 0 0	95 0 0
12. „ Fairbairn Memorial,	Gilbert Laurie,	135 0 0	110 0 0
13. „ North Woodside,	D. R. Kilpatrick,	150 0 0	120 0 0
14. „ Paisley Road,	John Riddell,	142 10 0	115 0 0
15. „ Buchanan Memorial	A. C. Fullerton,	135 0 0	110 0 0
16. „ Cranston Hill,	Alex. Linn,	100 0 0	92 10 0
17. Coatbridge, West Church,	Wm. M'Killiam,	100 0 0	95 0 0
18. Glasgow, London Road Ch.,		200 0 0	150 0 0
19. „ East Park,	John White,	200 0 0	187 10 0
20. Edinburgh, Dalry,	Alex. Rodger,	200 0 0	200 0 0
21. Dundee, High Church,	Gavin Anderson,	200 0 0	187 10 0
22. Partick, Dowanvale,	James Wallace,	200 0 0	200 0 0
23. Port-Glasgow, West Church,	J. V. M'Nair,	34 2 10	100 0 0
24. Bainsford,	Alex. Paterson,	100 0 0	100 0 0
25. Aberdeen, Causewayend,	John Rae,	16 13 4	200 0 0

No. 5.—List of Congregations carrying on Missionary Work where a New Charge is not contemplated.

(1.) *Where Students are Employed.*

1. Aberdeen, Trinity.
2. „ Union.
3. Braehead.
4. Edinburgh, Chalmers'.
5. „ Cowgate.
6. „ Dean.
7. „ Greyfriars'.
8. „ High Church.
9. „ John Knox's.
10. „ Lady Glenorchy's.
11. „ Pilrig.
12. „ Roseburn.
13. „ St. Bernard's.
14. „ St. Cuthbert's.
15. „ St. John's.
16. „ St. Mary's.
17. „ St. Paul's.
18. „ St. Peter's.
19. „ St. Stephen's.
20. „ Stockbridge.
21. „ Tolbooth.
22. Elgin, South Church.
23. Glasgow, Barony.
24. „ Blochairn.
25. „ Bridgegate.
26. „ Buchanan Memorial.
27. „ Candlish Memorial.
28. „ Cowcaddens.
29. „ Cunningham.
30. Glasgow, Fairbairn.
31. „ Great Hamilton Street.
32. „ London Road.
33. „ Paisley Road.
34. „ St. Enoch's.
35. „ St. Mark's.
36. „ St. Paul's.
37. „ Union.
38. „ Wellpark.
39. „ Wynd.
40. Govan, St. Mary's.
41. Greenock, Crawfordsburn.
42. Haddington, St. John's.
43. Hamilton, St. John's.
44. Huntly.
45. Inverurie.
46. Leith, North.
47. „ South.
48. „ St. John's.
49. „ St. Ninian's.
50. Liberton.
51. Nairn.
52. Oban.
53. Portobello.
54. Paisley, Martyrs'.
55. Partick, High Church.
56. Rutherglen, First Charge.
57. „ East Church.
58. Uphall.

(2.) *Where Probationers or Catechists are Employed.*

1. Blairgowrie, for Bridge of Cally.
2. Carnbee, for Bonerbo.
3. Crieff.
4. Edinburgh, Moray.
5. „ Pleasance.
6. „ St. David's.
7. Forfar, First Charge.
8. Glasgow, Anderston.
9. „ Broomielaw.
10. „ Augustine.
11. „ College.
12. „ Sighthill.
13. Glasgow, St. George's.
14. „ St. John's.
15. „ Young Street.
16. Greenock, St. Andrew's.
17. „ Middle Church.
18. Hamilton, Burnbank.
19. Leven.
20. Musselburgh, for Deanston, etc.
21. Paisley, High Church.
22. Slamannan, for Roughrigg.
23. Glasgow, Finnieston.

No. 6.—Special Grants.

1. Unst, for Assistant.
2. Camelon.
3. Carmunnock.
4. Pittenweem.
5. Lochranza.
6. Oban.
7. Kilmodan.
8. Barra, for Fishermen.
9. Yarmouth, etc., for Fishermen.
10. Stornoway, for Fishermen.
11. Fraserburgh, for Fishermen.
12. Peterhead, for Fishermen.
13. Loch Boisdale, for Fishermen.

No. IV.

Free Church of Scotland.

HIGHLAND MISSION.

REPORT OF THE COMMITTEE

FOR THE

HIGHLANDS AND ISLANDS.

MAY 1881.

EDINBURGH: THOMAS AND ARCHIBALD CONSTABLE,
PRINTERS TO THE QUEEN, AND TO THE UNIVERSITY.
1881.

CONTENTS.

FORM OF BEQUEST.*

I leave and bequeath the sum of pounds sterling (*the amount to be stated in words, not figures*) to the Committee for the Management of the Highland Mission Fund of the Free Church of Scotland, and I appoint the same to be paid at the first term of Whitsunday or Martinmas after my death, to John MacDonald, Esq., General Treasurer to the Free Church of Scotland, and his Successors in office, Treasurers aforesaid; and I declare that the discharge of the said John MacDonald, Esq., or of such Treasurer for the time being, shall be a sufficient discharge to my Executors.

* It is desirable that parties bequeathing legacies for the benefit of the general Home Missions of the Church should know that the Home Mission is not understood to include the Highlands.

REPORT.

ABSTRACT of the INCOME and EXPENDITURE of the COMMITTEE for the year ending 31st March 1881.

CHARGE.

I. Balance of last Account, ending 31st March 1880, viz.:—			
1. On General Fund,	£2541 15 3		
2. On Endowment Fund,	505 11 7		
		£3047	6 10
II. Contributions during the year:—			
1. Congregational Collections,	£2449 16 2		
2. Donations,	804 13 3		
3. Legacies,	170 4 5		
4. Juvenile Offerings,	69 4 0		
5. Interest on Investments,	137 5 9		
6. From "Four Highlanders," for increasing Stipends of Church Extension Ministers,	317 7 0		
		3948	10 7
III. Proceeds of Stations from Sustentation Committee, for year to 15th March 1881,		370	6 7
IV. Endowment Fund:—			
1. General—Legacy and Interest,	£143 4 8		
2. Kilberry, Interest,	19 14 10		
3. Kilfinichen, do.,	19 13 11		
4. Shieldaig, do.,	6 13 11		
5. Glenquoich, do.,	3 15 0		
		193	2 4
V. Dr. Webster's Bequest:—			
1. Further to account of Legacy,	£900 0 0		
2. Interest,	398 7 6		
		1298	7 6
VI. Interest accrued,		21	9 8
		£8879	3 6

DISCHARGE.

I. Supply of Stations:—			
1. Probationers' Salaries,	£1278 13 11		
2. Catechists' Salaries,	2319 19 6		
		£3598	13 5
II. Expenses of Ministers on Evangelistic Deputations, Tracts, etc.,		351	9 10
Carry forward,		£3850	3 3

Brought forward,		£3850 3 3
III. Aid to Students :—		
1. Bursaries at Edinburgh,	£40 0 0	
Do. at Glasgow,	40 0 0	
Do. at Aberdeen,	10 0 0	
2. Students,	120 0 0	
3. Students engaged in Missionary work,	105 0 0	
4. For training Students,	188 0 0	
		503 0 0
IV. Grants-in-Aid to Ministers of Church Extension Charges,		373 17 0
V. Dr. Webster's Bequest—		
1. Payment to Ministers,	£368 10 0	
2. Interest,	900 0 0	
		1268 10 0
VI. General Charges,		134 0 0
VII. Annual Collection :—		
1. Printing Notices,	£24 6 0	
2. Postage thereof,	11 6 6	
		35 12 6
VIII. Expenses :—		
1. Clerk,	£97 0 0	
2. Postages, etc.,	55 0 0	
3. Printing Report, etc.,	23 8 6	
4. Stationery,	3 1 2	
5. Travelling expenses of Ministers attending Meetings of Committee,	81 17 9	
		260 7 5
IX. Balance in favour of Scheme, viz. :—		
On General Fund,	£1625 1 11	
On Endowment Fund,	275 14 0	
On Kilberry Endowment,	24 2 2	
On Kilfinichen Endowment,	63 4 10	
On Shieldaig Endowment,	253 16 4	
On Glenquoich Endowment,	31 11 2	
On Dr. Webster's Bequest,	70 2 11	
		2353 13 4
		£8879 3 6

Collection, 1863,	£3025 9 6	Expenditure, 1863-64,	£3296 16 9
		,, 1864-65,	3011 17 3
		Total,	£6308 14 0
Collection, 1865,	£3084 15 9	Expenditure, 1865-66,	£2955 12 4
		,, 1866-67,	3007 6 4
		Total,	£5962 18 8

Collection, 1867 .	£2902	1	2	Expenditure, 1867-68,	£3350	0	0
				" 1868-69,	3051	1	5
				Total,	£6401	1	5
Collection, 1869, .	£2999	16	5	Expenditure, 1869-70,	£3018	1	9
				" 1870-71,	3107	9	11
				Total,	£6125	11	8
Collection, 1871, .	£3102	0	1	Expenditure, 1871-72,	£3053	8	0
				" 1872-73,	3447	13	1
				Total,	£6501	1	1
Collection, 1873, .	£3033	7	10	Expenditure, 1873-74,	£3180	0	0
				" 1874-75,	3254	16	4
				Total,	£6434	16	4
Collection, 1875, .	£3139	8	1	Expenditure, 1875-76,	£3153	11	11
				" 1876-77,	3948	13	1
				Total,	£7102	5	0
Collection, 1877, .	£2760	1	9	Expenditure, 1877-78,	£3650	0	10
Collection, 1878, .	£2483	12	7	Expenditure, 1878-79,	£4982	2	4
Collection, 1879, .	£2404	12	1	Expenditure, 1879-80,	£5646	10	9
Collection, 1880, .	£2449	16	2	Expenditure, .	£4883	3	2

Your Committee begin its work this year with a balance of £1625, 1s. 11d. This sum is considerably less than at the corresponding period last year. It would have been still less, were it not that the Committee carefully directed their expenditure, and exercised the strictest economy in all the departments of their work. The Committee have not, however, diminished any portion of their usual operations; and although a large decrease in their funds warranted the adoption of such a course, they preferred reducing the salaries of their agents. It was with much reluctance they took this step. On the whole they know that it is more gratifying to themselves, and encouraging to their agents, to see them adequately remunerated for their work. "The labourer is worthy of his hire." But with an income in prospect only of about half their expenditure, the Committee deemed it more reasonable to reduce the salaries of their agents than to run the risk of falling into debt.

It is with gratitude your Committee are able to report that the money with which the Church intrusts them for its work in the Highlands, and among Highlanders in the Lowlands, is not spent in vain. During the past year they have been receiving accounts from some of their agents of much spiritual good accruing from their labours. Awakenings have

been common over the Western Highlands and Islands, and many people have been experiencing the fulfilment of the prophet's words, "So shall my word be that goeth forth out of my mouth; it shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isa. lv. 11. Will not this fact stimulate the liberality of our Church in behalf of those thousands of our Highland people who are entirely dependent on your Committee for a supply of gospel ordinances? We cannot doubt but it will, and that you will enable your Committee to carry on the several departments of its Mission Scheme in a manner satisfactory to all parties concerned, and glorifying to God.

SANCTIONED CHARGES.

There were fourteen vacant charges in the Highlands this time last year. Since then, eleven more vacancies have occurred, so that during the whole or part of the past year there were in all twenty-five vacant charges. The following is a list of those that have during the year been supplied with pastors:—

Congregations.	Presbyteries.	Pastors.
1. Shiskan,	Kintyre,	Rev. John M'Lean.
2. Tongue,	Tongue,	„ J. R. M'Neill.
3. South Uist,	Skye and Uist,	„ D. J. Nicolson.
4. Strathglass,	Inverness,	„ C. C. M'Kenzie.
5. Broadford,	Skye and Uist,	„ Alex. Grant.
6. Fortingall,	Breadalbane,	„ D. M. M'Leod.
7. Kilberry and So. Knapdale,	Kintyre,	„ N. M'Leod.
8. Coigach,	Lochcarron,	„ John Finlayson.
9. Strathconon,	Dingwall,	„ Alex. Sutherland.
10. West Church,	Inverness,	„ Donald Connell.
11. Torosay,	Mull,	„ A. L. Shaw.
12. Fort-William,	Abertarff,	„ J. M'Intosh, C. & S.

The following are the Congregations now vacant:—

Congregations.	Presbyteries.	Congregations.	Presbyteries.
1. Bowmore,	Islay.	8. Back,	Lewis.
2. Killin, C. & S.	Breadalbane.	9. Dornoch, C. & S.,	Dornoch.
3. Tyree,	Mull.	10. Bridgend, C. & S.,	Islay.
4. Park,	Lewis.	11. Gaelic Church,	Paisley.
5. Kinlochbervie,	Tongue.	12. N. Uist,	Skye.
6. Fearn,	Tain.	13. Lybster,	Caithness.
7. Kilmorie,	Kintyre.		

ASSISTANTS HAVE BEEN EMPLOYED, DURING PART OF THE YEAR, AT—

1. Dornoch. | 2. Fodderty.

CHURCH EXTENSION CHARGES.

None of the Stations was raised by last Assembly to the status of a Sanctioned Charge. Altnaharra was the only Charge which was placed on the platform of the Equal Dividend. It is expected that one more will

this year be put upon the same footing. There are now twenty Church Extension charges which do not share in the benefits of the Equal Dividend. But Mr. Mackinnon of Balinakill and his friends came forward as usual last year, and supplemented the stipends of the Ministers of these charges by a sum of £317, 7s. The amount required each year for this deserving purpose varies. It was more last year than the previous year; and the Committee are gratified to find that, whatever the sum has been, Mr. Mackinnon has supplied it.

At Whitsunday and Martinmas, the Committee paid grants of £5, 10s. each out of the proceeds of the Binny Webster Fund, in terms of the bequest, to thirty-four Ministers, selected as standing most in need of aid from forty-five applicants who were recommended by various Presbyteries.

LIST OF CHURCH EXTENSION CHARGES in the HIGHLANDS at 15th March 1880, in ORDER of SANCTION, with DATE of SETTLEMENT.

Name of Charge.	Presbytery.	Date of Sanction.	Minister.	Date of Settlement.
1. Bowmore, .	Islay, . . .	1859		
†2. Fortingall, .	Breadalbane, .	1860	Rev. D. M. M'Leod,	Oct. 5, 1880.
†3. Lochfyneside,	Inveraray, .	1863	,, Jno. Clarke,	Sept. 9, 1867.
4. Ardrishaig, .	Inveraray, .	1865	,, John Stewart,	June 9, 1868.
5. Glenshiel, .	Lochcarron, .	1865	,, Angus Mackay,	July 1867.
6. Ardow, Torloisk, .	Lorn and Mull,	1872	,, Alex. Paterson,	Feb. 27, 1873.
7. Coigach, . .	Lochcarron, .	1872		
8. Ardnamurchan	Lorn and Mull,	1873	,, Nicol Campbell,	Jan. 1, 1874.
9. Strathconon, .	Dingwall, . .	1873		
10. Govan, Gaelic,	Glasgow, . .	1874	,, A. Cameron,	Aug. 21, 1874.
11. Portnahaven, .	Islay, . . .	1874	,, J. G. M'Neill,	May 5, 1875.
12. Dunoon, Gaelic,	Dunoon, .	1875	,, D. M'Nicol,	Mar. 30, 1876.
13. Whiting Bay,	Kintyre, . .	1875	,, A. Stewart,	July 25, 1876.
14. Tyree, . .	Mull, . . .	1875		
15. Morven, .	Do., . . .	1877	,, P. M'Iver,	Aug. 15, 1878.
16. Strathgarve, .	Dingwall, . .	1877	,, N. Nicolson,	May 15, 1879.
17. South Ballachulish and Glencoe, .	Abertarff, .	1877	,, D. M'Murchy,	Jan. 3, 1878.
18. Glenmorriston,	Abertarff, . .	1878	,, D. M'Innes,	June 11, 1879.
19. Strathglass, .	Inverness, . .	1878	,, C.C. M'Kenzie,	Oct. 14, 1880.
20. Park, . .	Lewis, . . .	1879		

† There is a special arrangement made by which these get a grant from the Sustentation Fund Committee.

STATIONS.

There are eighteen Regular Stations under the supervision of the Committee. No addition was made to that number during the past year. These Stations are independent of the charges of which at one time they formed a part, and by being regularly supplied with Probationers, are in a position to develop from Regular Stations into Regular Charges.

There was no application made by any of them for sanction to last Assembly.

Kinloch, in the Presbytery of Lewis, has come forward for sanction this year. There is no church, but the Committee understand one is on the eve of being built. During summer, the services had to be conducted in the open air, as the school-house, the only place of meeting in the locality, could not hold a third of the people. This Station is only about eighteen months in existence; and it is encouraging to learn that it has prospered so well that there is a prospect of its receiving sanction this year.

At this time last year there were sixteen miscellaneous Stations on the Committee's roll. Since then six more have been added. The services at these Stations are for the most part conducted by student Missionaries.

As usual, your Committee supplied the fishing Stations on the coast of Ireland and the East Coast of Scotland with deputies. Reports from these deputies testify to the good behaviour of the Highland fishermen, and of the interest they manifest in their labours among them. It may not be out of place to make an extract from one of these reports, and insert it here. Mr. Sutherland, Kilmonivaig, who visited Fraserburgh in July, writes:—

"On arrival by train on Saturday I met Mr. Paterson, the Free Church minister, anxiously waiting for me, as he had intimated a meeting for that evening in anticipation of my arrival. Thus my work began almost immediately. The fishermen had not then all arrived, nor such as arrived got into settled order, yet the meeting was well attended, though not so large as some of the subsequent meetings. After a short address at the openings, the greater portion of the time was occupied by individuals among themselves engaging in prayer successively. The earnestness, unction, and forcibleness of expression shown in the outpouring of their hearts before God were truly very refreshing, and gave unmistakable evidence of the deep piety of many among them. There were always three services held on the Sabbaths—two during the day and one at night. During the day, at each of the services their were present from 1500 to 1800 people, who gave the utmost and most solemn attention to the word spoken—not a careless listener to be observed in the large audience. It was a subject of common remark in the town how constantly they waited upon the means of grace, and how seldom any of them were to be seen loitering about the streets and corners during the hours of divine worship. The attendance at night ranged from 800 to 1000. To accommodate the large concourse during the day, the sliding partition separating the session-house from the main body of the church was removed, and all the passages filled with forms. No case of drunkenness or disorderly conduct came under my notice during my term of service, though the fishing was unusually successful, and the concourse of people larger than during any former season. This was particularly gratifying in the circumstances."

Other ministers who visited Stations on the East Coast of Scotland, and the Coast of Ireland, send similar reports of the good behaviour of these thousands of fishermen. Not a few men trace their first serious impression of divine things to the ministrations of the deputies who labour at these Fishing Stations.

It is with feelings of gratitude to Almighty God that your Committee

are enabled to report that much blessing has been attending the labours of their agents at some of their Regular Stations. During the past year Mr. Stewart, their lay-missionary, who laboured in 1879 and part of last year with so much success in North Uist, was sent to the Island of Bernera. Since then he has been labouring there, and seeing many tokens of blessing in connection with his work. He was repeatedly requested to go to other spheres; but hitherto he declined, as he found it would be injurious to the work in Bernera were he to leave. Lately the Committee were informed of a work of grace in Kilchrenan. This Station, which is situated on the banks of Loch Awe, had reached a low ebb of spiritual life. The tide of blessing has now turned, and the meeting-house at Dalavich is filled to overflowing. In Uig and Bernera, Lewis, there is also a movement among the people, and eager anxiety manifested to hear the truth. The Committee sent Mr. M'Lean, Shiskan, there in March to assist the minister in conducting meetings. Indeed, over the whole of Lewis, but especially in Stornoway, a revival of religion has been to a large extent experienced. Whenever help to conduct services in connection with these movements was asked for, your Committee were always glad to grant it, leaving with parties themselves the choice of those whom they might deem best adapted for the work.

It is matter of great thankfulness to the Lord of the Vineyard, that He has been thus owning the work of our Church in the Highlands and Islands of our country. For many long years the seed was being sown. Now the field seems white for the harvest, and in many of its corners the sickle has been thrown in, and the sower and reaper are rejoicing together.

The following are lists of the various Stations in operation during the whole or part of the past year:—

I.—Regular Stations.

Stations.	Presbyteries.	Post Towns.
1. Jura and Colonsay,	Islay,	Lochgilphead.
2. Kilchrennan,	Lorn,	Inveraray.
3. Kilfinichen (Brolas),	Mull,	Aros, Mull.
4. Acharacle,	Do.,	Strontian.
5. Amulree,	Breadalbane,	Dunkeld.
6. Kildonan,	Dornoch,	Helmsdale.
7. Arisaig,	Abertarff,	Fort-William.
8. Small Isles,	Skye and Uist,	Arisaig.
9. Bernera and Boreray,	Do.,	Lochmaddy.
10. St. Kilda,	Do.,	Stornoway.
11. Gigha (Catechist),	Kintyre,	Tayinloan.
12. Carradale and Skipness,	Do.,	Tarbert.
13. Croick,	Tain,	Ardgay.
14. Struan,	Dunkeld,	Blair Athole.
15. Craignish,	Inveraray,	Lochgilphead.
16. Kinlochewe,	Lochcarron,	Dingwall.
17. Partick,	Glasgow,	Glasgow.
18. Kinloch,	Lewis,	Stornoway.

II.—Miscellaneous Stations.

Station.	Presbytery.	Post Town.
1. East Lothian (Catechist),	Haddington and Dunbar,	Drem.
2. Glengarry and Tomdoun,	Abertarff,	Fort-William.
3. Glen Etive and Glen Creran,	Lorn,	Taynuilt.
4. Oban,	Do.,	Oban.
5. Greenock (Gaelic),	Greenock,	Greenock.
6. Broomielaw (Gaelic Mis.),	Glasgow,	Glasgow.
7. Kilmarnock,	Irvine,	Kilmarnock.
8. Barra (Catechist),	Skye and Uist,	Lochmaddy.
9. Lochgoilhead (Catechist),	Dunoon,	Greenock.
10. Shinness,	Dornoch,	Lairg.
11. Springburn.	Glasgow,	Glasgow.
12. Fairlie,	Greenock,	Largs.
13. Dalry,	Irvine,	Dalry.
14. Leith,	Edinburgh,	Leith.
15. Plantation,	Glasgow,	Glasgow.
16. Torridon,	Lochcarron,	Auchnasheen.
17. Little Loch Broom,	Do.,	Ullapool.
18. Ayr,	Ayr,	Ayr.
19. Dalwhinnie (3 months),	Abernethy,	Dalwhinnie.
20. Bernera,	Lewis,	Stornoway.
21. Soay,	Skye and Uist,	Broadford.

III.—Fishing Stations.

1. Lochmaddy. } Western Islands.
2. Benbecula.
3. Lochboisdale.
4. Wick. } Caithness.
5. Helmsdale.
6. Lybster.
7. Burghead. } Moray Firth.
8. Lossiemouth.
9. Macduff.
10. Rosehearty.
11. Fraserburgh.
12. Peterhead.
13. Howth. } On the coast of Ireland.
14. Ardglass.

PROBATIONERS.

In the course of the past year there were ten probationers settled over charges in the Highlands. The number now upon the roll is less than last year, and inadequate for the work which the Committee have to overtake. They have in consequence been obliged to employ divinity Students during the College vacation to supply some of their regular and miscellaneous Stations. This arrangement, they are glad to report, has given satisfaction, and therefore they are encouraged to give opportunities to as many Students as possible of acquiring that experience which the young minister finds so useful when called upon to take the oversight of a congregation.

The list of Probationers now stands as follows:—

1. Probationers licensed before last year :—

1. Rev. M. M'Intyre, Pre-Disruption Probationer.

2. Rev. Colin Fraser (*retired*).
3. „ James Fletcher.
4. „ Angus M'Kenzie
5. „ Alex. Chisholm.
6. „ D. C. M'Kenzie.
7. „ James Dewar.
8. „ John Wishart.
9. „ W. Gunn.
10. Rev. Duncan Finlayson.
11. „ Alex. Cumming.
12. „ Arch. M'Tavish.
13. „ J. M'Leod, M.D.
14. „ John Finlayson.
15. „ Peter Stewart.
16. „ Roderick Ross.

Ordained Ministers—Rev. George G. M'Leod and James M'Lachlan.

2. Licensed since last Assembly :—

17. Rev. Alex Miller.
18. „ Alex. M'Diarmid.
19. Rev. Murdo M'Kenzie.

Ordained Missionary—Rev. John M'Kay, St. Kilda.
Lay Missionaries—Donald Stewart, John Cameron, Murdo Ross, Neil M'Donald.

Gaelic-speaking Students, who have just finished their theological curriculum :—

1. Mr. Alex. Bain.
2. „ Arch. Boyd.
3. „ Neil Grant.
4. „ John Rose.
5. Mr. John Ross.
6. „ Colin Sinclair.
7. „ W. J. M'Donald.

STUDENTS AND BURSARS.

Your Committee are in the habit of giving, at the beginning of each session of College, small grants to deserving and needful students. This has been, the Committee are glad to report, a source of material help to many students whose lot it was to struggle hard in passing through their Arts and Divinity Curriculum; and not a few who are now successful ministers at home in the Highlands, and in the Colonies, look back with gratitude to a time when it was the means of helping them out of a difficulty. The Committee, in allocating the grants, are guided by discretion, but mainly by recommendations from ministers with which the students are furnished.

Your Committee besides give grants of £5 each to the teachers connected with the Ladies' Associations in Edinburgh and Glasgow. These grants are given as a recognition of the services which the teachers give in mission-work at their schools—work from which much spiritual good both to old and young has resulted.

The Bursary-Scheme has been partly in operation only during the last session. It is expected that it will after this come into complete working order, and that there may be funds enough in the Committee's hands to meet its demands. The full working of the Scheme depends of course upon the amount of money at the Committee's disposal at the beginning of each session.

About sixty promising young men, including teachers, participated in the allowances of the Committee last session, all of whom are looking forward to the ministry of our Church in the Highlands.

The following is a list of the Bursars at the Colleges, Universiti Grammar Schools :—

Edinburgh, { College, Colin Sinclair, John M'Ainsh, Alex. Stewart.
University, D. F. M'Kenzie, Roderick M'Leod, William M

Glasgow, { College, Arch. Boyd, Arch. M'Callum, Peter M'Donald, John K
University, D. C. M'Nicoll, Roderick M'Kenzie.

Aberdeen, { College, John M'Rae.
University, Arch. M'Gillivray, Alexr. Matheson.

Edinburgh, High School, John M'Bean.
Glasgow, Grammar School, Donald M'Farlane.
Aberdeen, Grammar School, Alex. Stewart, William M'Donald, Hugh M' Donald M'Donald, Donald M'Donald.

LIST OF CATECHISTS AND THE STATIONS THEY OCCUPY.

1. Alex. Gilmore, Strathpeffer.
2. Duncan Cameron, Glasgow.
3. William Campbell, Halkirk (*retired*).
4. Norman Munro, Stenscholl.
5. Ronald M'Donald, Uig, Skye.
6. John M'Lean, North Uist.
7. Donald M'Queen, Bracadale.
8. Grimsay.
9. John Stewart, Abernethy.
10. Murdo M'Leod, Lochs.
11. Donald Cattanach, Rothiemurchus.
12. Charles M'Leod, Islay.
13. Kenneth M'Pherson, Ness.
14. Donald M'Donald, Kilmuir, Skye.
15. Angus M'Neill, Portree.
16. Roderick Forbes, Poolewe.
17. John M'Naughton, Laggan.
18. James M'Kenzie, Assynt.
19. Malcolm M'Donald, Kilmal
20. Donald Henderson, Urray.
21. Donald Cameron, Acharack
22. John M'Donald, Ferintosh.
23. Duncan M'Beath, Applecro
24. Alexander M'Donald, Ding
25. Allan Fraser, Ullapool.
26. William Sutherland, Assynt
27. D. M'Pherson, Kingairloch.
28. Kenneth M'Kenzie, Carlow
29. Malcolm Morrison, Tarbert,
30. Murdo Stewart, Back, Lewi
31. Donald M'Lean, Bernera.
32. Lachlan M'Lean, Kilbrando
33. John M'Kenzie, Gairloch.
34. Donald Murchison, Plockto
35. Archibald M'Corkindale, goilhead.

DEPUTATIONS.

The following is a list of the places visited during the year, a Deputies by whom they were supplied :—

Ardglass,	Rev. Roderick M'Rae, Carloway.
	„ G. G. M'Leod, Probationer.
Howth,	„ Alex. M'Rae, Kilcalmonell.
	„ J. H. Fraser, Rosskeen.
Wick,	„ Jas. Dempster, Lybster.
	„ W. Ross, Rothesay.
Peterhead,	„ D. C. M'Donald, Fort Augusta
	„ Alex. M'Donald, Ardclach.
Fraserburgh,	„ Donald Sutherland, Kilmonivai
	„ John M'Pherson, Cawdor.
Helmsdale	„ Adam Campbell, Petty.
	„ Chas. Ross, Tobermory.
Lybster,	„ C. G. M'Kay, Maryburgh.
	„ John Falconer, Rosehall.
Rosehearty,	„ C. C. M'Kenzie, Probationer.
	„ R. Dingwall, Aultbea.
Kildonan,	„ A. G. M'Leod, Croy.
	„ Colin Sinclair, Invergordon.
Lossiemouth,	„ Neil Dewar, Kingussie.
Macduff,	„ A. C. M'Donald, Inverness.
Kinlochewe,	„ Finlay Graham, Sleat.
	„ E. M'Leod, Duthil.
Burghead,	Mr. N. M'Lean, Barra.

ENDOWMENT SCHEME.

The Regulations under which such Endowments are asked, and which have been approved by the General Assembly, are as follows:—

"That a sum of not less than £1000 be aimed at, to be apportioned for the benefit of each such Charge; it being understood that this Endowment shall not be available except in those cases in which the General Assembly is satisfied that the Congregation is doing its duty to the Sustentation Fund.

"That such Endowments be funded in the names of the General Trustees for the Church, but under the control of this Committee, as subject to the supervision and direction of the General Assembly.

"That the proceeds of such Endowments be annually paid in, on behalf of each Charge, to the General Sustentation Fund.

"That it shall be lawful for this Committee, with the authority of the General Assembly, to transfer such Endowments from any one Charge in the Highlands to another similar Charge, if at any time the continuance of the Charge first endowed be deemed unnecessary, or the circumstances be so changed as not to require it."

THOS. M'LAUCHLAN, *Convener.*

LIST OF EXISTING ENDOWMENTS.

South Uist,	£1,000	0	0
Strath,	500	0	0
Kilmuir,	500	0	0
St. Kilda,	500	0	0
Fodderty (Legacy),	2,700	0	0
Ardchattan,	500	0	0
Kilmartin,	1,000	0	0
Bowmore, Invested,	600	0	0
Torosay,	300	0	0
Ardow and Torloisk,	1,000	0	0
Raasay,	1,000	0	0
Kilberry,	500	0	0
Shieldaig,	150	0	0
Morven,	1,000	0	0
Portnahaven,	1,000	0	0
Ardnamurchan,	500	0	0
Badenoch, for Catechist,	500	0	0
Tyree,	1,000	0	0
Kilfinichen,	500	0	0
Strathglass,	500	0	0
TOTAL,	£15,250	0	0

No. V.

Free Church of Scotland.

REPORT

OF

COLLEGE COMMITTEE.

MAY 1881.

THE Financial Statement by the Treasurer in regard to the General College Fund is as follows :—

COLLEGE GENERAL FUND.

Balance due by Committee at 31st March 1880,					£1189	19	3
Received from unappropriated Legacy, under resolution of the General Assembly,					1189	19	3
Income for year 1880—							
Collections,	£1926	3	10				
Donations,	9	7	6				
Legacies,	28	3	4				
	£1963	14	8				
Payments for Colleges, etc.,	2611	12	11				
Debt at 31st March 1881,	£647	18	3				

NEW COLLEGE.

Your Committee have received a communication from Professor Macgregor, which, with your Committee's resolutions thereanent, is submitted to the General Assembly in the following Extract Minute :—

"SENATE HALL, NEW COLLEGE, *April* 6, 1881.

"The Committee met as above, when there were present,—Mr. Laughton, Convener, in the Chair, Principal Rainy, Principal Douglas, Principal Brown, Professor Smeaton, Professor Binnie, Dr. W. Wilson, Rev. Alex. Whyte, Mr. David Maclagan, Dr. John Pringle, Mr. W. Ferguson, Mr. John Cowan, and Mr. R. R. Simpson.

"The Meeting was opened with prayer.

"*Inter alia*,—

"The following letter from Professor Macgregor was read:—

"NEW COLLEGE, EDINBURGH, 29*th March* 1881.

"MY DEAR SIR,—My colleagues here know that I am writing to you about a business which falls to your Committee, in time to give you time before the Assembly. Domestic circumstances, especially those affecting the health of my children and myself, incline me to offer to resign my Chair for the purpose of seeking work in a more genial climate. New Zealand is what is thought of. I assume, as matter of course, that the Free Church, granting the requested discharge, from a public service to her of a quarter of a century, would make (say, in the shape of a retiring allowance duly guarded) whatever provision may be fair and reasonable towards enabling me to accept the discharge.—Yours truly, (Signed) JAMES MACGREGOR.

"REV. MR. LAUGHTON, *Convener*,
"College Committee of the Free Church.

"The following letter from Dr. Macgregor's medical adviser was submitted:—

"14 CHARLOTTE SQUARE, EDINBURGH, 1*st April* 1881.

"DEAR DR. MACGREGOR,—You are aware it has for some time past been my opinion that, owing to your serious family and personal illnesses, you should seek a complete and permanent change of climate.

"The grave indisposition of your eldest son, on account of which I felt it to be my duty to order him to Madeira, has deepened my conviction that no time should be lost in taking the step which I have indicated; and I desire now very earnestly, although painfully, to press this duty upon you.

"I am most hopeful that, under God's blessing, such a change would be the means of warding off the danger, which in this country threatens your family; as it would also, I feel assured, restore your wonted vigour, which you have not altogether recovered since your last very severe illness.

"I have already mentioned to you that there is no climate which more fully meets all the requirements of your case than that of New Zealand, and it is my unhesitating opinion that that country should be your destination.—Believe me, yours very sincerely, ... (Signed) ANDREW SMART.

"The Committee, after very full consideration, and hearing statements from Members of the Senatus of the New College, unanimously resolved, that the resignation tendered by Dr. Macgregor ought to be accepted.

"The Committee resolve to recommend to the Assembly in terms of this resolution.

"A sub-Committee, consisting of Principal Rainy, Dr. Wilson, and Mr. Whyte, was appointed to communicate the resolution of the Committee to Professor Macgregor.

"The Committee engaged in conversation on the question of a retiring allowance.

"The Committee farther express their sympathy with Dr. Macgregor in reference to the personal and family circumstances described in his letter, and that of his medical adviser, and their hope that the change of climate he contemplates may be blessed to the restoration of health.

"The Committee resolved to transmit a copy of this day's Minute to the Committee on the Election of Professors."

The bequest of the late Lady Hannah Tharp towards the endowment of the New College, referred to in last Report, is now being put on a permanent and satisfactory footing.

The estate of Easter Craigfoodie, bequeathed some years ago to the New College by the late Mr. Meldrum, has not hitherto been available, in consequence of encumbrances which required to be cleared off, in terms of Mr. Meldrum's will. That object has now been accomplished, the

requisite amount (£8000) having been paid by the general trustees of the Church, out of funds at their disposal, so that the rental of the estate will henceforward be available for the endowment of the New College.

The sum of £1000, bequeathed by the late Mr. and Mrs. Gibson Greig, has been received from their trustees, "The interest or yearly income thereof to be paid over as bursaries to any two Divinity Students in the Edinburgh Free Church College who shall be best entitled thereto on public examination."

Some gifts to the New College deserve to be noticed, especially valuable theological works presented to the library by the family of the late James Cunningham, Esq., by Rev. George Macaulay, and others; also Knott's large picture of John Knox and Spence of Condie, presented by George F. Barbour, Esq. of Bonskeid.

GLASGOW COLLEGE.

The Committee have to record with deep regret the death of Robert Ross, Esq., for many years treasurer to the Glasgow College Financial Board, of which he was a member. He succeeded to this position in 1871 on the death of his partner in business, Mr. William Towers Clark, the kinsman and heir of the founder of the College, who might indeed be designated its second founder. As might have been anticipated, Mr. Ross exhibited a warm and untiring interest in the College, and during the ten years of his official connection with it, its financial position was greatly improved. His personal liberality, as well as his professional ability, contributed much to this result, and it must not be forgotten that the state of business in the country, pressing upon Glasgow with peculiar severity, and latterly his own broken health, interposed serious difficulties in the way of attaining objects on which his heart was set.

The late Miss Jean M'Arthur has bequeathed the sum of £1000 for bursaries in connection with the Glasgow College.

ABERDEEN COLLEGE.

The Thomson Lectureship on Natural Science at Aberdeen has been held during the past Session by Alexander Buchan, Esq., F.R.S.E., Secretary to the Scottish Meteorological Society. His course of lectures gave much satisfaction, and had a considerable attendance in addition to the Students of the College.

The Committee having to provide for the teaching of Professor Smith's Hebrew classes, appointed for that purpose the Rev. George Smith, M.A., a distinguished Student of the New College. He has discharged the duties assigned him to the entire satisfaction of the Senatus. Professor Salmond has taken charge of the class of Old Testament Exegesis as before.

Miss Jane Robertson has left £1000 to the Aberdeen College, the interest to be applied "for increasing the Professors' salaries."

Last Assembly remitted to this Committee certain overtures anent the Chair of Evangelistic Theology, its proper work, and the subjects to be treated by the Professor, with instructions to consider the whole matter and report. The Committee having communicated with the several

Senates on the subject, and conferred with the Professor, have now to report:—

"That the topics naturally falling to the Evangelistic Chair are such as the following:—The obligations and encouragements to Missionary effort—history of Missions—the methods of Missionary work in relation to different fields and conditions of labour, and the characteristics of the religions of the world with which Christian Missions come into contact. In reference to the last, it would appear that the occupant of the Chair of Evangelistic Theology ought to dwell not so much on the history and the ancient characteristics of those religions, or their significance as modes of human belief in the general history of the race, but rather on their present features and influence, and the manner in which they must be dealt with by modern Missionaries. In this way the risk of interference between this Chair and that of Apologetics will be averted.

The following Memorial has been received from the Glasgow Senatus:—

FREE CHURCH COLLEGE, GLASGOW, 6 *December* 1880:

Which day the Senatus being met and duly constituted:

Inter alia,—

The Senatus, considering that the Act of Assembly 1873, requiring all Students before being admitted to the Divinity Hall to produce evidence of having passed the classical part of the examination for the degree of M.A., had come into force in November 1879, and that they had inadvertently disobeyed that Act by admitting Students without such evidence last Session; considering also that the Examination Board had examined Students in Latin and Greek both in 1879 and 1880, and that no special notice had been given to Students that the degree examination is now required,—resolve to admit this Session, as last, Students who have passed the Board Examination, though they have not passed the classical part of the degree examination, in the hope that the ensuing General Assembly will give them indemnity for thus disobeying the law of the Church.

Extracted from the Minutes of the Senatus of the Free Church College, Glasgow, by

JAS. S. CANDLISH, *Clerk.*

Note.—The Senatus, in taking this course in the circumstances, do not wish to be understood as thereby indicating an opinion that the Act of 1873 should be altered, or should not be allowed to come into operation with proper notice and under suitable conditions.

JAS. S. CANDLISH, *Clerk.*

The Committee having considered the matter thus brought before them, and communicated with the Examination Board in regard to it, recommend that the Assembly grant indemnity to the several Senates, as craved by the Glasgow Senatus: and further, the Committee recommend to the Assembly to repeal or modify the Act 1873 anent the trial of Students, so as to allow of the enrolment of Students who may not have passed the University Examination.

The number of Students at the three Colleges, during the past Session, has been as follows:—

	New College.	Glasgow.	Aberdeen.
Ordinary, . .	92	88	29
Others, . . .	33	11	4
Totals, . .	125	99	33

WM. LAUGHTON, *Convener.*

APPENDIX.

EDINBURGH.

LIST of Ordinary Theological Students who attended the New College, Session 1880-81.

FIRST YEAR.

No.	Name.	County.	University.	Presbytery.	Gaelic.	Discourses Delivered.
1	Agnew, Joseph,	Lanark,	Glasgow,	St. Andrews,	No,	Homily.
2	Andrew, A. G.,	Edinburgh,	Edinburgh,	Edinburgh,	No,	Homily.
3	Bannerman, James,	Perth,	Glasgow,	St. Andrews,	No,	Homily.
4	Campbell, A. J., M.A.,	Fife,	Edinburgh,	Edinburgh,	No,	Homily.
5	Davidson, Thos.,	Wigtown,	Edinburgh,	Stranraer,	No,	
6	Dixon, W. G., M.A.,	Edinburgh,	Glasgow,	Edinburgh,	No,	
7	Gregory, A., M.A.,	Fife,	Glasgow,	St. Andrews,	No,	Homily.
8	Inglis, W. B., M.A.,	Forfar,	Edinburgh,	Dundee,	No,	Homily.
9	Iverach, Don., M.A.,	Caithness,	Edinburgh,	Edinburgh,	No,	Homily.
10	Kerr, Arch.,	Argyll,	Glasgow,	Kintyre,	No,	
11	Linklater, W., M.A.,	Perth,	Edinburgh,	Dunblane,	No,	Homily.
12	M'Ainsh, J., M.A.,	Perth,	Edinburgh,	Breadalbane,	Yes,	Homily.
13	M'Donald, J. M., M.A.,	Victoria,	Melbourne & Sydney,	Edinburgh,	No,	Homily.
14	M'Donald, W., M.A.,	Caithness,	Edinburgh,	Caithness,	No,	Homily.
15	M'Dougall, G. P.,	Berwick,	Glasgow,	Dunse and Chirnside,	No,	Homily.
16	Macgilivray, M. D., M.A.,	Edinburgh,	Edinburgh,	Edinburgh,	No,	Homily.
17	Mackintosh, P. S., M.A.,	Forfar,	Edinburgh,	Edinburgh,	No,	Homily.
18	M'Lennan, D., M.A.,	Inverness,	Edinburgh,	Edinburgh,	Yes,	Homily.
19	M'Leod, A. G.,	Nairn,	Edinburgh,	Nairn,	No,	
20	M'Leod, Don., M.A.,	Sutherland,	Aberdeen,	Tongue,	Yes,	
21	M'Leod, D. J.,	Inverness,	Edinburgh,	Nairn,	No,	Homily.
22	Miller, Andrew T.,	Lanark,	Glasgow,	Hamilton,	No,	
23	Morrison, J. H.,	Renfrew,	Glasgow,	Paisley,	No,	Homily.
24	Peattie, J. C., M.A.,	Perth,	Edinburgh,	Perth,	No,	Homily.
25	Porteous, T. B.,	Ayr,	Edinburgh,	Ayr,	No,	Homily.
26	Robertson, W. L., M.A.,	Edinburgh,	Edinburgh,	Edinburgh,	No,	
27	Rodger, R. G., M.A.,	Berwickshire,	Edinburgh,	Edinburgh,	No,	Homily.
28	Russell, James M., M.A.,	Caithness,	Edinburgh,	Edinburgh,	No,	Homily.
29	Smith, W., M.A.,	Dumfries,	Edinburgh,	Lockerby,	No,	Homily.
30	Thompson, A. B.,	Banff,	Edin. and Glasgow,	Edinburgh,	No,	Homily.
31	Tod, D. M'R., M.A.,	Renfrew,	Edinburgh,	Edinburgh,	No,	Homily.
32	Watt, A. C., M.A.,	Elgin,	Edinburgh,	Edinburgh,	No,	Homily.
33	Wilson, J. S., M.A.,	Berwickshire,	Edinburgh,	Edinburgh,	No,	Homily.

EDINBURGH.

LIST OF ORDINARY THEOLOGICAL STUDENTS who attended the New College, Session 1880-81.

SECOND YEAR.

No.	Name.	County.	University.	Presbytery.	Gaelic.	Discourses Delivered.
1	Findlay, J. W.,	Forfar,	St. Andrews,	Arbroath,	No,	Lect.
2	Gregory, Thos., M.A.,	Fife,	Glasgow,	St. Andrews,	No,	Heb.
3	Hope, John W., M.A.,	Dumfries,	Edinburgh,	Edinburgh,	No,	Heb. Lect.
4	Matheson, William S., M.A.,	Aberdeen,	Aberdeen,	Edinburgh,	No,	Heb. Lect.
5	Macalpine, W.,	Linlithgow,	Edinburgh,	Linlithgow,		Heb. Lect.
6	Macfarlane, Norman C.,	Ross,	Glasgow,	Lewis,	Yes,	Lect.
7	Martin, Alex., M.A.,	Forfar,	Edinburgh,	Edinburgh,	No,	Lect.
8	M'Pherson, John,	Nairn,	Edinburgh,	Nairn,	No,	Heb. Lect.
9	Rae, Frank, M.A.,	Lanark,	Edinburgh,	Edinburgh,	No,	Heb. Lect.
10	Smith, David, M.A.,	Forfar,	Edinburgh,	Arbroath,	No,	Heb. Lect.
11	Stewart, Alexander,	Ross,	Edinburgh,	Edinburgh,	Yes,	Lect.
12	Sutherland, James G., M.A.,	Aberdeen,	Aberdeen,	Turriff,	No,	Heb. Lect.
13	Terras, James H.,	Lanark,	Edinburgh,	Edinburgh,	No,	Heb. Lect.
14	Van der Merwé, J. L.,	Cape,	Stellenbosch,	Edinburgh,	No,	Heb. Lect.

EDINBURGH.

LIST of Ordinary Theological Students who attended the New College, Session 1880-81.

THIRD YEAR.

No.	Name.	County.	University.	Presbytery.	Gaelic.	Discourses Delivered.
1	Anderson, James,	Forfar,	Edinburgh,	Arbroath,	No,	
2	Barton, J. W., M.A.,	Dumfries,	Edinburgh,	Dumfries,	No,	Ex. and add.
3	Bruce, John,	Fife,	Edinburgh,	Haddington,	No,	
4	Cochrane, George,	Ayr,	Glasgow,	Linlithgow,	No,	Ex. and add.
5	Connor, G. W.,	N. S. Wales,	Edinburgh,	Edinburgh,	No,	Ex. and add., Exeg.
6	Drummond, J. S.,	Perth,	Edinburgh,	Edinburgh,	No,	Heb.
7	Elder, Neil, M.A.,	Caithness,	Edinburgh,	Caithness,	No,	Ex. and add.
8	Falconer, Hugh, M.A.,	Edinburgh,	Edinburgh,	Edinburgh,	No,	Ex. and add., Exeg.
9	Laird, D. M. W., M.A.,	Fife,	Edinburgh,	Cupar,	No,	Ex. and add., Exeg.
10	Mackay, D. J.,	Ross,	Edinburgh,	Edinburgh,	Yes,	Ex. and add., Lect.
11	Mackintosh, James, M.A.,	Edinburgh,	Edinburgh,	Arbroath,	No,	Ex. and add., Exeg.
12	M'Laren, J. S., M.A.,	Perth,	Edinburgh,	Auchterarder,	No,	Ex. and add.
13	Paterson, John, M.A.,	Dumfries,	Edinburgh,	Dumfries,	No,	Ex. and add.
14	Rae, W. J.,	Dumfries,	Edinburgh,	Dumfries,	No,	
15	Smith, William,	Caithness,	Edinburgh,	Edinburgh,	No,	
16	Stewart, P. C., M.A.,	E. Prussia,	Edinburgh,	Dundee,	No,	Ex. and add.
17	Stewart, Jas. S.,	Ross,	Glasgow,	Edinburgh,	No,	Heb., Exeg.
18	Sutherland, A. W.,	Forfar,	Edinburgh,	Brechin,	No,	Exeg.
19	Thom, David, M.A.,	Fife,	St. Andrews,	St. Andrews,	No,	Ex. and add.
20	Webster, J.,	Orkney,	Edinburgh,	Orkney,	No,	Heb.

EDINBURGH.

LIST of Ordinary Theological Students who attended the New College, Session 1880-81.

FOURTH YEAR.

No.	Name.	County.	University.	Presbytery.	Gaelic.	Discourses Delivered.
1	Adamson, R. J., M.A.,	Lanark,	Edinburgh,	Edinburgh,	No,	Popular Sermon.
2	Bain, A. M.,	Ross,	Aberdeen,	Dingwall,	Yes,	Popular Sermon.
3	Brown, Andrew,	Edinburgh,	Edinburgh,	Selkirk,	No,	Popular Sermon.
4	Brown, J. Wood, M.A.,	Edinburgh,	Edinburgh,	Edinburgh,	No,	Popular Sermon.
5	Davidson, A. P., M.A.,	Wigtown,	Edinburgh,	Edinburgh,	No,	Popular Sermon.
6	Fleming, John,	Lanark,	Glasgow,	Edinburgh,	No,	Popular Sermon.
7	Gardiner, F. Stuart, M.A.,	Calcutta,	Aberdeen,	Aberdeen,	No,	Popular Sermon.
8	Gilruth, A. H.,	Perth,	Edinburgh,	Kirkcaldy,	No,	Pop. Ser., Ex. and add.
9	Hewat, Kirkwood, M.A.	Edinburgh,	Edinburgh,	Edinburgh,	No,	Popular Sermon.
10	Hunter, W. S., M.A.	Dumfries,	Edinburgh,	Edinburgh,	No,	Pop. Ser., Ex. and add.
11	Mackay, G., M.A.,	Victoria,	Edinburgh,	Edinburgh,	No,	Pop. Ser., Ex. and add.
12	M'Culloch, William,	Edinburgh,	Edinburgh,	Edinburgh,	No,	Popular Sermon, Heb.
13	M'Glashan, Robert, M.A.,	Edinburgh,	Edinburgh,	Edinburgh,	No,	Popular Sermon.
14	Mackintosh, Robert, M.A.,	Argyll,	Glasgow,	Glasgow,	No,	Popular Sermon.
15	M'Kinlay, Alexander,	Argyll,	Glasgow,	Kintyre,	No,	Popular Sermon, Heb.
16	M'Leod, Adam G.,	Nairn,	Edinburgh,	Nairn,	Yes,	Popular Sermon.
17	Rose, John,	Inverness,	Aberdeen and Edinburgh,	Edinburgh,	Yes,	Popular Sermon.
18	Ross, D., M.A.,	Ross,	Aberdeen,	Tain,	No,	Popular Sermon.
19	Ross, John,	Ross,	Edinburgh,	Tain,	Yes,	Pop. Ser., Ex. and add.
20	Scott, Thomas, M.A.,	Roxburgh,	Edinburgh,	Edinburgh,	No,	Popular Sermon, Heb.
21	Shepherd, A., M.A.,	Aberdeen,	Aberdeen,	Edinburgh,	No,	Popular Sermon.
22	Sinclair, Colin,	Sutherland,	Edinburgh,	Edinburgh,	Yes,	Popular Sermon.
23	Smith, A. Campbell, B.A.,	Argyll,	Melbourne,	Edinburgh,	No,	Popular Sermon.
24	Strang, R. C., M.A.	Edinburgh,	Edinburgh,	Edinburgh,	No,	Pop. Ser., Ex. and add.
25	Williamson, J. D., B.A.,	Aberdeen,	Belfast, Q. C.,	Edinburgh,	No,	Pop. Ser., Ex. and add.

EDINBURGH.

LIST OF THEOLOGICAL STUDENTS (not Ordinary, or Students not fully enrolled), who attended the New College, Session 1880-81.

No.	Name.
	SCOTLAND.
1	W. Fraser.
2	J. M'Dougall.
3	J. H. Philip.
4	N. Roberton.
5	J. Symon.
6	A. Allan.
7	E. White.
8	D. Wilson.
9	A. B. Baird.
10	R. Macpherson.
11	W. M'Beath.
12	D. Christie.
13	A. Akin.
	IRELAND.
14	J. M'Corkell.
15	W. G. M'Caughan.
16	Ed. White.
17	J. A. Campbell.
18	H. P. Glenn.
19	W. W. Shaw.
20	A. G. Finlay.
	CANADA.
21	John M'Millan.
22	J. R. Craigie.
	CAPE OF GOOD HOPE.
23	G. Döhne.
	UNITED STATES.
24	H. M. Woods.
	BOHEMIA.
25	V. Opočenski.
26	J. W. Chodera.
	HUNGARY.
27	G. Jurany.
28	T. Bencö.
29	J. Fancsik.
30	S. Fa.
	GERMANY.
31	J. Schwendener.
	ITALY.
32	D. Cesano.
	TURKEY.
33	A. Constantian.

GLASGOW.

LIST of THEOLOGICAL STUDENTS who attended the Free Church College, Glasgow, Session 1880-81.

FIRST YEAR.

No.	Name.	Presbytery.	University.	Gaelic.	Native County.	Discourses.
1	Adam, Andrew S.,	Glasgow,	Glasgow,	No,	Aberdeen,	Homily.
2	Allan, David,	Glasgow,	Glasgow,	No,	Ayr,	Homily.
3	Barry, John C., M.A.,	Glasgow,	Glasgow,	No,	Forfarshire,	Homily.
4	Brownlie, John,	Glasgow,	Glasgow,	No,	Lanark,	Homily.
5	Campbell, Malcolm,	Skye and Uist,	Glasgow,	Yes,	Inverness,	Homily.
6	Deans, David,	Glasgow,	Glasgow,	No,	Lanark,	Homily.
7	Fraser, Alexander,	Glasgow,	Glasgow,	Yes,	Ross,	Homily.
8	Galt, Walter A., M.A.,	Glasgow,	Glasgow,	No,	Londonderry,	Homily.
9	Glover, William,	Paisley,	Glasgow,	No,	Renfrew,	Homily.
10	Kennedy, John,	Abernethy,	Glasgow,	Yes,	Inverness,	Homily.
11	Loudon, Robert T., M.A.,	Irvine,	Glasgow,	No,	Ayr,	Homily.
12	M'Affer, Ronald S.,	Glasgow,	Glasgow,	No,	Lanark,	Homily.
13	M'Alpine, John,	Glasgow,	Glasgow,	Yes,	Lanark,	Homily.
14	M'Caskill, John A.,	Glasgow,	Glasgow,	Yes,	Inverness,	Homily.
15	M'Donald, Peter,	Glasgow,	Aberdeen,	Yes,	Ross,	Homily.
16	M'Dougall, John,	Portree,	Glasgow,	Yes,	Inverness,	Homily.
17	M'Lean, Hector, M.A.,	Paisley,	Glasgow,	No,	Renfrew,	Homily.
18	M'Omish, Robert, M.A.,	Glasgow,	Glasgow,	No,	Lanark,	Homily.
19	Macphail, James M.,	Lorn,	Glasgow,	Yes,	Argyle,	Homily.
20	Macpherson, Wm.,	Glasgow,	Glasgow,	No,	Banff,	Homily.
21	Mitchell, Alex.,	Glasgow,	Glasgow,	No,	Aberdeen,	Homily.
22	Munro, Duncan,	Lorn,	Glasgow,	Yes,	Argyle,	Homily.
23	Munro, Robert A.,	Glasgow,	Glasgow,	No,	Lanark,	Homily.
24	Reyburn, Hugh Y., M.A.,	Irvine,	Glasgow,	No,	Ayr,	Homily.
25	Riddick, Sam. T.,	Kirkcudbright,	Glasgow,	No,	Kirkcudbright,	Homily.
26	Ross, Hugh,	Greenock,	Glasgow,	No,	Renfrew,	Homily.
27	Shearer, Hugh,	Glasgow,	Glasgow,	No,	Nairn,	Homily.
28	Steele, Thomas,	Glasgow,	Glasgow,	No,	Lanark,	Homily.
29	Stewart, Alex., M.A.,	Glasgow,	Glasgow,	No,	Lanark,	Homily.
30	Stewart, Donald C.,	Irvine,	Glasgow,	Yes,	Argyle,	Homily.

GLASGOW.

LIST of THEOLOGICAL STUDENTS who attended the Free Church College, Glasgow, Session 1880-81.

SECOND YEAR.

No.	Name.	Presbytery.	University.	Gaelic.	Native County.	Discourses.
1	Bain, J. Alex.,	Glasgow,	Glasgow,	No,	Shetland,	Greek Exercise.
2	Broom, William,	Glasgow,	Glasgow,	No,	Lanark,	Greek Exercise.
3	Buchanan, Neil,	Glasgow,	Glasgow,	No,	Lanark,	Greek Exercise.
4	Davidson, Robert,	Irvine,	Glasgow,	No,	Ayr,	Greek Exercise.
5	Denney, James, M.A.,	Greenock,	Glasgow,	No,	Renfrew,	Greek Exercise.
6	Faulds, George,	Glasgow,	Glasgow,	No,	Lanark,	Greek Exercise.
7	Ferguson, John T.,	Dunoon,	Glasgow,	No,	Bute,	Greek Exercise.
8	Fiddes, Angus,	Glasgow,	Glasgow,	Yes,	Ross,	Greek Exercise.
9	Findlay, Arthur, M.A.,	Glasgow,	Glasgow,	No,	Lanark,	Greek Exercise.
10	Fullarton, John H., B.Sc.,	Glasgow,	Glasgow,	No,	Bute,	Greek Exercise.
11	Grant, Alex. D.,	Glasgow,	Glasgow,	No,	Banff,	Greek Exercise.
12	Hanlin, Robert,	Glasgow,	Glasgow,	No,	Lanark,	Greek Exercise.
13	Lang, John D.,	Glasgow,	Glasgow,	No,	Lanark,	Greek Exercise.
14	M'Callum, Arch.,	Dunoon,	Glasgow,	Yes,	Argyll,	Greek Exercise.
15	M'Donald, David S.,	Glasgow,	Glasgow,	No,	Renfrew,	Greek Exercise.
16	M'Dowall, William,	Kirkcudbright,	Glasgow,	No,	Ayr,	Greek Exercise.
17	M'Kenzie, Colin,	Glasgow,	Glasgow,	No,	Ross,	Greek Exercise.
18	M'Laren, Walter G.,	Glasgow,	Glasgow,	No,	Lanark,	Greek Exercise.
19	Millar, Alexander, M.A.,	Glasgow,	Glasgow,	No,	Lanark,	
20	Murray, John,	Glasgow,	Glasgow,	No,	Ayr,	Greek Exercise.
21	Osborne, Alex., M.A.,	Glasgow,	Glasgow,	No,	Lanark,	Greek Exercise.
22	Smellie, James,	Glasgow,	Glasgow,	No,	Lanark,	Greek Exercise.
23	Smith, William A.,	Glasgow,	Glasgow,	No,	Edinburgh,	Greek Exercise.
24	Thomson, David A.,	Dumbarton,	Glasgow,	No,	Forfar,	Greek Exercise.
25	Urquhart, John,	Glasgow,	Glasgow,	No,	Aberdeen,	Greek Exercise.

GLASGOW.

LIST of THEOLOGICAL STUDENTS who attended the Free Church College, Glasgow, Session 1880-81.

THIRD YEAR.

No.	Name.	Presbytery.	University.	Gaelic.	Native County.	Discourses.
1	Adam, Thos.,	Glasgow,	Glasgow,	No,	Lanark,	Hebrew Critical, Controversial.
2	Campbell, Dugald,	Glasgow,	Glasgow,	No,	Argyle,	Hebrew Critical, Controversial.
3	Clark, Peter A. G.,	Glasgow,	Glasgow,	No,	Wigtown,	Controversial.
4	Harvey, Daniel,	Hamilton,	Glasgow,	No,	Ayr,	Hebrew Critical, Controversial.
5	Isdale, Alex., M.A.,	Glasgow,	Glasgow,	No,	Lanark,	Hebrew Critical, Controversial.
6	Jubb, Thos. E., M.A.,	Glasgow,	Glasgow,	No,	York,	Hebrew Critical.
7	Macqueen, Thos. R.,	Inverness,	Aberdeen,	Yes,	Argyle,	Hebrew Critical.
8	Mackenzie, Angus C.,	Glasgow,	Glasgow,	No,	Inverness,	Hebrew Critical.
9	M'Laren, James W., M.A.,	Glasgow,	Glasgow,	No,	Lanark,	Hebrew Critical.
10	Miller, Hugh, M.A.,	Hamilton,	Glasgow,	No,	Lanark,	Hebrew Critical, Controversial.
11	Walker, Alex., M.A.,	Glasgow,	Glasgow,	No,	Bute,	Hebrew Critical.
12	Wardrop, Robert,	Glasgow,	Glasgow,	No,	Lanark,	Hebrew Critical.

GLASGOW.

LIST of Theological Students who attended the Free Church College, Glasgow, Session 1880-81.

FOURTH YEAR.

No.	Name.	Presbytery.	University.	Gaelic.	Native County.	Discourses.
1	Boyd, Archibald,	Skye and Uist,	Glasgow,	Yes,	Inverness,	Pop. Lecture, Sermon, Controversial.
2	Campbell, James,	Glasgow,	Glasgow,	No,	Renfrew,	Popular Lecture, Sermon.
3	Clow, William M., M.A.,	Glasgow,	Glasgow,	No,	Lanark,	Pop. Lecture, Sermon, Controversial.
4	Durran, James, M.A.,	Caithness,	Glasgow,	No,	Caithness,	Popular Lecture, Sermon.
5	Fulton, William, M.A.,	Glasgow,	Glasgow,	No,	Lanark,	Popular Lecture, Sermon.
6	Grant, Neil,	Skye and Uist,	Glasgow,	Yes,	Inverness,	Popular Lecture, Sermon.
7	Inglis, Henry H. T., M.A.,	Dunse and Chirnside,	Glasgow,	No,	Berwick,	Popular Lecture, Sermon.
8	Kilpatrick, Thomas B., M.A.,	Glasgow,	Glasgow,	No,	Lanark,	Popular Lecture, Sermon.
9	Macdonald, William John, M.A.,	Glasgow,	Aberdeen,	Yes,	Ross,	Popular Lecture, Hebrew Critical, Sermon, Controversial.
10	Macgregor, Duncan C., M.A.,	Glasgow,	Edinburgh,	No,	Lanark,	Popular Lecture, Sermon.
11	Macphail, William M., M.A.,	Glasgow,	Edinburgh,	No,	Northumberland,	Popular Lecture, Sermon.
12	Main, James, M.A.,	Elgin,	Glasgow,	No,	Elgin,	Popular Lecture, Sermon.
13	Marshall, James, M.A.,	Glasgow,	Glasgow,	No,	Lanark,	Popular Lecture, Sermon.
14	Mathieson, Thomas,	Glasgow,	Glasgow,	No,	Stirling,	Popular Lecture, Sermon.
15	Mitchell, Alexander, M.A.,	Chanonry,	Glasgow,	No,	Ross,	Popular Lecture, Sermon.
16	Muirhead, Lewis A., M.A.,	Glasgow,	Glasgow,	No,	Lanark,	Popular Lecture, Hebrew Critical, Sermon, Controversial.
17	Philps, George M., M.A.,	Glasgow,	Glasgow,	No,	Lanark,	Popular Lecture, Sermon.
18	Pitt, Thomas Cooling, M.A.,	Glasgow,	Glasgow,	No,	Renfrew,	Popular Lecture, Sermon.
19	Turner, Duncan,	Paisley,	Glasgow,	No,	Renfrew,	Popular Lecture, Sermon.

GLASGOW.

STUDENTS (not Ordinary, or not fully enrolled) who attended the Glasgow College, Session 1880-81.

No.	Name.	No.	Name.
	SCOTLAND.	6	Murray, Alex. R.
1	Campbell, Duncan.	7	Rannie, Douglas.
2	Forsyth, David.	8	Wilson, Robert.
3	Hanesworth, A.		GALATIA.
4	Macrae, Isaac W. L.	9	Odian, Hairabet.
5	M'Phail, John.		

ABERDEEN.—LIST OF MATRICULATED STUDENTS in Free Church College, Aberdeen, Session 1880-81.

Name.	Native Parish.	Gaelic.	University.	Presbytery.	Discourses Delivered.
Fourth Year.					
1. George Abel,	Kintore,		Aberdeen,	Garioch,	Gr. Ex. and add., Con. Dis., Lect. Pop., Ser.
2. George I. Smith, M.A.,	Kincar. O'Neil,		Aberdeen,	Kin. O'Neil,	O. T. Ex., Con. Dis., Lect. Pop. Ser., Gr. Ex. and add.
3. John Burgess, M.A.,	Laurencekirk,		Aberdeen,	Arbroath,	Lect. Pop. Ser.
4. Henry G. Michie.	Birse,		Aberdeen,	Kin. O'Neil,	O. T. Ex.
5. William J. Hardy, M.A.,	Elgin,		Aberdeen,	Elgin,	Gr. Ex. and add., Lect. Pop. Ser., O. T. Ex., Con. Dis.
6. James J. Kelly,	Old Machar,		Aberdeen,	Aberdeen,	Gr. Ex. and add., Lect. Pop. Ser., O. T. Ex., Con. Dis.
7. John S. Maver, M.A.,	Old Machar,		Aberdeen,	Aberdeen,	Hom., Gr. Ex. and add., Lect. Pop. Ser., O. T. Ex., Con. Dis.
8. William Smith,	St. Fergus,		Aberdeen,	Deer,	Gr. Ex. and add., Lect. Pop. Ser., O. T. Ex., Con. Dis.
9. Charles Mackie, M.A.,	Newhills,		Aberdeen,	Aberdeen,	Hom., Gr. Ex. and add., Lect. Pop. Ser., O. T. Ex.
10. James Hastings, M.A.,	Huntly,		Aberdeen,	Aberdeen,	Hom., Gr. Ex. and add., Lect. Pop. Ser., O. T. Ex., Con. Dis.
11. Wm. Cruickshank, M.A.,	Forgue,		Aberdeen,	Turriff,	O. T. Ex., Lect. Pop. Ser.
Third Year.					
1. John Noble,	Ferintosh,	Yes,	Edinburgh,	Dingwall,	
2. James P. Duncan, M.A.,	Old Machar,		Aberdeen,	Turriff,	
3. John M. Skinner, M.A.,	Forgue,		Aberdeen,	Turriff,	Homily, Gr. Ex. and add.
4. John M. Macintosh,	Latheron,	Yes,	Aberdeen,	Caithness,	Gr. Ex. and add.
5. William B. Murray, M.A.,	St. Fergus,		Aberdeen,	Deer,	Gr. Ex. and add.
6. James Cheyne,	Foveran,		Aberdeen,	Ellon,	Gr. Ex. and add.
7. Walter Calder,	Creich,	Yes,	Aberdeen,	Fordyce,	Gr. Ex. and add.
8. Robert Jackson,	Inverurie,		Edinburgh,	Garioch,	Gr. Ex. and add.
Second Year.					
1. James Harvey, M.A.,	Aberdeen,		Aberdeen,	Aberdeen,	
2. John Taylor,	Ordiquhill,		Aberdeen,		
First Year.					
1. John Macrae, M.A.,	Lochcarron,	Yes,	Aberdeen,	Lochcarron,	
2. Charles Murray,	St. Fergus,		Aberdeen,	Deer,	
3. Wm. Skinner, M.A.,	Inverurie,		Aberdeen,	Garioch,	
4. George Pittendrigh, M.A.,	New Machar,		Aberdeen,	Ellon,	
5. Alex. E. Spence,	Aberdeen,		Aberdeen,	Aberdeen,	
6. James Morrison, M.A.,	Boyndie,		Aberdeen,	Fordyce,	
7. John E. Archibald, M.A.,	Skene,		Aberdeen,	Aberdeen,	
8. A. Riddel (of Livingstonia),	New Deer,		*Private.*		
9. Alex. Mackay,	Fordyce,		*Private.*		
10. Alex. Milne, M.A.,			*Private.*		
11. David Ross,			*Private.*		
12. Wilson, Cowie,	Fordyce,	Yes,	Aberdeen,	Tongue,	

N.B.—First year's Students deliver no Discourses.

No. VI.

Free Church of Scotland.

REPORT

OF

THE COLONIAL COMMITTEE.

MAY 1881.

APPOINTMENTS, 1880-81.

Ministers, etc.	Date of Appointment.	Colony.
1. Mr. W. S. Macqueen, Evangelist, .	May 1880,	South Australia.
2. Mr. Alexander M'Lennan, Student-Evangelist, ...	Sept. „	Auckland, New Zealand.
3. Mr. David Allan, Student-Evangelist,	Nov. „	Auckland, New Zealand.
4. Mr. James A. Dawson, Student-Evangelist, ...	Dec. „	Auckland, New Zealand.
5. Rev. A. M. Ramsay, Probationer, .	Dec. „	Trinidad.
6. Mr. Wm. Smith Hunter, . . .	Jan. 1881,	Malta.
7. Rev. John Wood, Probationer, . .	April „	Australia.
8. Rev. Henry E. Michie, Probationer, .	April „	New South Wales.
9. Mr. Alex. Stewart, Student-Evangelist,	April „	Victoria.

PAUL, though pre-eminently the Apostle of the Gentiles, began his labours in every place among his kinsmen according to the flesh; Peter addressed his first Epistle to the Jews of the dispersion; and James, though Jerusalem was his special sphere of labour, wrote to the ten tribes scattered abroad. With three such examples before us, it should not need much argument to prove that it is our Church's duty to follow with

the means of grace our fellow-countrymen in foreign parts. She would be a hard-hearted mother indeed if she ceased to care for her children the moment that they passed from under the parental roof. And if this be true of any Church or country, it is peculiarly true of ours, for our colonies are now by far the largest portion of our Queen's dominions, and have been peopled extensively by Scottish Presbyterians. The Committee gratefully acknowledge that the Free Church, from the very outset, showed its deep interest in the Colonies by sending some of her best men to labour there, and appointing an annual collection to be made for the purpose of providing our fellow-countrymen in those regions with the means of grace. It is earnestly hoped that in this respect there will be no departure from our first faith and our early love. There is, it must be confessed, some ground for uneasiness in regard to this. The collection made in June last fell short of the previous one by the sum of £184, 3s. 1d., and that itself was below the average of former years. And there has also been some diminution in the amount received from legacies and donations. Very much in consequence of our straitened means we have only been able to make nine appointments to the Colonial field during the year, as compared with twenty-five appointments reported to last Assembly. In our last report we indicated the apprehension that we might be compelled, however reluctantly, to cut down the grants which we had been in the habit of giving to some of the Colonial Churches. These grants in aid of their Home Mission work it is right that we should give, and reasonable that they should expect, for it is a work too great for them to undertake alone, and it is largely due to the stream of Scottish emigrants that pours into their territories from year to year. The fear to which we then gave expression has been to some extent realised. Instead of the sum of £600 which we were enabled to send to the aid of both sections of the Canadian Church last year, the state of our funds has been such that we have only been able, and that with difficulty, to send £150. So clamant indeed did we feel the call for help to be in connection with the north-west province of Manitoba, that we made a special appeal to a few liberal members of the Church, the result of which was a supplementary subscription of £87. The Committee are thankful to find that they are in circumstances to contribute even the sum of £237 towards a mission of such vast extent and urgent need. But they must again take the liberty of warning the Church that, unless the treasury be more liberally replenished, they will next year be under the painful necessity of still further cutting down this very inadequate contribution, or of stinting the supply of men and means to other portions of the Colonial field. It is true there is an apparent balance at our credit of £3, 11s. 8d., but this leaves us with nothing to meet our necessary expenditure from the end of March, when our account was closed, to the end of June, when the annual collection is made, and it is to be noted that our expenditure this year has exceeded our income from all sources by the sum of £671, 15s. 9d.

It may seem strange that more money has been expended than last year, though fewer appointments have been made, and the grant to Canada has been considerably reduced. One explanation of this is to be found in the circumstance that we have been constrained to advance a loan of £500, without interest in the meantime, to the congregation of Perth, Western Australia. More than a year ago Mr. Shearer went out to that

Colony with the view of founding a Presbyterian Congregation there. This Committee, in concert with the Colonial Committee of the Established Church, guaranteed him a certain income for a term of years. Mr. Shearer soon succeeded in gathering a considerable congregation, chiefly, however, from the poorer classes. It was found absolutely necessary, if the movement was not to prove a failure, to purchase a site in a good locality and to proceed with the erection of a church. To do this without external help was altogether beyond the power of those to whom Mr. Shearer was ministering, and though that help was solicited from the neighbouring Colonies, it was not rendered. In these circumstances the Committee felt that they had no alternative but to advance a portion of the price of the site, by way of loan, contrary to their usual custom, rather than see the utter extinction of a work so hopefully begun. They also made an appeal to the ladies of the Free Church to send articles in aid of a Bazaar to be held in Perth, Western Australia, this autumn, in response to which they are happy to be able to report that they have received and forwarded three large boxes full of suitable and valuable goods. They trust that this will go far to relieve Mr. Shearer from the pressure of pecuniary anxiety, and they now bespeak for him and for his work, what he has himself earnestly requested, a special interest in the Church's prayers.

While the Committee have had to regret that the funds placed at their disposal have not been adequate to the task imposed upon them, they believe that this has been the natural result of the period of commercial and agricultural depression through which the country has been passing, and they trust that, with the return of better times, their finances will revive. They have been encouraged by finding that the Colonies are beginning to be more attractive as a future field of labour to some of the best students at our Divinity Halls. One very gratifying indication of this was afforded by an invitation spontaneously addressed to the Convener and Secretary by the students in our Glasgow College to address them on the subject. This invitation they very gladly accepted, and they can testify that they met with a most cordial reception. They have reason to believe that some of their intelligent and attentive hearers on that occasion fully intend to offer themsleves for Colonial work.

In consequence of the meeting of the Presbyterian Council in Philadelphia last autumn, the General Assembly was favoured with the presence of a larger number of able representatives of the Colonial Churches than usual. The liberal and leal-hearted Eldership of the Colonies were well represented by Messrs. Baillie and Ormond, while the stirring and instructive addresses by Messrs. Nish from Victoria, Kinross from New South Wales, Henderson from South Australia, and Duff from Tasmania, will not soon be forgotten by those who heard them. These gentlemen subsequently appeared as Delegates at Philadelphia, and took an able part in the proceedings of the Council.

It was mentioned in last Report that Professor Bruce, of Glasgow, who intended visiting Canada at any rate during the summer, had consented, at the request of the Committee, to make his visit early enough to enable him to represent our Church at the Assembly of the Presbyterian Church of Canada. This, accordingly, he did in a way gratifying to his hearers, and creditable to the Church he represented. The following extract from his letter to the Convener will give some idea of the impression which he

formed of the spirit which animates the Canadian Church and the work she has to do:—

"It was very apparent to any one visiting the Assembly at Montreal what a prominent place Manitoba occupies in the mind of the Canadian Church. The time and attention bestowed on that department were such, indeed, as to appear excessive to some brethren, who thought that other important spheres of labour were overshadowed by the pet mission to the far west. The complaint was probably groundless, but it sufficed to convince me that, in the judgment of those best able to form an intelligent opinion, Manitoba is a mission-field of first-rate importance. I was much struck by the earnest spirit with which the Assembly addressed itself to the task of providing religious privileges for the strangers who are continually flocking into the Dominion. There is no lack of heart or of purpose in the Canadian Church. The one thing lacking is money to enable the Church to work out its schemes; and it looks to our Church and other sister Churches for aid in an enterprise which concerns us almost as much as it concerns the brethren in Canada.

"The impression made on my mind by the whole proceedings of the Canadian Assembly, so far as I witnessed them, was highly favourable. Life, energy, hope, enthusiasm were conspicuous throughout. The Church of Canada evidently cherishes a high hope with reference to its own future, and it has the heart to attempt whatever is needful for the realisation of its own weal. It is full of the enterprise which one expects to see in a young Church. The recent union has given it a new and powerful impulse, and it was gratifying to a stranger to observe how real the union is, and what a supply of moral force it yields to the united Church."

Perhaps the most important event that has taken place in the Colonial field during the past year is the death of Dr. Cairns. The following minute on the subject was unanimously agreed to, and entered on the Records of the Committee at their meeting in March:—

"The Committee desire to record their deep sense of the loss sustained by the Presbyterian Church of Victoria in the sudden decease of Dr. Adam Cairns of Chalmers' Church, Melbourne, which took place on the morning of Sabbath the 30th January. Dr. Cairns had just entered on the 80th year of a singularly active and useful life. He was well known and much esteemed in this country as the minister of Cupar both before and after the Disruption. In the year 1853, after having been twenty-five years in the ministry, he accepted the invitation of the Committee to go to Melbourne and labour for the spritual good of the many Scotsmen who were then emigrating to Victoria. This he did in the most chivalrous and self-denying spirit, and, by the blessing of God, with the most remarkable success, building up a large and powerful congregation, which still continues to be one of the most influential in the Presbyterian Church of that colony. Dr. Cairns threw himself with characteristic ardour into the union movement, and was mainly instrumental in consolidating the divided and feeble sections of Presbyterianism into one strong united Church. After a ministry of five-and-twenty years in Melbourne, his jubilee was celebrated in 1878, ministers and members of all the Protestant denominations cordially uniting in expressing their love and reverence for the grand old man, and testifying to the sterling worth of his character, and the great service he had rendered in many ways to the cause of morality and religion. Though relieved from pastoral duty by the appointment of Mr. Robert Scott to be his successor last summer, he was engaged in supplying his place when he was called away, so that his own desire was fulfilled, that he should die suddenly, and die in harness. The text on which he preached the Sabbath before his death was this:—'And Enoch walked with God, and he was not; for God took him.' Next Sabbath morning he was found 'asleep in Jesus,' with his left hand under his head, and an expression of perfect calmness on his countenance. 'He was

not, for God took him.' He has entered on his rest and his reward. May the Lord raise up many like him and thrust them out into our great Colonial field, for there indeed the harvest still is plenteous, but the labourers are few."

The Committee will now give some details of the work carried on by them at their various stations, also of the condition of the Churches with which they are in communication, or which they assist by means or men.

I.—EUROPE.

GIBRALTAR.—Mr. Coventry, assisted by Mr. Ross, has been able uninterruptedly to fulfil his duties during the past year at this important station. By the latest accounts there were 1284 Presbyterians, officers and men, upon the Rock. The ordinary Sabbath attendance has been 900, the number of services being four in all. Not only does the regular attendance at the means of grace gratify the officiating ministers, but also the marked interest of many in the preaching of the Word. A weekly prayer-meeting is held; also a service at the military prison. And there are, besides, two Bible instruction classes. Two congregational Sabbath-schools exist, with an attendance of 80. Mr. Coventry superintends a colporteur, who labours among the Spanish population, and, moreover, acts as Secretary to the British and Foreign Bible Society. It may be added that the church-door collections amounted to £20 during the year, while seat-rents yielded £21. There are no office-bearers.*

MALTA.—There has been nothing of exceptional interest in the steadily maintained work of this station. Mr. Wisely has laboured with his usual zeal and assiduity. The Committee have received from various parties, who have been visitors to the Island, abundant testimony of this. He has had a most efficient assistant in Mr. Irving, whose departure he greatly regrets. In a recent communication to the Committee, Mr. Wisely reports thus:—

"The number of Presbyterian soldiers at present in the garrison of Malta is 469. The number of Presbyterian seamen and marines is 180 on the station, there being 140 actually in the harbour. I preach in the Scotch Church (Valetta) on Sabbaths at 11 A.M., and in the Military Chapel, Margarita, at 6 P.M. My assistant preaches at Margarita at 8.45 A.M., and in the Scotch Church at 6 P.M. He visits the Military Hospital weekly. A weekly service (congregational prayer-meeting) is held in our lecture-room, Valetta. He has also a Bible-class weekly in the same place. I visit the Naval and Civil Hospitals. I conduct a weekly service in the military prison. Also a Bible-class every week in our Soldiers' and Sailors' Institute, which is remarkably well attended just now. We conduct other meetings, but I connot enter into details. I should mention that I had an early service on Sabbath mornings at Pembroke Camp until the 35th Regiment went there. Of course we always have services there when there are Presbyterians, but at present there are none."

These sentences show a pretty extensive and very varied field of labour, needing peculiar gifts and graces for the discharge of its duties; and it is gratifying to know that these are faithfully performed, and that our Church is thus rendering important service in the interests of the ever-shifting soldiers and seamen stationed in the Island. The church-door collections

* Since the above was written, by the departure from the Rock of the 93d Highlanders, the number of officers and men is brought down to about 700.

amounted in 1880 to £55, 4s. 10d. And seat-rents yielded £36, 12s. The fund for the poor amounted to £15, 4s. 3d.

MADEIRA.—In last report the Committee expressed their belief that they had found in Mr. Allan "an able and devoted minister" for the English and native congregations, and they have not been disappointed. He entered on his duties in October, after some months' residence in Portugal with a view to learn the language. On his first Sabbath he preached with considerable ease to the small native flock, and now he has acquired quite a facility in doing so. He enjoys greatly both departments of his work. Besides the stated Sabbath service to the Portuguese, he has held regularly a fortnightly service in that tongue at Sao Roque, some distance from Funchal. The English congregation has been small this winter, several of the resident members having recently left the island, while the visitors have not been numerous. The average attendance has been about 35. The services begin in October and last till June. The congregation lost in Mr. Payne, who died in May last, a valued elder. Mr. Hutchison, the only elder left, continues to give our Church the benefit of his long experience, and his cordial support of our Mission there. The church-door collections at the English service amounted during the financial year to £12, 18s., while the sum of £53, 5s. 11d. was raised by subscription books. The Committee are quite satisfied, after the trial of this season, that the step of uniting the services under one minister was a wise one. If such a plan had proved impracticable, we could scarcely have found reason to maintain the station, and the Committee would very reluctantly have abandoned it, after a long occupancy of it, and with a possible brighter future before it.

ODESSA.—Mr. Clark, by his faithful and affectionate ministry, continues to keep his hold of the Protestant community in this city, which numbers about 100 adults. They are of various denominations; but ever since our Church began its services in 1865, by the appointment of the present minister, they, with an almost complete unanimity, have sat contentedly and profitably under him. Quite lately an attempt was made by the Bishop of Gibraltar to introduce an Episcopal service, but that there is no room for such has been made clear beyond all doubt. In such a community, of course, denominationalism must not be too rigid, while retaining in substance what has given it its charm to those bred amidst its forms. And Mr. Clark has made it his invariable aim so to represent his Church as to gather readily into her bosom members of sundry home bodies who have come to value her simple worship, who find in him, moreover, one who preaches distinctly and lovingly the gospel of the grace of God.

To the wants of the sailors Mr. Clark gave himself sedulously from the beginning. It was soon found that a Home on shore, with provision for Sabbath services, hospital, reading-room, etc., was needful. Through the exertions of the minister, and of Messrs. Lewis, senior, Harding, Harris, and the British Consuls, the funds were raised, and the building, a solid and imposing one, opened in 1878. It has proved a great blessing to the numerous seamen visiting the port.

To the funds of the Committee the congregation have contributed for the year £43, 19s. This, though a smaller return than last year, represents, in the light of explanations given by the treasurer, Mr. W. H.

Penistan, a higher rate than before of congregational giving. The Episcopal movement has necessarily withdrawn a few from the congregation, whose subscriptions have thus been lost, while several members have left the place during the year. The services are held throughout the year, excepting from the middle of June to the middle of August, when the town is empty. The average Sabbath attendance has been 75. There was raised during 1880 the sum of £129 by subscription books. Mr. Clark has rendered valuable service by the delivery, during winter, of a series of popular lectures, which were attended on an avarage by 100 people. The building in which the congregation meet is held on lease, for which a rent of £53 is paid.

Constantinople and Athens.—The Committee, acting along with the Continental and Jewish Committees, have contributed towards the support of a minister at Pera, a suburb of Constantinople. Mr. Campbell, of Lockerbie, has officiated to the congregation there with much acceptance during the past season, which has extended from the beginning of November till April. It is probable that a permanent settlement will soon be made, but it will be a matter for consideration whether this should be done under the present arrangements as to finance. The congregation contribute at the rate of £100 per annum towards the salary of the minister. Together with the Continental Committee, this Committee have aided in the maintenance of services to British residents, engineers with their families and others, at the Piræus, which have been conducted by the Rev. T. R. Sampson, missionary in Athens of the American Presbyterian Church (Southern), and who has reported to us regularly regarding them.

II.—AFRICA.

Cape Town.—Mr. Russell, who occupies an independent position, though a minister of our Church, reports to us occasionally regarding his work there. There has been nothing in the history of his congregation during the past year calling for special attention. The Committee know well what a faithful pastor he is, and how firm the hold which he has of the affections of his people. He is not a member of a Presbytery, but there is a movement towards having a Western, Central, and Eastern Presbytery of South Africa. He would be connected with the first.

Pietermaritzburg.—Mr. Smith of St. John's Church is in the same position as Mr. Russell. He also, however, reports to us more or less regularly. Recently he has brought under the notice of the Committee the case of a large number of Scotch settlers some distance away, for whom the means of grace should be provided. He is to communicate further on the subject, with information as to what local support for a minister might be reckoned upon.

Kimberley.—The Committee were much disappointed to learn, in September last, that Mr. Brown, whose ministry had been so successful, and had proved a blessing to not a few in that centre of money-making activity, had resolved to resign at the expiry of the three years' engagement into which he had entered. To this resolution he came chiefly on grounds of health.

The climate had from the first proved trying to him, and latterly he suffered still more. Indeed he found himself compelled to leave in January last, three months before his engagement ended. He started for this country, but found work waiting for him at Port Elizabeth, the minister of which place, Mr. Johnston, has been for some time at home on furlough. Mr. Brown will be leaving for this country about this time.

The congregation, immediately on the announcement of his intended resignation, applied to the Committee for a successor, and efforts were being made to obtain one, when tidings reached them that they had virtually fixed upon a young minister of the Congregationalist body, a native of the Colony. There is a strong Congregationalist element in the congregation. This, with the natural desire to obtain a speedy settlement, accounts for the step taken.

Fort Beaufort.—The latest report from Mr. Berry is to the effect that his congregation has suffered considerably from prevailing commercial distress, and that it is no nearer self-support than before. Emigration has thinned it considerably. Still, he writes cheerfully and hopefully. The native work goes on prosperously, and a church is in contemplation. The Committee, considering the circumstances of the case, continued for this year a grant of £100 towards his salary.

Durban.—The Committee have the information that Mr. Martin, formerly of Ipswich, was inducted into this charge, which was vacant for a very considerable period, in October of last year.

East London.—Mr. Russell, late of Blochairn Church, Glasgow, began his ministry here in the middle of March last. He was received with much cordiality, and has already gained a position as an able and devoted minister. The slight friction which had existed between the two divisions of the congregation, on either side of the Buffalo river, and which threatened at one time to disturb harmony, soon ceased, under his influence, to operate. Eventually the congregations must be served by two ministers, but meanwhile, with the aid of some of his elders, two services in each place of meeting are being regularly kept up. The church on the west bank is in progress. The Committee supplement, for a period, the salary of Mr. Russell.

King William's Town.—The Committee had a communication a considerable time ago from Mr. Don, as Clerk of the Free Presbytery of British Kaffraria, regarding a grant to Fort Beaufort. Since then they have not heard from him, and are in consequence without any recent information as to the state of his congregation.

III.—AUSTRALIA.

Queensland.—The divided feeling in the Church of this Colony, referred to in last report, has happily passed away, and brethren are now acting in cordial harmony on the point which mainly separated them. This hindrance to progress being taken away, it may be reasonably expected that Presbyterianism, which is not strong, may acquire the influence to which the number and position of the Colonists adhering to

it entitle it. The Committee cordially granted the sum of £100 for Church Extension purposes.

NEW SOUTH WALES.—This Colony has been making marked progress during the past year. "Population has been spreading over the interior, and has also been pouring in from Victoria. Towns and villages have been springing up with wonderful rapidity." Such is a recent authoritative report. And happily the Church has progressed also. It is well known that it is the oldest, though not the largest, of the Australian Presbyterian Churches. Its origin may be said to date from 1823, though an earlier existence might be claimed for it. But for unfortunate divisions in the beginning of its history, and the late date, at which the union was effected (1865), the Church would have been much stronger than it is to-day. Yet the progress made has been considerable. At the time of the union there were about forty ministers in settled charges. Now there are over seventy. Some fifty new churches have been built since that date, and various schemes, necessary to a well organised Church, have been brought into successful operation. A College has been erected and affiliated to the University, which may be the training-place of many aspirants to the ministry in time to come.

During the past year ten new men have been added to the staff of labourers, and two new Presbyteries were formed; while the addition to the number of Sabbath-schools was considerable. The Report of the Committee on Church Extension to the General Assembly in October last may be quoted in support of the hopeful condition of the Church:—

"The results attained during the past year are indicative of a larger measure of progress than has been reached, we believe, in any preceding year. Although the number of vacant spheres applying for a supply of ordinances is still considerable, and the number greater still of those districts where operations might be, and ought to be commenced, still it is gratifying to find that no small measure of progress has been made during the past year in the filling up of vacancies, and in extending the operations of our Church in various directions. Both men and means have been more plentiful than in former years, a more buoyant tone prevails, and the impression seems general that we are entering on an era of greater expansion and usefulness."

The Rev. J. M. Ross has been busily engaged throughout the Church in connection with the formation of the Sustentation Fund, which now has a good prospect of success. It is proposed to secure, if possible, that no minister of a stated charge shall have a stipend less than £300 per annum; exclusive of a manse.

An effort is being made to raise a considerable sum to bring out ministers from this country.

Altogether, there seems good ground for a statement recently made by the Convener of the Church Extension Committee, Mr. Cameron, of Richmond, the Correspondent of the Committee: "We are happy to think that a new era of expansion and prosperity seems to be dawning upon our Church."

VICTORIA.—The Church of this Colony is the largest of the Australian Presbyterian bodies. The Report on Statistics of the Church, presented to last General Assembly (in November), shows the following facts:—

"The Church now contains 267 distinct congregations, with 127 ministers in charges, and 24 not in fixed charges, being 151 in all—a larger number than ever

reported before. There are 29 congregations without settled pastors, but supplied by the Home Mission Committee. About 70,000 in all attend divine service, leaving about 40,000, or a little over a third of the whole unaccounted for. In connection with every church but one a Sabbath school is reported. The schools number 320, and are all well, and some largely, attended. There are 27,000 in all attending Sunday schools and Bible classes. These children are taught by 2500 teachers. The financial condition of the Church is satisfactory, for while some congregations show a decrease of income, others show an increase, and a number are stationary. The whole income of the Church is about £80,000."

The Committee have made only one appointment to this Colony during the year. Dr. Macdonald, their faithful correspondent, intimates that there is always room for really superior men. And it is to be hoped that, during the coming year, some such appointments may be made. The Report of the Church Extension Committee to the Assembly speaks strongly of the duty of the Church to relieve the Home Churches of the expense of sending out men. If this were done, it would be a much easier thing to furnish a steady supply of ministers. That such supply will be needed, appears from a sentence or two in the report; "The Committee," it is said, "is more anxious than ever that colonially-bred men should be trained for the work of the ministry, and it looks with a favouring eye on the efforts now being made to provide a fully equipped Theological Hall in the Colony itself; but this is a work of time. And it will be a work of long time to attract, with whatever appliances, a sufficient number of colonial youth to our training seminary for the wants of our own and the neighbouring churches, together with the surrounding mission-fields." At the date of the Assembly there were no less than twenty-three vacant charges.

The Ormond College is now completed, and is reported to be "a splendid structure." A chapel is to be erected in connection with it, for which Mr. Ormond has given a sum of £5000.*

The first General Conference of the Australian Presbyterian Church, held at Melbourne in November, on the rising of the General Assembly, deserves to be noticed. It sat for four days, and was so successful, as bringing out the mind of brethren of the different churches on important matters, affecting more or less the welfare of each of them, that it was resolved to hold another at Sydney early next year.

The Committee present here, as of interest, a statement of the Australian Presbyterian Statistics:—

"Victoria, with 867,634 inhabitants, has 135,000 Presbyterians, and 154 ministers. New South Wales, 675,316: Presbyterians, 66,222; ministers, 83. Queensland, 180,000: Presbyterians, 19,000; and 26 ministers. South Australia, 250,000: Presbyterians, 18,000; and ministers, 13. Tasmania, 110,000: Presbyterians, 10,000; and ministers, 14. New Zealand, 420,000: Presbyterians, 88,000; ministers, 125. West Australia, 27,838: Presbyterians, 529; and minister, 1."

South Australia.—The Committee sent out in August last, by request, Mr. W. S. Macqueen, who had proved himself a zealous and successful lay evangelist in various parts of Scotland. They have to report the settlement of Mr. Gray at Mount Pleasant. The congregation have found that they made a good choice of a minister. And Mr. Gray finds his sphere of labour a very congenial one. The Rev. James Henderson, of

* Mr. Ormond has recently offered to bear the entire expense of the building of the College, which is about £22,500 in all.

Adelaide, represented his Church at our last General Assembly, and also at the Presbyterian Council in Philadelphia.

WESTERN AUSTRALIA.—Reference has already been fully made to the efforts, through the ministry of Mr. Shearer, to plant Presbyterianism in this Colony. The Committee need only further add that, while a better beginning could scarcely have been made, it remains a doubtful thing, such are the difficulties in the way, whether these efforts will be crowned with success. It is matter for regret that the deputies, appointed by the Australian Presbyterian Conference to visit Perth, did not, for some unexplained reason, fulfil their commission. Had they gone, and reported, the neighbouring colonies might have lent a helping hand to extend the Church to the furthest western boundaries of their great continent.

TASMANIA.—Mr. Duff, late of Evandale, a charge in the northern part of this Colony, pressed the claims of the Church on last Assembly, and subsequently on the Committee. They have agreed to give a grant for Church Extension purposes for three years; £150 for the first year, and £100 for each of the succeeding years. A Synod, with two Presbyteries of Hobart and Launceston, has now taken the place of what was the Presbytery of Tasmania.

IV.—NEW ZEALAND.

The Committee have appointed during the year three young men to the northern Church, to act as student evangelists, Mr. Bruce having applied for the services of such men. One of these will probably delay his departure till after the expiry of another Divinity session. They have the best accounts of those appointed and sent out in the course of the preceding year.

The Colony is still far from being in a prosperous state. The times have been hard, and these have told in many ways upon the condition of the Church. In not a few cases schemes in prospect have been arrested; the building of churches has been delayed, or the extinction of debt upon existing ones been postponed. Still there is much to be thankful for. Commercial distress does not necessarily mean spiritual depression and decay. The account by Dr. Stuart, of Dunedin, of his tour when on furlough, through a considerable part of the Colony, cannot be read without a feeling of satisfaction that there are so many faithful ministers quietly labouring in scattered places, and that there is so much good work being done for the furtherance of the Redeemer's kingdom. This appeared in the *Record* of February last.

The Church of Otago has suffered considerably from the ill health of several of its ministers during the past year. No fewer than four have, on this account, been obliged to return to this country. This is probably due, in large measure, to the excessive labours thrown upon these ministers, in providing for the spiritual necessities of a scattered people.*

* In the Report on Church Extension submitted to the last Synod of the Church of Otago and Southland, Dr. Stuart, the Convener, intimated that two parishes were vacant, and that fourteen districts needed the attention of the Synod from the lack of the means of grace. Some of these are very extensive. In view of the impossibility of supplying them

The Equal Dividend in this Church for last year was £217. A very few came in for the lesser dividend of £200.

Dr. Stuart has reported, with satisfaction, the arrival of Mr. George B. Inglis and Mr. James H. Mackenzie, probationers sent by us.

The Northern Church suffered a serious loss in the death, in October, of Mr. M'Kee of Christ Church (formerly of Dublin). Another loss has been probably ere this sustained by the resignation by Mr. Bruce of his office as agent of the Church. There has always been a difficulty on financial grounds in maintaining this office, and the difficulty became greater as the Home Churches (Free, Established, and Irish), withdrew, or intimated their intention to withdraw their grants in aid of the salary. It is not easy to see how the work of Church Extension can be efficiently done apart from such an office. But that is a matter for the Church on the spot to decide.

V.—FALKLAND ISLES.

Our minister in these isles of the far south, Mr. Yeoman, has his head-quarters at Darwin, in the eastern island. From thence he makes Mission tours over the island from time to time, preaching and dispensing ordinances to our scattered people. By a recent report he made such a tour to the western isle, where he met with much kindness and hospitality from the settlers,—Presbyterian, Church of England, and Roman Catholic. This is the more fertile island of the two, and is being fast settled. Quite lately several Scotch shepherds, with their families, from Inverness-shire, have been brought out, and more are expected. A desire is being felt for more regular means of grace, through a minister or missionary-evangelist. Should the population of both Islands materially increase, Mr. Yeoman cannot continue to manage their spiritual oversight alone.

The late governor was a Roman Catholic, liberal, however, in his views, and friendly to Mr. Yeoman. His successor, quite recently appointed, was brought up a Presbyterian.

Mr. Yeoman carefully attends, with the aid of his wife, to the spiritual wants of the young under his charge. The Committee continue the grant of £50 towards his salary.

VI.—WEST INDIES.

TRINIDAD.—The Committee have to report with much regret that Mr. Walker, their minister at Port of Spain, was somewhat suddenly removed by death in October last. He had come home last summer to recruit, but he had little more than arrived again at his post when the end came. He had done his work well, not without trials and discouragements sometimes. But he patiently endured, and gained for himself the affection of

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with a settled ministry, except very gradually, the employment is suggested of ordained missionaries "to hold divine service, dispense sealing ordinances, organise congregations, and thus prepare the way for a settled ministry." Church extension in the outfields of the country is the urgent work of the Australian Churches. And a difficult one it is, testing the elasticity of our Presbyterian system.

his flock, and the respect of the community. The Congregation applied to the Committee for a successor, and they appointed Mr. Ramsay, Probationer, who had served them efficiently as assistant at Malta. Having been ordained by the Presbytery of Edinburgh, Mr. Ramsay sailed in the end of February. The Committee have agreed to supplement the salary given by the congregation, which is £200, to the extent of £75 per annum for a term of three years. Mr. Ramsay reached Port of Spain on the 18th March, and was inducted into his charge on the 23d day of that month.

ANTIGUA.—The Committee have only to refer to the probability there is that, by the sale of the manse at St. John's in this island, and of the materials of the church, which is a ruined building, a sum will come into their treasury which will go far to repay the cost of the attempt recently made, though without success, to resuscitate this congregation. Mr. M'Adam, who was connected with the congregation, and who met the Committee last winter when in this country for a time, acts for them in the matter of the sale.

VII.—CENTRAL AMERICA.

BELIZE.—Regular quarterly reports from Mr. Jackson have kept the Committee fully informed of the state of the congregation, and of the evangelistic work done outside of it in town and country during the year. No material change on the strength of the congregation has taken place. The health of the minister has been better than formerly, and his labours, as pastor, evangelist, and as Government inspector of schools, have been abundant. He has pressed upon the Committee the need for another agent, either a minister or an earnest lay-evangelist. And they are prepared to give the matter, when they have the full information before them, the most careful consideration. The health of Mrs. Jackson has obliged her to come to this country for a time.

VIII.—NORTH AMERICA.

DOMINION OF CANADA.—It is still money rather than men that the Canadian Church requires from us. This year, as has been already intimated, our contribution of money is very limited, while the claims of that Church on our aid have increased rather than lessened. The emigration to Canada during 1880 amounted to 39,000, by far the majority of whom were from our shores, a goodly number being Scottish Presbyterians. The Canadian Church, while able to meet the wants of Ontario and Quebec, is not, we are assured, in a position to cope without aid with those of Manitoba. If the Church could fully overtake these, she would not only avoid losing many of those who belong to her communion, and who desire to remain in it, but she would succeed in attaining a position of commanding influence in that vast country. Three-fourths of the population are Presbyterians.

To the eastern section of Home Missions the Committee have given no grant this year. And yet how wide its field of action is, making its claim

strong upon us, may be seen from the following extract from a re letter from Dr. M'Gregor of Halifax:—

"In the Lower Provinces," he says, "during the past year, the Home Mi Committee have employed 57 agents, consisting of 14 ordained ministers licentiates, and 33 catechists. The 24 preachers averaged six months e though some were occupied for the whole year. The catechists were emplo for six months each, and the different classes combined are the equivalent of labourers during the whole year.

"The ministers working under the Board are distributed among Presbyter and are chiefly occupied in supplying vacant charges, and are paid by such char But we have a few special fields, such as New Kincardine, which up to this ti has received nearly full salary.

Our fields are,	32
Stations,	114
Sabbath services,	1033
Average attendance,	10,728
Sabbath-school attendance,	2177

"We have only 160 properly organised congregations. And we have sen foreign missionaries and their wives abroad. And we are so situated that have both professors in Arts and Theology, 5 in number, to support, besid giving our share for the enlargement of the French work in the province Quebec. You will see that, financially, we have two administrations, one w and one east, dealing with both home and foreign missions. Proportionally, the maritime provinces, we have a heavier burden than our brethren in the we as they have a greater home mission work. Our heavy responsibilities in t foreign field, and in collegiate education, prevent us from coming fully up to me the wants of our weaker charges without aid from Britain."

Bermuda.—Mr. Thorburn had been desirous for some time, to obtai a colleague and successor. In July last Mr. Wallace, a probationer the Canadian Church, and who partly studied at the New College, Edi burgh, was chosen as such by his congregation. It is not improbabl that Mr. Thorburn may soon retire and return to this country. He i one of the oldest of the Church's foreign servants.

FUNDS.

We append a summary of the income and expenditure of the Committe during the past year, as compared with the previous one, referring fo fuller details to the public accounts of the Church.

1879-80.

Balance at 31st March 1879,	£1663 1 11
Collections,	2261 7 1
Donations, Legacies, and Interest,	2313 6 11
	£6237 15 11
Payments,	5562 8 1
Net Balance,	£675 7 1

1880-81.

Balance at 31st March 1880,	£675	7	5
Collections,	2077	4	1
Donations, Legacies, and Interest,	2847	17	3
	£5600	8	9
Payments,	5596	17	1
Net Balance,	£3	11	8

Bursaries for Students from Tutorial Classes, Edinburgh and Glasgow.

A Competition took place in October, when the successful competitors were :—

In Edinburgh.—Mr. Alfred Coutts.
In Glasgow.—Mr. D. D. Stormont.

The papers of both were of a highly satisfactory kind. The value of the Bursaries is £17, 10s. each, and they are tenable for three years.

The Committee, in consideration of the state of their funds, and for other reasons, have resolved for the present, at least, to discontinue their Bursary Scheme. There will therefore be no competition this year.

CONCLUSION.

The Committee have given what details they thought necessary for the information of the General Assembly. And now, in closing their Report, they desire to commend the scheme under their care to the Church's heartiest sympathy, and to her liberal support. It is a scheme which appeals to all classes within the Church. The tide of emigration to our Colonial settlements, and elsewhere, is confined to no class. Rich and poor, high and low, young and old, are constantly in greater or lesser numbers seeking a home in our various vast possessions. To follow them with the means of grace, to surround them with those influences which, under God, can alone save them from temptations peculiarly strong in the case of those who ostensibly leave us with a view to worldly advancement, is surely one of the plainest duties that lie to our hand.

Our Church has been greatly honoured in the past in this good work. And it is the earnest desire of the Committee that, in the time to come, her motherly care of our expatriated people may be as great as heretofore.

They press their scheme because they feel its importance. With the best information to guide them, they are of opinion that it continues justly to claim a prominent place among the Church's evangelistic agencies.

ROBERT G. BALFOUR, *Convener.*
JAS. G. MACKINTOSH, *Secretary.*

No. VII.

Free Church of Scotland.

REPORT

OF

THE CONTINENTAL COMMITTEE.

MAY 1881.

It has been the privilege of the Free Church of Scotland, all through her career, to maintain a close and active connection with the Continent of Europe, aiding the native Churches and Societies, and providing gospel ordinances, permanent or temporary, in suitable localities.

This sustained intercourse, and friendly counsel and help, have secured for us a position of much influence among the Continental Churches, and it is every way encouraging to know from their repeated assurances that they turn to our Church, with special confidence and expectation, for the moral and material support they so greatly need.

The fact that year after year they send young men to complete their studies at our Theological Colleges further illustrates the confidence with which they regard our Free Church. There have been enrolled this season as students in the New College, Edinburgh, youths from Bohemia, Moravia, Hungary, Armenia, Alsace, and Italy. These will return to their own lands to be among their future Protestant pastors, and will carry with them, along with the benefits derived from study and observation in this country, a warm attachment to the Free Church of Scotland.

The Committee had the pleasure of an interview at one of their ordinary monthly meetings with students from the Continent attending the New College, and also with those at the Hall of the United Presbyterian Church. The Chairman and other members of Committee suitably addressed them. Both the Committee and our young foreign brethren value the intercourse on these occasions, necessarily brief though it is.

The names of those who were enrolled from the Continent at the New College may here be given:—Herr Josef V. Chodera, Bohemia; Herr Victor Opocenski, Moravia; Herr Gustavus Jurany, Hungary; Herr Stephanus Fa, Hungary; Herr Stephanus Benko, Hungary; Herr John Fancsik, Hungary; Herr Jakob Schwendener, Alsace; A. Constantinn, Constantinople; Signor G. Danieli Cesano, Italy.

The atmosphere which surrounds the native agencies abroad is singularly hostile. In lands where Popery on one side, and Infidelity on another, occupy the field, the voice of the gospel hardly obtains a hearing; and yet, during later years especially, there are many hopeful signs of better things. A sense of loss and need, very vague and indefinite perhaps, is finding expression, among the common people at least; and it has been an unwonted experience to find evangelistic meetings in France, Belgium, and Italy crowded with hearers, many of whom scarcely seeming to know wherefore they come together, but all listening with respect and often with emotion to the good tidings of a free salvation.

The Committee have never at any previous time had more numerous or pressing appeals for help from Protestant communities abroad. Their people for the most part are not endowed with this world's goods; and this fact is a specially affecting one when it is remembered that these now feeble and oppressed Churches were once large and powerful bodies who, in manful struggles, sought to maintain their position and usefulness, but have succumbed under the tyranny of the Roman Church.

The Assembly will gather from much of what follows, how hopeful the prospect of better times all over the Continent is.

FRANCE.—The Reformed Churches and the various Evangelical Societies have shown a very commendable amount of zeal and energy during the year, in taking advantage of open doors for the spread of the gospel. Never, indeed, has there been so great religious activity. As one proof of this, all over the country, through the different agencies, *conferences* have been held, which are often purely evangelistic meetings. The attendance at these, and the interest, have been generally quite remarkable.

It will suffice to illustrate the precise state of things at present, to give the testimony of two or three men entitled to speak with authority.

Dr. Fisch quite recently writes:—

"The state of France is still more encouraging, if we think of the perfect liberty of propagandism which we enjoy, and of the eagerness with which our people flock to meetings for the preaching of the gospel. There is not one township of France in which we may not proclaim the truth, and show the deadly errors of Popery. But for the gigantic task before us, the number of our labourers should be multiplied by thousands. There are still 35,000 townships where the message of salvation has never been announced since the revocation. . . . The country people are no more Roman Catholic. Another enemy is present, viz., FREE THOUGHT. There are two classes of free-thinkers. The one opposes all forms of religion, and is resolutely atheistic. The other indignantly rejects Popery, but is ready to welcome the doctrine of light and liberty which we preach."

The next witness is Monsieur Babut of Nîmes:—

"As to opportunities and means of doing good," he says, "our time is better off than any preceding epoch. *Preachings, conferences, réunions* of every kind, books, tracts, Societies for Evangelisation—nothing is wanting to us. What is needed is an outpouring of the Holy Ghost."

And the testimony of Monsieur Reveillaud is this:—

"I have come to be decidedly of opinion, without concealing from myself the difficulties and obstacles in the way, that never since the Reformation has there been a more favourable moment for the spread of Protestant doctrine. A great door is indeed open. Secure almost anywhere a large hall, and invite the people

to hear the gospel, and you will find crowds gather. I have myself, at some of those *réunions*, when I have been asked to speak, been borne away and truly electrified by the crowds. And, in many ways, circumstances are on the side of the gospel."

As to the measure of religious liberty enjoyed, to which Dr. Fisch refers, the Committee gladly quote the following communication:—

"Liberty is widening and strengthening in our laws. Our soldiers are relieved from compulsory attendance on religious services. Protestant officials are no longer obliged to attend mass on public occasions. Religious books, whether sold or given, are no longer the object of prohibitive laws. It just depends on us to fill the country with gospel publications. A simple declaration is all that is necessary in order to hold a meeting or deliver a lecture. Public schools may be taught by Protestants as well as by Roman Catholics. And this week perfect freedom for all in respect of burial grounds has been voted by 348 against 150. Surely all these steps forward, legally and quietly taken and secured, point to a most favourable time for the proclamation of the gospel."

All this inspires hope. To show the lessened hold which Popery has of the French mind, we may point to the generally passive attitude of the people when the Jesuits were recently expelled, and the congregations, or unauthorised religious fraternities, were broken up.

The Committee cannot pass from France without referring to Mr. M'All's and Miss De Broën's missions. Both of these have been carried on during the year with undiminished zeal, and with manifest blessing from on high. There seems to be no limit, were there ample funds, to the extension of the work of Mr. M'All. And it is gratifying to know that there are now in Paris, and throughout the country, over forty stations. In last Report notice was taken of the fact that Mr. Greig, son of our respected minister at Kinfauns, had resolved to give his services to that mission. Soon after the meeting of Assembly, Mr. Greig received ordination from the Presbytery of Perth, and is now associated with Mr. M'All and Mr. Dodds in their work in Paris. Miss De Broën's work gains in strength and in extended blessing.

Belgium.—The recent workings of God's providence for the spread of the gospel in this country have been most manifest. The new school law (of 1879) has been met by the Bishops of Rome, and by the priesthood generally, in such a way as to excite the dissatisfaction and indignation of the people, who were more devoted to Popery than any other people in Europe. As to the prospects of the gospel, let the Committee of the Evangelical Society speak. They say:—

"We are encouraged and rejoiced by the remarkable blessing which the Lord continues to bestow on the missionary work of our Church.

"The violent struggle which the majority of the nation is carrying on with the clergy and the Romish Church is every day rendering men's minds more accessible to the teachings of the gospel.

"The awakening of consciences goes on wherever we can preach the gospel, and conversions marked with the seal of the Holy Spirit are more numerous than of yore.

"Missionary zeal, a real solicitude for the salvation of souls, is developing itself more and more in our congregations, and is producing important results.

"By the works of evangelisation accomplished during the past forty-one years, the ground has been broken up, abundant seed has been scattered, the first fruits are rich, and everything assures us that the Lord will give us an abundant harvest. The doors are open wide to the messengers of peace.

"We feel an irresistible impulsion to increase our means of action. We have

thought it our duty to accept the services of three new evangelists, who, having been brought from the darkness of papism to the living knowledge of the Saviour, have gone through a three years' course of study to fit themselves to announce the way of salvation to their countrymen. We have just hired new premises so as to establish regular services in places where we had hitherto not been able to preach regularly."

The Committee appointed Colonel Young, Joint-Convener, as their Deputy to the annual meeting of the Belgian Synod, held in August. From his report the Committee quote the following sentences:—

"In accordance with my commission from the Continental Committee, I reached Nessonvaux on the 2d August, and found all the members of the Synod present, receiving a warm welcome, which made one feel at once among friends. I was much struck with the business-like manner in which the work of the Synod is carried on. It is just a miniature General Assembly, from the election of the Moderator, the distribution of business among various Committees, etc. A hearty brotherly feeling was manifest in all the meetings of Synod. On the evening of the second day of the sittings of Synod an evangelistic meeting was held in a saloon in the village, an invitation being given to all who chose to attend. The room was quite full, a considerable portion of the audience being Roman Catholics. The addresses, three in number, by deputies, were listened to with the greatest attention. I esteemed it a great privilege to address a few words to the Synod."

Holland.—The Committee reported to last Assembly that, to stem the tide of Rationalism in this country, it had been resolved by ministers and members of the Evangelical party in the Reformed Church, to found a new Theological Institution at Amsterdam, where the doctrines of grace might be taught to some, at least, of those going forward to the ministry. That Institution was formally opened in October last; and as the step thus taken is the most hopeful symptom of the state of religion there at present, the Committee record here a portion of the short statement issued, on the occasion of the opening, by the Council of the "Free University":—

"We are convinced that the certain consequence of the present state of affairs must be that all spiritual influence, in the State as well as in the Church, will, to the great prejudice of the honour of our Lord Jesus Christ as King of the nations, fall more and more into the hands of men who are antagonistic to Christianity.

"To counteract this danger our Institution has been established, which, though small in its beginning, may prove, by God's grace, a blessing to this Christian country.

"The opposition with which the founders of this Institution have to struggle is very intense, as might be expected. The stronger, therefore, is the want we feel for the sympathy and prayers of our brethren abroad.

"The Institution will bear the name of 'Vrije Universiteit' (Free University).

"Already six professors have been nominated.

"Herewith we recommend to your brotherly sympathy our youthful Institution, the only aim of which is, and ever may be, the glory of our Lord and King Jesus Christ."

The Committee, knowing the character and the evangelical spirit of those who have mainly had to do with the founding of it, believe that this Institution is likely to prove of great service for the furtherance of the Gospel. They need only name Dr. Hoedemaker, one of its most energetic promoters, who is well known to many of our Church's ministers as a man of earnest piety and high scholarship.

Germany.—The Committee think it deserving of notice, as a cheering

and encouraging thing amid much that is depressing in the state of religion here, that the Universities with evangelical theological Professors have begun to be largely attended by students, while those with pronounced Rationalistic teachers are being rapidly thinned. Moreover, a decided revival of home and foreign missionary spirit has recently shown itself. The Committee cannot, however, for want of space, go into detail to illustrate this. But they must not pass from this country without acknowledging, with thankfulness to God, the wonderful success of the mission of our great evangelist Dr. Somerville. Begun at Elberfeld in December last, with less hopefulness on his part than was any of his preceding missions, for he knew the peculiar difficulties in his way, it was continued in various cities and towns, and with a quite wonderful amount of success. The Committee can only quote from the March *Record* what was then said as to the Berlin meetings, and they give it as a sample of the meetings held elsewhere :—

"In addition to many meetings in smaller halls, this venerable minister of our Church has held five meetings in the Reichshallen. The most hopeful expectations have been far exceeded in the reality. At the first of these meetings 2000 persons were present; and after the address, which was listened to with the utmost quiet and reverence, 1400 'Gospels' were given away. At the second meeting the interest had deepened, and 2500 attended, among whom a large proportion were young men from the government offices and elsewhere, a fair representation of the Jewish community being also observed. At the third meeting the attendance reached 3000. The fourth was a children's meeting, largely attended, 2200 children and 1000 adults being gathered together. At the fifth, 3500 were present, and, as they overcrowded the hall, several hundreds failed to obtain admission.

"The representation of all classes of the community, from the nobility to the poorest citizens, has been a singularly affecting characteristic of these remarkable meetings; and at the fifth and final meeting a spirit of earnestness and solemnity prevailed in a marked degree. The Rev. Dr. Wangemann, whom many will remember at the Presbyterian Council in 1877, gave a hearty farewell address, grasping the hand of Dr. Somerville, and giving loving expression to the universal feeling of gratitude and respect."

Dr. Somerville passed on, by invitation, from Germany to Russia, holding in St. Petersburg 43 services in five weeks, and in Moscow five meetings, all of deep interest and well attended.

The Assembly will rejoice in the success of this venerable minister in a work so blessed in its results, and so unique in its form and character.

Bohemia.—The Presbyterian Council, as the Assembly are aware, held its second meeting in Philadelphia in the autumn of last year. The state of religion on the Continent of Europe was considered in connection with the appearance of representative ministers from many of the Foreign Churches. While there is much to encourage in the fresh interest which has of late years been awakened in many of the countries where Popery and Infidelity have so fast a hold of the people, there is a loud call for more effective and sustained help being given to the struggling Continental Churches by the stronger and larger Presbyterian communities in America and England. The Council called special attention to the interesting fact that the Churches in Bohemia are this year to celebrate the centenary of the Edict of Toleration issued by Joseph II. in 1781, and appointed a Committee of American and British members to take measures to exhibit the interest and sympathy of the Council in the celebration of this

memorable anniversary. The subject will be brought by that Committee before the Assembly, and will no doubt receive that consideration which the Church of Huss, with so affecting a history, deserves and demands.

As the Assembly well know, the laws of Austria on the subject of religion, with their many conditions and restrictions, are far from affording full or real religious liberty. And it is earnestly to be hoped, in the interests of evangelical religion, that a greater measure of such liberty may soon be secured; and that the present occasion may lead the Protestant Churches of that country to arouse themselves, and to put away more thoroughly the deadening Rationalism which still exists to too great an extent.

ITALY.—While great indifference about all religious questions is still characteristic of the nation as a whole, there has much occurred of late which points to a better state of things. The various Protestant agencies, and they are not few, report progress. The Committee can only, however, quote from the Report of the Commission of Evangelisation submitted to the last Synod of the Waldensian Church (to which Dr. Stewart, of Leghorn, was our Deputy), the following comparative table, showing the progress made by the Waldensian Mission in Italy during the preceding twelve months :—

	1878-79.	1879-80.
Communicants,	2,813	2,911
Regular Attendants,	4,584	4,987
Occasional Hearers,	15,379	33,186
New Members admitted,	332	406
Catechumens in 1879,	410	619
Do. already inscribed for 1880-81,	...	497
Sunday Scholars,	1,636	1,645
Day Scholars,	1,684	1,789
Scholars at Night-schools,	118	282
Total contribution for the Stations,	Lire, 46747-54	49496-76

Showing an increase of 2722-19 Lire over last year.

The number of regularly constituted Congregations is 40, and of Stations 34, while 100 additional places are occasionally visited. To accomplish this work there are 34 ordained ministers, 21 evangelists, and 45 teachers. The funds have suffered to some extent owing to Signor Prochet's severe illness, so that at the date of the Synod the balance in the cashier's hands was only 7687-17 Lire, a sum not sufficient to meet the Missionaries' salaries for the present quarter.

And they have pleasure in furnishing an extract from a recent communication from Signor Prochet:—

"The Statistical Table" (just quoted), he says, "shows at a glance that we have been enabled, through God's grace and mercy, to report progress on the whole line. There is not an item which does not appear larger in 1880 than in 1879. I do not say this with any feeling of boasting. The news, which come daily from the several parts of the field, are, on the whole, good and cheering. We have now about 700 catechumens under instruction, so that we anticipate a good ingathering to the Lord's glory."

The Committee refer with satisfaction to the recent appearance of a new religious journal, called *L'Italia Evangelica*, in which are merged several denominational journals. It is a hopeful sign of a better understanding between the various churches and missionary bodies in Italy. The Free Italian Church reports progress in its work in various direc-

tions; while other evangelical agencies steadily, and with more or less encouragement, pursue their useful course of action.

The Assembly will be otherwise informed of the success of the movement for improving the incomes of the Waldensian Pastors.

SPAIN.—There was great reason some time ago to fear that repressive laws were to be put in force, with a view to crush the progress of the gospel in this country. And, in some cases, persecution of no mild kind was resorted to by the authorities. Happily a change of Government has taken place, and greater liberty is being given. The Committee have received from the Rev. Henry R. Duncan, Cordoba, to whose mission-work they last year made a grant of £50, very encouraging reports. There are many earnest workers, both native and foreign, scattered over the country. And the Lord is very visibly owning their work.

SWITZERLAND.—The Committee make reference to this old centre of gospel light and life, to put on record the sore experience through which the Evangelical Society of Geneva, and its Theological School, have passed during the last year.

They began the autumn work of 1880 with all the encouragement which a good measure of success in the past was fitted to inspire; and they had, as President and Vice-Presidents, three men of exceptional ability, character, and evangelical zeal, who gave much time and thought to the direction and help of their enterprises.

All three—following each other with startling rapidity, and two of them by no means aged—have been taken away. Dr. De La Harpe, whose form and voice were so familiar at our General Assemblies, first left them, and Mons. Adrian Naville, and Mons. Theodore Necker (who was present and spoke in the Assembly of 1878), at brief intervals, also entered into rest. Our Swiss friends need our sympathy, and they may be well assured that we feel for them, in their great bereavements, with a special and affectionate interest.

It may here be noted that the fiftieth anniversary of the Evangelical Society will be celebrated at Geneva next month (June). Amid the losses to be mourned over, there will be very much in the past for which to give God thanks.

The Committee briefly refer to some operations of the past year, on which they think the General Assembly should be informed:—

(1.) ROME.—The General Assembly are aware that since the death of Dr. Lewis, who, for a succession of years was our minister at Rome, the duties there have been discharged by home ministers, who, for some months at a time, have occupied the charge, and preached in our church there. It has long been considered desirable that a successor should be appointed to Dr. Lewis, and that the Free Church should have a permanent minister at Rome. It is with lively satisfaction the Committee report that, at the cordial and unanimous request of the session and congregation there, of the Presbytery of Italy, and of the Continental Committee, the Rev. James Gordon Gray, who has done such effective work in Naples for some years, has accepted the charge at Rome, and will be inducted as permanent minister in October next. It is a very gratifying

fact that Mr. Gray, in leaving Naples, which he consented to do with regret and difficulty, had the satisfaction of knowing that the different agencies in operation there are in a thoroughly effective condition.

The schools maintain their character and attendance, the services in the church have been well attended, while the "Bethel," or Floating Church, has been freed from debt by the gift of a lady, who has added to other liberalities, largely exercised in connection with the advancement of the gospel in Italy, a most generous contribution (£7000) for the purchase of a school building, in which a higher class education for ladies may be secured in connection with evangelical teaching.

The Committee will earnestly desire to aid in the selection of a minister for Naples, the session and congregation of which church have, at no small self-sacrifice and with true loyalty, accepted their minister's decision as to Rome, believing it to be for the best interests of our Church, and of the cause of Christ in Italy generally.

(2.) New Stations Fund.—The Committee have received, during the past year, a most encouraging testimony to the value of the work done by our ministers in preaching at certain stations on the Continent during the seasons when those places are largely resorted to by travellers from all lands. An American gentleman communicated to them his desire to contribute £500 a year for five years, to the work of the Committee, attaching, however, two conditions to his munificent gift; (1) that it should be applied not to supporting existing stations, but solely to *opening new ones*, and (2) that the donor's name *should be absolutely kept secret.*

The Committee, deeply grateful to God, who put it into the heart of this generous Christian friend to help them in this way, are devoting much care and thought to the selection of such new stations as may present the most hopeful fields for extending their operations in preaching the everlasting Gospel in foreign lands.

One such station, Biarritz, was opened in January. It had been named by the donor of the fund as a place to which the Committee might direct their attention. Considering the late period at which the services were begun, the Committee have good reason to think that it will turn out to be a fruitful centre of Christian work. The Rev. J. Fleming, Tron Church, Edinburgh, officiated, and has reported an average attendance during the later period of 50. The Committee have every reason to be gratified with the success of his services, and they desire also to acknowledge the help given by an excellent elder of our Church, who spent most of the winter there, Mr. Henry Maitland.

(3.) Constantinople.—The Committee have made no arrangement yet with the congregation at Pera as to permanent supply. They commissioned Mr. Walker of Dysart, who had occasion recently to visit Constantinople on business connected with the Jewish Committee, to meet with parties belonging to the congregation, with a view to aid the Committee in deciding as to future arrangements. His report will, at an early date, be considered. During last season, extending from November till April, the Rev. A. D. Campbell of Lockerbie was appointed to supply the Station. His services have been, in the highest degree, acceptable. The congregation soon rose to fully 80 under his ministry. Not a few

Episcopalians attended, and occasionally officers and men from an American war-ship lying in the harbour.

(4.) BORDEAUX.—The Committee had the wants of Bordeaux fully set before them. And these, as regards the sailors (British and American) visiting the port, are great. They felt, however, that this work alone did not call for their special interference. It is one which rather lies to other hands than theirs.

(5.) VENICE.—The Committee have been in communication with the Presbytery of Italy. And they have come to the resolution, in existing circumstances, not to make further trial of it in the meantime.

(6.) The Committee have made the following grants to Churches and Societies. They greatly regret that, owing to the state of their funds, they had to reduce the amount of several grants, and altogether to withhold others.

FRANCE,	UNION OF EVANGELICAL CHURCHES AND EVANGELICAL SOCIETY,	£100
	MR. M'ALL'S MISSION,	30
	MISS DE BROËN'S MISSION,	30
ITALY,	WALDENSIAN CHURCH EVANGELISATION,	100
	PROFESSOR HENDERSON, ROME,	50
SWITZERLAND,	EVANGELICAL SOCIETY, GENEVA, THEOLOGICAL SCHOOL,	75
BELGIUM,	EVANGELICAL SOCIETY,	50
GREECE,	EVANGELISATION,	20

(7.) Intercourse with Continental Churches was maintained in a more formal manner, by Deputies being sent to the General Assembly of the Evangelical Society of Geneva, the Synod of the Free Church of the Canton de Vaud, the Synod of the Waldensian Church, and the Synod of the Belgian Christian Church. These Deputies were—Mr. Falconer, St. Paul's, Edinburgh, Mr. Buscarlet of Lausanne, Dr. Stewart of Leghorn, and Colonel Young.

The Committee do not need to give information as to their Stations on the Continent with any fulness, as the *Record* has kept the Church well informed throughout the year.

I.—SANCTIONED CHARGES FOR ENGLISH-SPEAKING RESIDENTS AND TRAVELLERS.

LEGHORN,	Rev. DR. STEWART.
FLORENCE,	Rev. J. R. MACDOUGALL.
GENOA,	Rev. DONALD MILLER.
NAPLES,	Rev. JAS. GORDON GRAY.
LAUSANNE,	Rev. A. F. BUSCARLET.
NICE,	
PAU,	Rev. GEORGE BROWN.
LISBON,	Rev. ROBERT STEWART.

LEGHORN.—The Committee have pleasure in reporting that Dr. Stewart has been able, in an improved state of health, to fulfil, throughout the year, the various important duties devolving on him. In his congregational work he has had efficient assistance. There was laid on the table

in the course of the winter the completed volume of his valuable Italian Commentary on the Gospel of St. Luke. He is now engaged on St. John's Gospel. The services here are held throughout the whole year. The Sabbath morning attendance has ranged from 50 to 60. There is a congregational Sabbath-school. The amount raised by subscription books was £87. Dr. Stewart, as is well known, devotes much time to Italian work generally, to the supporting of Waldensian Schools, and the superintendence of 12 colporteurs. He is besides the President of the Italian Evangelical Publication Society.

The Committee desire to express their sense of the practical interest taken for many years, and still taken, in work at Leghorn, by the Glasgow Ladies' Association.

FLORENCE.—The services at this Station are maintained from September till June. The average Sabbath morning attendance has been 60. There is a week-day meeting. The average number of communicants has been 50. It need scarcely be said that Mr. Macdougall continues his zealous and energetic interest in Italian work. The ordinary church collections amounted to £112, special collections to £46, 10s.

GENOA.—The services here last throughout the year; the afternoon service being, however, suspended during July, August, and September. The average Sabbath morning attendance was 53. There are 41 communicants on the roll. The amount raised by church-door collections, and otherwise, throughout the year was over £160. Mr. Miller does much work beyond what is purely congregational. In his report he says:—

"A colporteur, who acts as Bible-reader and evangelist, is constantly at work among the Italian emigrants, sailors, harbour labourers, etc. In connection with the Hospital, the School at Rome, the Publications' Society, and other agencies, I have to attend to a considerable amount of mission work bearing on the native population."

The annual offering of the children of our Church at home has this year been made for the purpose of building a new "Bethel," or floating church for the sailors, who, in such large numbers, visit the seaport from our own country and America. The sum raised has reached about £670.

Mr. Miller regards the harbour mission as a work of quite remarkable interest, in the furtherance of which the new "Bethel" will form an important feature.

The Committee have to add, with much satisfaction, that through the munificent liberality of an Episcopalian lady, the church buildings are now entirely free of debt. It may here be noted that, with the exception of a trifling debt on the buildings at Pau, the entire church property on the Continent is free of debt.

NAPLES.—Reference has already been made to the thoroughly satisfactory state of things at this station. The Sabbath morning attendance has ranged from 65 to 80, and that at the week-day meeting from 20 to 25. The Communion is dispensed monthly; the number of communicants is 45. There is a congregational Sabbath-school. The native mission schools are in a flourishing condition. Italian services for the parents of the children, and others, are held every Sabbath evening; and there is an Italian Sabbath-school, with 45 scholars. There are regular Sabbath services

on board the floating "Bethel," also weekly and other occasional services. The amount raised during the year by church-door collections and subscription books was £160.

While supplying Rome from February till April, Mr. Gray had an efficient substitute in Mr. Barry, of Carnbee.

LAUSANNE.—There is no break throughout the year in the services at this station. The Sabbath morning attendance has ranged from 80 to 110. The number of communicants has been from 30 to 40. There is a Sabbath-school with about 24 scholars. Mr. Buscarlet, whose work among our young people at school there has been so valuable, has three Bible classes during the week. The attendance at one of these has been between 60 and 70.

In native work Mr. Buscarlet continues his interest. He is president of the Society for the Sanctification of the Sabbath, and is an active member of the Vaudois Spanish Committee.

The amount raised for various purposes during the year has been about £210. To the Committee's funds £123, 16s. have been remitted.

It should be mentioned here that Mr. Buscarlet was present, as a deputy, at the Philadelphian Council, and that when there he rendered effective service in the interests of religion on the Continent.

NICE.—In the *Record* of August there appeared the following:—

"The Committee received from the Presbytery of Italy the intimation of the resignation (and acceptance thereof) of Mr. Burn Murdoch, minister of the Church's congregation at Nice. Mr. Burn Murdoch has served the Church there for twenty-three years. To his energy and zeal the erection of the church and manse was due, and his faithful ministrations had secured for himself and for our Church many influential friends. Mr. Burn Murdoch, in resigning his charge and ministry when he found himself no longer in full accord with the Confession of Faith, gave a characteristic illustration of his independent and honourable spirit. He is followed, in his retirement from the ministry of our Church, with much affectionate regard."

The Station has been supplied during the season by Dr. Couper, of Burntisland, and Mr. Collins, of Bonhill. The latter took the place of Mr. Siddie, of Braemar, who, after arriving at Nice, was prevented, by serious illness, from fulfilling his engagement. Dr. Couper, whose ministry was greatly valued, has intimated to the Committee his sense of the importance of the Station. From Mr. Cazalet, for years the treasurer of the congregation, the Committee have received much disinterested service. Mr. Collins reports that, at a recent dispensation of the Lord's Supper, as many as 80 communicated.

LISBON.—The services here are held throughout the year. There has been Sabbath morning attendance of from 60 to 70. There is a weekly Bible-class. The amount of native mission work is the peculiar feature of this Station. Senhor Meneses, who addressed last General Assembly, is pastor over the native congregation worshipping in the Scotch Church. He reports that his work among the adults and the children has been much blessed during the past year, as well as his work at Portalegre, 100 miles from Lisbon. Senhor Carvalho, evangelist, reports that in the Cascao

congregation the attendance on Sabbath evenings has been from 140 to 180. The native work is being extended in various directions as funds allow. Over it all, Mr. Stewart exercises a zealous and watchful care. It is gratifying to have to say that the church buildings are now free of debt. They yield rents amounting to £180, which sum, less taxes, is devoted to native work.

PAU.—From Mr. Brown's report for the year we quote the following:—

"The services at Pau, which had been discontinued at the end of June, were resumed on the 3d October, and have been regularly maintained. The attendance during the current season has been slightly greater than it was last year, the forenoon maximum attendance having been 80, and the afternoon 50. At the communion in February there were 50 present at the tables, out of 65 communicants on the roll (some persons are always absent from sickness and other causes). The Wednesday lecture has been fairly attended, and the young ladies Bible-class has numbered 12 members. Our church is the favourite place of assembly for missionary and philanthropic gatherings.

"Towards the close of the winter I visited an interesting little group of English miners, who are residing at a village in the mountains, between thirty and forty miles from Pau, and are engaged in working a lead mine in that neighbourhood. They are chiefly Cornish and Welsh Methodists, and it is interesting to find that they meet on Sunday mornings for worship, and on Sunday afternoons for Bible study and mutual instruction. I had a pleasant meeting with a party of them at my hotel on a week-day evening, and promised to return in April to dispense the communion. They were most thankful for this.

"The following is an Abstract of our Treasurer's Statement for the year ending 31st December 1880:—

Subscriptions towards Sustentation, . . .	£160	15	7
Ordinary Church-door Collections, . . .	30	0	3
Special do. do. . . .	36	7	6
	£227	3	4"

It has only to be added that there is a week-day lecture, and a young ladies' Bible-class, and that Mr. Brown assists regularly in Sabbath evening evangelistic meetings among the native population.

II.—WINTER STATIONS.

These, with their supply during the past season, are as follow:—

ROME, ...	MR. PHILIP, Edinburgh. MR. GRAY, Naples.
CANNES, . . .	MR. CARSLAW, Helensburgh. MR. FLEMING, Culross.
MENTONE, . . .	MR. SELKIRK, Aberdeen.
MONTREUX, . . .	MR. SIMPSON, Laurencekirk. MR. TAYLOR, Flisk. MR. KESSEN, Bathgate.

ROME.—At this Station, to be transferred now to the list of permanent Stations, the attendance, limited at first, rose to its usual size. Mr. Philip was able to report that, at the communion in January, sixty persons sat down at the Lord's table. These were gathered from many places, and various churches.

From Mr. Gray's report we quote the following:—

"The morning attendance has ranged from 80 to 160; the afternoon from 40 to 80. At our weekly service (on Wednesdays) we have had present from 20 to 40. The number of communicants has reached as many as 91. A Sabbath-school has been begun, comprising children of all evangelical denominations. The Sabbath collections have latterly shown a marked improvement."

Mr. Gray had associated with him the Rev. Dr. Milne, of Fyvie, the representative of the Established Church of Scotland, with whom his relations in every good work were cordial and satisfactory.

CANNES.—The Committee quote the following sentences from the *Record* of March:—

"The statistics of the Sabbath morning attendance at this Station for January were as follow:—2d, 130; 9th, 157; 16th, 147; 23d, 165; 30th, 170. The church-door collections for the first period of three months (November till January) amounted to £91, 18s., 5d. Besides this, there was raised, during that period, by special appeal, the sum of £116, 0s. 10d.; of which sum, £109, 10s. was expended on church repairs, heating, ventilation, etc. To the funds of the Committee there has been remitted the sum of £95, 16s. 6d. The cost to the Committee for that time was £60."

The services of Mr. Carslaw were greatly valued, and in no previous season has the Station, always a successful one, reached such a measure of prosperity, or exhibited such a degree of liberality.

Under Mr. Fleming the attendance has been equally large. A sentence from a recent report from him deserves to be quoted:—

"During my stay here," he says, "I have had several striking instances of the value of the Committee's Station here, not only as providing religious ordinances for our fellow-countrymen, but as a centre from which help and encouragement radiate to Protestant institutions in France."*

MENTONE.—The services at this Station were begun, from unavoidable circumstances, rather late in the season, and the attendance suffered somewhat in consequence. Still, considering the smaller number of visitors, Mr. Selkirk was greatly encouraged by the size of the congregation, and their earnest attention to the preaching of the Word. By request, he held a Sabbath evening service in his hotel. He had also a prayer-meeting every Tuesday forenoon, which was well attended. Mr. Selkirk took an earnest interest in the spiritual welfare of the native people, disseminating, especially on certain occasions when crowds were assembled in the streets, Bible "portions" and tracts. To Mrs. Dudgeon, who kindly continued, without cost, the use of the hall for Sabbath worship, the Committee express their sincere obligations.

MONTREUX.—Perhaps on no previous occasion have the ministrations of brethren supplying this Station been more appreciated than during the past season. Mr. Simpson and Mr. Taylor have left behind them the record of a faithful evangelical ministry. To quote a correspondent, whose services to the Station the Committee highly value, "It will be long ere the strangers who visit Montreux will forget the Gospel privileges they have been favoured with from October until now." The attendance throughout was most encouraging. Mr. Kessen has just entered upon his work, and we have received a report showing that, while many of the winter visitors had left, the congregation was still a good one, numbering between 60 and 70.

* The total refund from Cannes is £160, 9s. 6d. against an outlay by the Committee of £120.

III.—SUMMER STATIONS.

The ministers who officiated at these were the following:—

AIX-LES-BAINS, ...	MR. FALCONER, Edinburgh.
LUCERNE, ...	DR. ROSS, Bridge of Allan. MR. GORDON, Douglas.
INTERLAKEN, ...	MR. ROSS, Dundonald. MR. PAUL, Dollar.
STETTIN, ...	MR. CAMERON, St. John's, Glasgow. MR. CRAWFORD SMITH, Monifieth.

AIX-LES-BAINS.—Mr. Falconer officiated here during May and June. The congregation numbered 18 at first, but rose to 80. In his report he remarked:—"There is no room to doubt the utility of our Station here, for from others than Presbyterians I have had the most cordial expressions of gratitude for the provision of ordinances by our Church." Mr. Falconer had a weekly prayer-meeting which was attended by 20 persons.

LUCERNE AND INTERLAKEN.—The reports from the brethren who officiated at those Stations show that their importance is decidedly on the increase. The attendance at both Stations was remarkably good, and the appreciation of the services provided by our Church was most unmistakably expressed by ministers and members of many Churches. The collections were good, rather above the average of former years.

STETTIN.—The services were begun with August, and lasted till the 17th October. Mr. Cameron and Mr. Crawford Smith both reported favourably, on the whole, regarding the Station. The means of grace provided are greatly valued by the few British residents, and by several English-speaking Germans who avail themselves of them. To bring out the sailors to church requires no little toil, even with the assistance of captains and officers of the ships, which is found to be readily given. But the work is a most useful one, and repays the toil. Mr. Smith reported the average Sabbath forenoon attendance to have been 40.

In closing their Report, the Committee must refer to the state of their funds.

Their finances are not in such a position as is desirable in view of the large and growing work intrusted to their care. The sums received from legacies and donations have been materially less than in previous years, and the annual collection, like that of the other Schemes of the Church, has not yielded the same results as formerly. But they feel very confident that the Church will more and more realise the value and importance of evangelical work on the Continent of Europe, and will not withhold the funds needful to maintain and extend it with even increased efficiency. That a quite remarkable influence is possessed by us among the Continental Churches is increasingly apparent,—an influence which is a great trust committed to us by the Church's Head. The work is His, and has experienced no small share of blessing in the past. The Committee commend to the enlarged liberalities of the Church a cause so interesting and so fruitful.

D. MACLAGAN, } *Joint-Conveners.*
A. G. YOUNG, }
JAS. G. MACKINTOSH, *Secretary.*

APPENDIX.

ABSTRACT ACCOUNTS OF CONTINENTAL FUND.

CHARGE.

I. Balance of last Account, ending 30th March 1880,						£1428	8	7
II. Collection and Contributions during the year—								
1. Congregational Collections,	£1704	6	2					
2. General Donations,	70	14	0					
3. Special Donations,	98	10	0					
4. Legacies,	372	13	1					
5. Juvenile Offerings,	34	8	4					
6. Returns from Stations,	600	2	4					
7. Interest on Investments,	72	4	5					
						2952	18	4
III. Interest accrued,						0	12	11
						£4381	19	10

DISCHARGE.

I. Stations, Cost of,	£2479	6	3
II. Grants to Foreign Churches and Societies,	728	6	8
III. Special Donations paid over,	75	19	0
IV. Travelling Expenses of Deputations, Members of Committee, Bursary, and Books to Stations,	48	15	1
V. Proportion of General Charges,	77	0	0
VI. Annual Collection Expenses,	36	3	5
VII. Expenses, Salary of Secretary, Printing Report, Advertising, etc.,	160	4	0
VIII. Balance in favour of Committee for current work,	776	5	5
	£4381	19	10

No. VIII.

Free Church of Scotland.

FIFTY-FIRST REPORT

ON

FOREIGN MISSIONS

TO THE

GENERAL ASSEMBLY OF THE FREE CHURCH OF SCOTLAND.

MAY 1881.

EDINBURGH: THOMAS AND ARCHIBALD CONSTABLE,
PRINTERS TO THE QUEEN AND TO THE UNIVERSITY.
1881.

CONTENTS.

Committee on Foreign Missions—1881-82.

MINISTERS.

Rev. Thomas Bain, Coupar-Angus.
" H. W. Bell, M.A., Aberdeen.
" David Brown, D.D., Aberdeen.
" A. B. Campbell, Markinch.
" James S. Candlish, D.D., Glasgow.
" W. H. Carslaw, M.A., Helensburgh.
" J. Drummond, Clackmannan.
" John Fraser, Brechin.
" Wm. H. Goold, D.D., Edinburgh.
" Robert Howie, M.A., Govan.
" Jas. Hunter, A.M., B.D., Lauriston.
" R. W. Lawson, Airdrie.
" R. S. Macaulay, Irvine.
" John M'Dermid, Glasgow.
" James C. Macphail, Edinburgh.
" Andrew Melville, Glasgow.
" A. Miller, Buckie.
" James Morrison, Urquhart.
" Finlay Macpherson, Larbert.
" George Philip, Edinburgh.
" G. Renny, Wick.
" Peter Richardson, B.A., Dailly.
" R. J. Sandeman, Edinburgh.
" J. M. Sloan, M.A., Glasgow.
" Ralph Smith, Glasgow.
" Thos. Smith, D.D., Edinburgh.
" W. C. Smith, D.D., Edinburgh.
" James Stalker, M.A., Kirkcaldy.
" William Stephen, Kelty.
" H. A. Stewart, Penicuick.
" R. M. Thornton, Glasgow.
" Walter R. Taylor, Glasgow.
" Alexander Urquhart, Glasgow.
" Norman L. Walker, Dysart.
" James Wells, Glasgow.
" Alexander Whyte, D.D., Edinr.
" J. H. Wilson, M.A., Edinburgh.

Ordained Missionaries at home on furlough.

ELDERS.

Mr. John M. Balfour, W.S., Edinr.
Mr. Benjamin Bell, Edinburgh.
Mr. J. Bertram, Cranshaws.
Mr. John Cowan of Beeslack.
Lieut.-Colonel Davidson, C.B., Edin.
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Mr. J. D. Inglis, C.S.I., Edinburgh.
Mr. Stair Kerr, Edinburgh.
Mr. William Kidston, Glasgow.
Mr. James Miller, Glasgow.
Mr. John Miller of Leithen.
Dr. John Moir, Edinburgh.
Mr. Hugh Mosman, Edinburgh.
Mr. John Muir, Glasgow.
Captain R. Mackenzie, Edinburgh.
Mr. David Maclagan, Edinburgh.
Mr. John Maclaren, Edinburgh.
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Mr. W. W. Renny, Broughty-Ferry.
Mr. David Simson, Edinburgh.
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Dr. George Smith, C.I.E., Edinburgh.
Mr. John Stephen, Govan.
Mr. James Stevenson, Glasgow.
Mr. Henry Tod, W.S., Edinburgh.
Mr. James Wilson, Edinburgh.
Mr. William Wood, C.A., Edinburgh.
Colonel A. G. Young, Edinburgh.

Colonel A. G. Young, *Convener (Interim)*.
Dr. George Smith, C.I.E., *Secretary*.
Rev. J. M. Mitchell, LL.D., *Honorary Secretary*.
Mr. Robert Young, *Assistant Secretary*.

OFFICES OF THE FREE CHURCH.
15 NORTH BANK STREET, EDINBURGH.

CORRESPONDING MEMBERS.

PRESBYTERIES.

Edinburgh,	Rev.	Thos. Smith, D.D.
Linlithgow,	,,	Hugh Mair.
Biggar and Peebles,	,,	James Cooper.
Dalkeith,	,,	W. W. Aitken.
Haddington, etc.,	,,	James Matthew.
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Kelso,	,,	Alex. Phimister.
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Cupar,	,,	W. Affleck, B.D.
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Brechin,	,,	D. Rose.
Arbroath,	,,	J. Innes.
Fordoun,	,,	David Simpson.
Aberdeen,	,,	H. W. Bell.
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Alford,		
Garioch,	,,	J. Galloway.
Ellon,	,,	John Mennie.
Deer,	,,	James Halliday.
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Strathbogie,	,,	W. Burnet.
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Elgin,	,,	John Allan.
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Dingwall,	,,	A. R. Munro.
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Skye and Uist,	,,	J. S. Macphail.
Lewis,		
Orkney,		
Shetland,	,,	John D. Rodgers.

SYNODS.

Lothian and Tweeddale,	Rev.	Robert Gordon.
Merse and Teviotdale,	,,	A. M. Craig.
Dumfries,	,,	Robert Smith.
Galloway,		
Glasgow and Ayr,	,,	R. S. Macaulay.
Argyll,	,,	R. Elder, D.D.
Perth and Stirling,	Rev.	D. Maclaren.
Fife,	,,	A. B. Campbell.
Angus and Mearns,	,,	Malcolm White.
Aberdeen,	,,	H. W. Bell.
Moray,	,,	Duncan Colvin.
Ross,	,,	A. R. Munro.
Sutherland, etc.,		
Glenelg,		

FIFTY-FIRST REPORT.

THE year 1880 opens a new period in our missionary history. The founders and the fathers of our Church's Missions have covered, by their labours, nearly the past half century. In Calcutta, Duff, Mackay, Ewart, and John Macdonald; in Bombay, John Wilson and Nesbit; in Madras, John Anderson, Johnston, and Braidwood; in Nagpore, Stephen Hislop; in Kafraria, John Ross, Laing, and Govan have left to us a noble inheritance of missionary methods, churches, and colleges. There remain with us, after abundant labours abroad, still doing the Master's work, Professor T. Smith and Mr. Fyfe, Dr. M. Mitchell and Mr. Inglis, long of the New Hebrides. Of their successors now on the regular staff abroad, only one dates his appointment so far back as 1850, and three at 1855-56. God gave to His departed servants long life, unresting energy, and burning enthusiasm, so that they were permitted to reap the fruit as well as sow the seed of the Kingdom. In India they founded two sets of Institutions, in 1830 and 1843; in Africa their stations, churches, and colleges were again and again renewed after successive wars, which, the combatants admitted, the missionaries' divine message mitigated, and, if proclaimed earlier, might have prevented. Their converts, Brahman, Parsee, and Kafir, have long been the ordained missionaries and pastors not only of our own Church, but of the other evangelical Missions sent forth by Great Britain and America.

We have entered on the second half century of our aggressive spiritual work, seeking to realise the additional responsibility which God, through them, has laid upon us. The close of 1880 saw our largely increased missionary staff complete, with only one vacancy. Continued war in Africa affected our Zulu and northern Kafrarian stations, but we have been graciously spared the desolation which has swept over the neighbouring fields of our French brethren. The results almost everywhere seem to mark growing spiritual prosperity side by side with educational efficiency. The census taken by the Government of India on the 17th February 1881, and carried out in more accurate detail among all Protestant Missions there, will soon tell us, comparatively, the triumphs of the Christian Church during the past decade, so far as statistics can coldly estimate these.

At home our own Church has continued to increase in the grace of liberality. The year 1879-80 showed an increase in the Committee's total revenue of £7240; the year 1880-81 has advanced that revenue by £8601, making it £64,816. But the £14,681 of this, directly from

congregations, is only an instalment of what, in prayer and labour, the Church will do, as the conscientiousness of its ministers, office-bearers, and teachers, and the improving organisation of the Foreign Missions Committee, allow each communicant and each child to realise the duty and the privilege of personally helping in the missionary crusade. If there are 350,000 members and adherents of the Free Church of Scotland; if there are 200,000 children in its Sabbath-schools, and if the latter number may be increased to represent those who receive instruction in families, what should we be, and how much should we give, as a Missionary Church?

I. ADMINISTRATION AT HOME, 1880-81.

Revenue.—The whole sum raised by and through the Free Church for evangelising the Heathen and Mohammedans, the Jews, our Colonies and the Continent of Europe, was £79,111, against £74,342 in the preceding year. Of that amount we have had to administer £64,643, against £56,015 in the previous year, devoted to the Hindoos, Parsees, Mohammedans, and demon-worshippers of India, to the many varieties of the Bantu or great Kafir race in South and Central Africa, to the Melanesian and Polynesian peoples of the New Hebrides Islands, and to the Medical Mission in conjunction with the Lebanon Schools Society. Small though the purely congregational increase of the year be, or £319, following an addition of £256 from the same source in the preceding year, it shows the importance of fostering the development of associations. We have been careful to carry out the instructions of last General Assembly in this respect, and also in visiting the Presbyteries and congregations in detail. In this we have been powerfully assisted by the presence and the impassioned addresses of the Rev. J. G. Cooper and the Rev. Narayan Sheshadri. Indeed, since the latter landed in Scotland on the 6th January 1881, to the present time, hardly a day has passed in which the first educated Brahman of the Dekhan of India, has not testified to a vast audience of the people, or an influential meeting of Presbytery or Synod, the wonderful works of God, alike through our colleges, schools, and rural missions. These missionaries, Mr. Fyfe for a time, Mr. Inglis and Mr. Stothert occasionally, the Rev. A. B. Campbell of Markinch (formerly of Madras), and the Secretary, have in this way visited during the year the Presbyteries of Hamilton (completed), Dumbarton, Aberdeen, Elgin, Nairn, Inverness, Dingwall, Tain, Caithness, Ayr, Haddington and Dunbar, and the Synod of Dumfries.

Great missionary meetings for both young and old have been held in Edinburgh, Leith, Ratho, Penicuik, Glasgow, Paisley, Greenock, Ayr, Troon, Saltcoats, Kilmarnock, Rothesay, Dundee, St. Andrews, Broughty-Ferry, Kirkcaldy, Anstruther, Montrose, Arbroath, Blairgowrie, Aberdeen, Huntly, Portsoy, and Insch. Thousands have thus been brought, on Sabbath and week-days, into living contact with the work which it is theirs to do, through our missionaries. Mr. Sheshadri has also addressed the Synod, and the principal centres and congregations of the Presbyterian Church of England, and he has been invited to visit our brethren in Ireland, just before he returns to India on the rising of the General

Assembly. Several new associations have been established. In most cases meetings have been held with collectors and office-bearers. For the first time in the history of our Missions, social and practical conferences have been held with some two thousand of the collectors of the Foreign Missions' and Ladies' Society's funds in Edinburgh and Glasgow. To these, to all our missionary collectors and treasurers, and to the Rev. R. M. Thornton in Glasgow, to whom largely we owe the impulse which has resulted in a net increase of £202 from that Presbytery alone, hearty acknowledgment is due.

Juvenile Contributions.—We view it as even more important that the young should be trained in a knowledge of the missionary duty and work of the Church than that the association machinery should be well maintained and extended. The young of our families, congregational and ministers' classes, are the missionaries, the office-bearers, the collectors, the members of the near future. The new system of the past two years has proved so successful that it will now be applied on a more uniform scale. Before 1st November in each year the Secretary sends to each Sabbath-school superintendent a scheme of five objects to which the missionary-box collection may be devoted every two months, leaving the sixth period of the year for any local object. Five illustrated leaflets describing the objects are circulated to all who adopt the plan. To excite an intelligent interest in all Foreign Missions, the Secretary prepares an annual lecture illustrated by fifty or sixty views shown through the oxy-hydrogen or ordinary magic-lantern. The 1879 series, relating to India, was in 1880 sent from congregation to congregation in the Presbytery of Aberdeen, and other parts of the north, by the corresponding member, Rev. Henry W. Bell—and also in Wigtownshire. The 1880 series, on Africa, has proved even more popular, with large audiences, in Edinburgh and many towns of central Scotland. Each set will be available next autumn, with MS. lecture which any intelligent teacher may read, at the small fee of five shillings. The 1881 lecture is already in preparation for next season, the subject being the Romance of Evangelical Missions, with views of all of them from John Eliot's to those of Carey and Judson, Morrison and Williams, Wilson and Duff. In more than one instance the young people have, after the lecture, written essays describing the Missions, a practice that should be generally encouraged by ministers and teachers. The Welfare of Youth Committee, by adopting the fifty years' history of our Missions as a subject of prize essay, have given a healthy impulse to the study on higher lines. Including the New Year offering (for Genoa Bethel), the juvenile contributions have increased from £1220 to £1770, a mere instalment of what they may yet become.

The Four Capital Funds.—So carefully does the Committee enforce the principle that the whole current offerings of the Church every year shall be spent on its purely spiritual and fruitful work abroad, that we still continue without such a working balance and reserve fund as all similar organisations enjoy. But all experience since 1843 justifies this faith in the Free Church of Scotland. Sums bequeathed for investment yielded only £1753 last year. We began the year with a balance of £414; we closed it with only £460. But if we are safely to continue this policy of prayer and faith, we must jealously guard those small capital funds which

are demanded by the necessities of a growing Mission now entering its fifty-second year. Invalided missionaries; widows and orphans; buildings, repairs, and heavy muncipal taxes; and, now, the happy increase of native congregations whose pastors' incomes it is important to supplement, should all depend on the interest of capital, under a healthy financial system. Beginning with the last, these four Funds stand thus:—

(1.) *Duff Sustentation Fund for Native Pastors.*—Under the approval of last General Assembly this Fund has been formed from the Jubilee offerings of 1880. It begins with £4316, and on reaching £5000 will be invested at four per cent. as the nucleus of a Fund which, when transferred to India and Africa, may yet exceed that of the mother Church, even if its children in the faith increase only at the rate of the past twenty years. Not more than a third of the 1040 congregations have yet subscribed to this agency, for which, we trust, legacies also will frequently be left. The Native Churches which have the first claim upon its aid are those of Santalia, for which the Barclay congregation gave a large offering; Bengal, for which the Calcutta congregation has sent Rs.3158, and those of Kafraria, which, out of their poverty, gave £60. The noble bequest of the late Dr. Hugh Miller will soon be available to help native and medical missions in and around Bombay.

(2.) *The Invalided Missionaries' Fund*, amounting to £16,000, will not after this year be equal to the demands upon it; and, however carefully administered, in addition to that held by the Duff trustees, it will require a large increase of capital to provide for growing needs. The missionaries, it must be remembered, have no claim on the Aged and Infirm Ministers' Fund.

(3.) *The Missionaries' Widows' and Orphans' Fund* has a capital of £11,671, which is charged with the support at present of seven widows, and liabilities for the large staff of Indian missionaries. It has long been the desire of the Committee to put the Fund on an actuarial basis, and uniformly apply it to all the European agents, ordained, medical, and teaching, some 47 in number, in India, Africa, Melanesia, and Syria. It was resolved, after long discussion, and under the orders of last General Assembly, to use part of the capital in placing the missionaries on the Ministers' Widows' Fund, and to apply the remainder to secure additional benefits under the Scheme of Mr. A. B. M'Queen Mackintosh, or in some other way. On communicating with all the missionaries it was found that many of them had no wish to be placed on the Ministers' Fund, and accordingly this Committee's proposal took the limited form, for the time, of negotiating the admission of the present uninsured and all future European missionaries, ordained, medical, and lay, on a uniform scheme. This has been declined by the Trustees of the Ministers' Fund, and we have held a conference with them without any definite result. In the negotiations, the Committee has enjoyed the able advice of Mr. James Meikle, Actuary.

(4.) *The Mission Building Fund* stands at £6500 and will be encouraged to grow until it reaches Dr. Duff's minimum of £10,000, to yield interest enough for repairs and taxes.

Financial Results.—The following summary shows the whole income received during the year ending 31st March 1881:—

	1880-81.	1879-80.	1878-79.
Ordinary Home Revenue—			
From Associations,	£13,423	£13,170	£12,977
From Church-door Collections,	1,258	1,192	1,129
	£14,681	£14,362	£14,106
Donations,	2,562	1,398	1,170
Do., for Special Objects,	1,265	677	1,122
Legacies,	4,127	6,792	3,489
Juvenile Offerings (direct),	754	605	425
Interest on Invested Capital,	1,753	2,084	988
Total Ordinary Home Revenue,	£25,142	£25,918	£21,300
In Addition—			
Contributions to Livingstonia Mission,	5,204	1,386	1,044
Children's New-Year Offering,	680	615	615
Contributions to "Bethel" Village Fund,	474	134	319
Ladies' Society for Female Education,	3,974	4,215	3,891
Special Contributions sent direct to stations,	294	492	480
Scholarships, etc., at Poona (Interest),	45	45	45
Sustentation Fund for Native Pastors,	4,316		
Contributions for Mission Buildings,	1,872	2,048	2,395
Contributions to Widows' Fund,	890	1,046	899
Invalided Missionaries' Fund,	553	42	40
Gordon Memorial Mission (Interest),	236	235	235
Contributed abroad, viz.:—			
By Europeans,	3,074	3,014	2,463
„ Native Churches,	901	963	509
Besides these sums there were received—			
Government Grants-in-aid,	8,786	8,567	8,243
School Fees,	8,202	7,295	6,297
TOTAL REVENUE FROM ALL SOURCES,	£64,643	£56,015	£48,775

Deputation to South Africa.—On 18th October 1864, on his return from India, and a careful inspection of the stations in Kafraria, Dr. Duff, the Convener, submitted a Minute reorganising the Mission there. As adopted by the Committee, and ever since in force, it transferred the local missionary supervision from the Presbytery to a Mission Council, an Educational Board, and a Financial Board, all communicating with each other, and directly with this Committee. On 20th November 1866, this Minute was repeated, and to it was added another reorganising the Lovedale Institution, so as specially to train "native agents for the propagation and maintenance of the Gospel," whether "of the highest order of attainment," as Ordained Evangelists and pastors, or Vernacular catechists and readers, or Anglo-vernacular licentiates. The Rev. Dr. Stewart was sent out to Lovedale "charged with the views of the Committee in regard to" these instructions. In the sixteen years since that time, the new organisation has been extended to every new station and Institution like Blythswood, the large Fingo subscriptions for which have laid the Committee under new responsibilities. Lovedale has become, according to the most varied testimony, more than even Dr. Duff anticipated as an industrial and training Institution. It has sent forth five Kafir pastors, of whom two are ordained ministers of our own Church.

The Minute of 1866 contemplated the "union of Presbyterian Churches in the Colony," and last year the United Presbyterian and Free Church Presbyteries sent home a joint-minute of conference with a view to that. Another result of Dr. Duff's visit was the establishment of two new Missions in Natal, at Pietermaritzburg and Impolweni, and the acceptance of a trust generously laid upon us by the noble Aberdeen family—the endowment and management of the Gordon Memorial Mission. These new Missions, the position of Blythswood and Duffbank, the fact that the three Boards and the Presbytery have not always worked without friction, the desirability of securing that the whole Mission shall co-operate in the supply of native pastors through Lovedale, and the projected union of the Kafir and Colonial Churches, "contemplated" in 1866, and again referred home,—these considerations, and our duty to our own brethren, of whom the Church sees less than of missionaries from tropical lands, have led the Committee to resolve to send out a deputation to stimulate and inspect our African Missions. Such a deputation has been often asked for by the brethren, and will be welcomed by them.

Madras Christian College.—The last General Assembly of the Established Church, like that of the Free Church of Scotland, "anthorised its Foreign Mission Committee to proceed with negotiations with the other contracting bodies, with a view to the forming of a United Christian College at Madras, and to contribute a sum not exceeding £600 a year, provided the state of their funds will permit of this, without curtailing any of the operations in which the Committee are at present engaged." Immediately thereafter, its Sub-Committee reported to us that it had not sufficient funds, and therefore could not fulfil the conditions of the proposed co-operation "in the meantime." On this we expressed regret. But we do not abandon the hope of seeing this great catholic enterprise for the extension of Christ's Kingdom in South India more fully carried out. The Wesleyan Missionary Society is corresponding with us, with the view of calling into action the Home Board approved of by last General Assembly for the management of the United College. The Church Missionary Society continue their valued aid, and we trust that the Board, when created, may lead the London Missionary Society to join us. The two questions of restoring to the College the full grant-in-aid to which it is entitled, and of more heartily enforcing the provisions of the Despatch of 1854 were represented to the Right Honourable W. P. Adam on his appointment as Governor of Madras. His Excellency received most favourably deputations from our Committee, and from the more general Council on Education in India, which, headed by Lord Halifax, has since recently had a hopeful interview with the Marquis of Hartington at the India Office. Meanwhile we have been compelled temporarily to increase our grant to the College, which continues to be conducted with more efficiency than ever. One of its ablest students there, and a teacher, has been baptized, not in Madras, however, where the persecution of his relatives kept him from our Missionaries, but in the Telugoo country, where he is assisting the Canadian Missionaries to instruct the thousands who, after the great famine, sought to enter the Church.

Second General Council of the Presbyterian Alliance at Philadelphia.—The Convener and Secretaries, the Rev. N. Sheshadri and T. Neilson, attended, among the twenty-one delegates from the Free Church, the Second

General Council of the Presbyterian Alliance, held at Philadelphia in September 1880. The Council, which proved to be an almost œcumenical missionary gathering, passed the following resolutions, and appointed an American and a European Committee to give them practical effect, and to report at the next meeting, to be held in Belfast in 1884:—

"That the success which has attended the work of foreign missions claims devout gratitude to God from the whole Christian Church; and the desire expressed for such co-operation as may be found suitable should be recognised as one of the most hopeful signs of the future. That the Council is deeply impressed with the importance of close union in the practical work of the mission field among the Reformed Churches; and, approving generally of the recommendations accompanying the Report of the Committee on Co-operation in Foreign Mission Work, and remitting the same to the various Churches of the Alliance for their consideration, regards it as most desirable and timely were the Churches represented in this Council to adopt such measures as in their wisdom might seem meet for maturely considering the question of the best means of further organising and unifying evangelisation in the several fields in which a plurality of Presbyterian missions are contiguously established, and this in such a manner as to be in harmony with the interests and claims of the parent Churches."

It will be seen throughout this Report that the Free Church's Committee has ever striven to act on such resolutions, and more particularly on the recommendation of the First Council, renewed by the Second, as to co-operation in South African Missions.

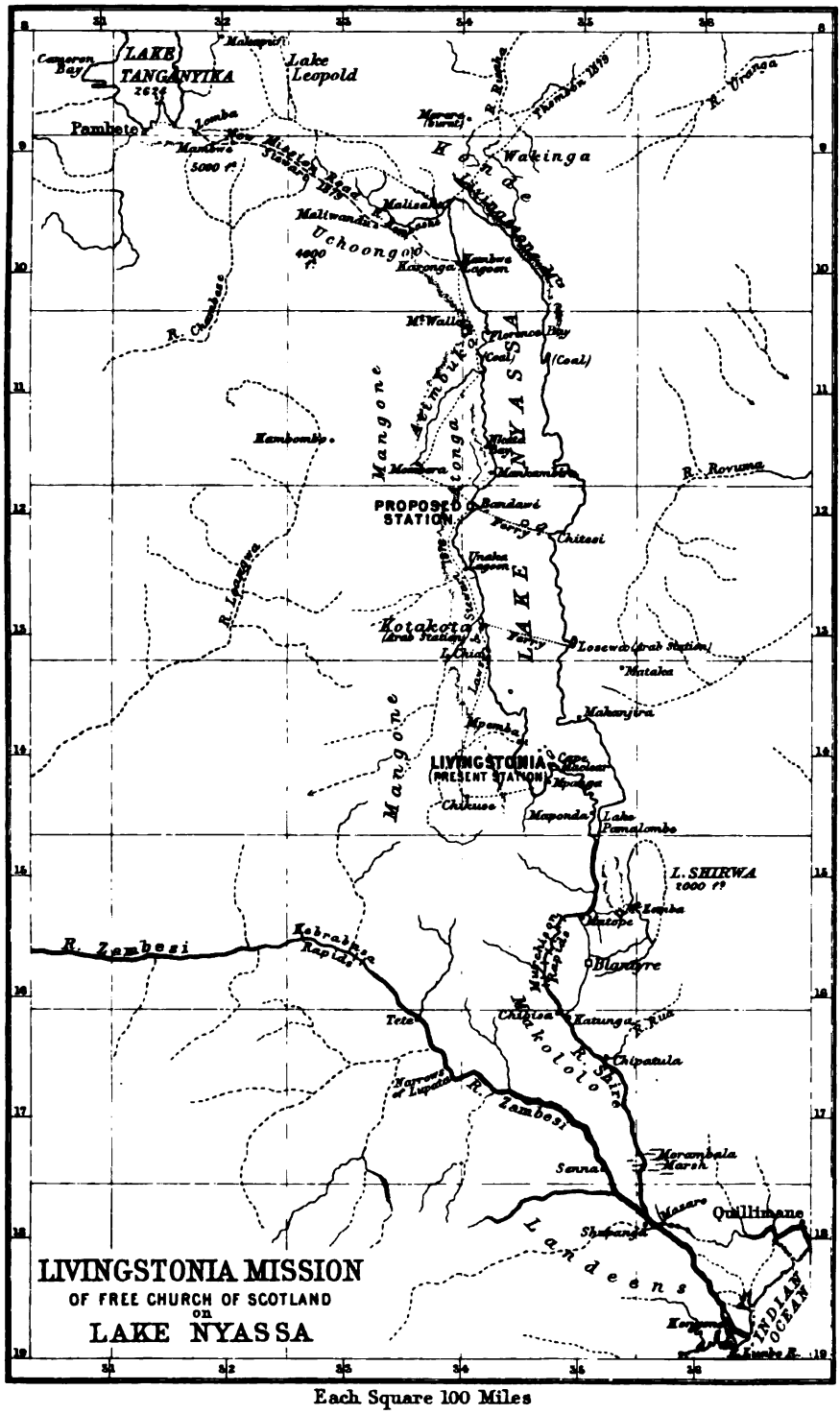
Second Council of the Presbyterian Alliance of India and the Formula.—This purely Indian Alliance of Presbyterian Churches, to which our three Presbyteries there send representatives, with the sanction of the General Assembly, at its second meeting at Allahabad last January, resolved to ask the Free Church, in common with the other Churches represented in the Council, to delegate to it the duty of dealing, on appeal, with native cases of discipline (not heresy) according to the form of process of the Free Church, when parties consent to such arbitration. The last General Assembly having referred to us an Overture from the Presbytery of Madras to the same effect, we respectfully renew our suggestion made to the Assembly of 1878, that it should formally recognise the importance of instrumentalities whereby cases of discipline, in which parties are natives of India, may be decided finally in India. We further feel the importance of our own Presbyteries being formed into a Synod, and this question we have referred to them for their opinion.

The same Council considered the question of a formula for native Churches. That is still before a joint-committee of the three Presbyterian Churches of Scotland. We submit, in the Appendix, the draft, which is still under consideration, for information only.

The Livingstonia Mission.—On the 14th March 1881, the Rev. Dr. Main and James White, Esq. of Overtoun, the Conveners, issued a "*Statement by Foreign Missions and Livingstonia Committees relative to reports on the Blantyre Mission of the Established Church of Scotland, which were submitted to Commission of its General Assembly on 2d March* 1881." The Committees made no remark on the report of the Special Committee, or on the resolutions of the Commission of the Established Church's Assembly. But as the reports of the two agents who went out to Blantyre to investigate the charges contain statements designed to throw a large share of responsibility on the Livingstonia missionaries, and as

these allegations were made on *ex parte* evidence, the Committees had no option but to publish the results of the inquiry to which they themselves had been led, by the previous report made to the General Assembly of the Established Church, 1st June 1880. The Committees' "Statement" is thus summarised; it has been sent to every minister, and to a large number of the office-bearers of the Free Church:—

1. The instructions issued to the Livingstonia missionaries were carefully framed to inculcate forbearance and kind and gentle treatment to natives. Further, as soon as the Committees heard of the events at Blantyre (long before these were published by Mr. Chirnside), they sent out still more definite instructions forbidding corporal punishment, and approving of deportation of those natives who might be guilty of crimes that could not be passed over with safety. Still further: In conference with the Established Church Committee in June 1879 and February 1880, the Free Church Committee declined to accede to the principle of the mission undertaking the civil administration of its territory. 2. As to the conduct of the Livingstonia agents at Blantyre. Three Free Church agents were successively in charge at Blantyre, at the request of the Established Church, when the Blantyre Mission was in straits. The first was the Rev. Dr. James Stewart, who declares that he never approved of flogging, and during the fifteen years he has spent in Africa has invariably prevented it when proposed. None of the punishments complained of at Blantyre took place while he was there. Second: Rev. Dr. Laws. No corporal punishment took place at Blantyre while he was there; and as to the execution of Manga, which took place when he was no longer in charge, and when he was absent from Blantyre, but for which he is said to have become responsible by expressing approbation, Dr. Laws denies that he took any such responsibility. Third: James Stewart, Esq., C.E., was not trained at Livingstonia, nor in the service previously of the Free Church, but having arrived at Livingstonia as a volunteer, he was, after two months, transferred to Blantyre to meet the necessities there. Reference is made to Mr. Stewart's own letter, annexed to the Established Church report, in which the account of the punishment administered to one native, under Mr. Stewart's authority, is contradicted in some important points. In addition, it is pointed out that, while the Free Church Committees cannot be responsible for what these gentlemen did while acting under the instructions of others, and reporting to those who instructed them, in point of fact the communications from the Established Church Committee to the agents at Blantyre proceeded on the idea that the settlement was a kind of colony, where jurisdiction must be exercised, and offences repressed by punishment. 3. As to the practice at Livingstonia, the Committees remark that the first instructions naturally could not provide for all cases. And they find that in the case of two artisans and one native catechist, at out-stations far from Livingstonia, punishments had been inflicted, generally with consent of the natives and by way of arbitration. None of the punishments appear to have been severe or excessive. Dr. Laws's report is cited, from which it appears that he disapproved and restrained the proceedings when brought under his notice. One case of punishment at Livingstonia itself is known to the Committees, though as yet by hearsay. A man, guilty of grave crime, received two dozen stripes and was deported. A report on this case has been called for.



Each Square 100 Miles

But nothing can show more vividly the care with which, in most difficult circumstances, the Rev. Dr. Laws has administered, and continues to administer, our mission on Lake Nyassa, than the following extract from the daily mission journal for the first week of December 1880. The case is that of Madzepeté, a resident in a mission village, who was charged with having sold into slavery a child at school, named Ishipumu :—

"Madzepeté was told to bring the child. Mlolo afterwards reported to Dr. Laws that he had heard Madzepeté had taken his calico and gone off to Ukopi to try to redeem the child, but found that it had been already carried across the Lake. Expecting the visit of Vice-Consul Nunes, Dr. Laws had not taken up either case, intending to bring them up before Mr. Nunes for settlement. The non-arrival of Vice-Consul Nunes, however, made it necessary to take some action in the matter. Dr. Laws therefore called the headmen together and laid the matter before them. The man was to be arrested by Mpasa, and they were to assemble the following day to try the case. Madzepeté was arrested and put in prison. A man was appointed to see that he got food twice a day, as also water, and to take him out several times during the day.

"*Friday, 3d December.*—The headmen assembled to-day. Mlolo prosecuted. Madzepeté denied the charge, pleading that the child was away to its father in the Angoni country; and that he had not been at Ukopi, as Chipatula had told Mlolo, but had been at home all the time. Dr. Laws then gave an account of Madzepeté's statements on a former occasion. Mlolo had said, on Dr. Laws asking about Ishipumu, that it was at Mlomba, and on telling him that he must bring the child, he pleaded that there was war at Mlomba. Dr. Laws replied that there was the more need for his being there to protect the child. He then said it was away to his parents at the Angoni country. Dr. Laws asked him to bring the child, and that would be satisfactory. Mpasa, having been present on that occasion, confirmed the statement of Dr. Laws. Several of the headmen were inclined to think that he was guilty, but as he asked to have Chipatula brought forward, they considered this should be done, and agreed to meet again tomorrow, bringing Chipatula with them.

Saturday, 4th December.—The headmen again assembled to try Madzepeté; Chipatula accompanied them. Chipatula denied that he had told Mlolo anything regarding Madzepeté. This Mlolo yesterday said would likely happen, as no one was present when Madzepeté told Mlolo. Others, however, knew about the case, and the headmen decided that Chipatula was telling lies. Two people from Mlomba had also informed some of our villagers of Madzepeté's having there sold Ishipumu. The headmen unanimously found him guilty. Dr. Laws then asked them to decide among themselves what punishment should be inflicted, and having come to a decision, to report it through Mlolo to him. In a short time Mlolo appeared, saying they all knew that Chipatula had lied, but thought he should not be punished, lest others knowing of evil should hide it. Madzepeté they considered guilty, and thought he must be punished. Dr. Laws asked Mlolo to go back to the headmen to settle how he was to be punished. Their sentence was that he should be first flogged and then sent away from the place, as they did not wish to have him living near them after what he had done. Dr. Laws asked them, through Mlolo, to modify the sentence by the omission of the flogging, and that as he had come from Chipole, near Mpemba, he should be taken back to Mpemba again. This they assented to. Chipatula was reprimanded for his perjury. Madzepeté was informed of the sentence pronounced on him, and that next week he and his wives would be taken to Mpemba's.

"*Sunday, 5th December.*—This morning the prison was found empty. With a bit of bamboo a foot long, Madzepeté had succeeded in digging out the hard clay in the floor and removing several piles under the door. Through this opening he crawled. He returned to his house apparently, for in the morning his two wives had also departed.

"The usual services were held on the station, but Dr. Laws was unable to go to Impango's."

Dr. Laws, having been informed by the British Consul that it is illegal for the Mission to receive and shelter fugitive slaves, has asked the Foreign Missions Committee whether he may not give the fugitive, for the time, the right of sanctuary, in order to prevent the horror of the native trial by poison ordeal. We have referred the inquiry, which is part of a large question, much debated and not satisfactorily settled some time ago, to Her Majesty's Foreign Office.

The year 1880 was a period of advance in the still brief history of this Mission, both spiritual and administrative. Dr. Laws reports:—"The most gratifying outcome of our school-work has been the commencement, by the boys themselves (while I was away north in August), of a prayer-meeting on Sabbath evenings, and a similar one has since been begun on Wednesday evenings, during the hour the European staff are assembled for the like purpose." Already have youths been trained as monitors, teachers, and storekeepers, while as artisans and labourers many show no little skill. The girls are taught domestic duties, and are becoming active seamstresses. The first six years' history of the Mission, dating its foundation from the Glasgow meeting of 18th January 1875, has now closed, with an expenditure of £21,000, the sum raised for the starting of this great Christian enterprise and its maintenance for five years. To continue and extend the Mission for the next five years, an appeal was recently made for £15,000, of which no less than £12,000 was subscribed in two months. Encouraged by the unabated confidence of the public, not only of the Free Church and of the United Presbyterian Church, which co-operates with us, but of others, we seek to enter on the second period of the Mission's history with prayer and faith. We have directed the removal of the Livingstonia port from the present station at Cape Maclear to Bandawé, as in the map; the erection of a small sanitarium thirty miles above, where we have long been invited to settle as Christian teachers; and the complete exploration of the Livingstone mountains and whole eastern shore of Lake Nyassa, lest a still better port and healthier station should be available. We have resolved to open a Mission among the Choongoos at the head of the Lake. We have appointed Mr. Robert Hannington to be second ordained Medical Missionary so soon as he shall receive ordination under the sanction of the General Assembly and his diploma from the University of Glasgow. We trust that many trained Kafirs from Lovedale will yet offer themselves for the post of artisan evangelists on the Lake shore and uplands.

We reported to the last General Assembly our engineer's journey of exploration and survey between Lakes Nyassa and Tanganyika. The facts have since excited great interest in the scientific world, and have been the subject of discussion in the Royal Geographical Society. Our aims and our duty as a Church are, however, primarily spiritual. A member of our Committee, and the first Convener of the Livingstonia Sub-Committee, James Stevenson, Esq., has added to the varied services he has already rendered to our missionary enterprise in this region, by the munificent gift of £4000 to connect the stations of the Free Church and the London Missionary Society on the two lakes by a ten-feet road running for 220 miles between them. Of that sum we have accepted £1000 for the construction of the African Lakes Junction Road, through the Choongoo Mission, of which Maliwanda's (see map) will be the centre, some fifty miles along the proposed road from the Nyassa lake. The London Missionary Society have resolved to establish a station at Zombé,

twenty miles south-east of Tanganyika on the line of road, and are now preparing a steamer similar to the *Ilala* for that lake. For the construction of the road from Maliwanda's to Tanganyika £2000 of the whole sum has been set apart under an "African Lakes' Junction Road Account." The fourth £1000 has been made over to the Livingstonia Central Africa Company, reorganised for the maintenance of the road. Thus Mr. Stevenson's gift completes his foreseeing scheme for opening up Africa, to its centre, to Christianity and commerce, by the natural water-way which Providence has intrusted to us. The work will, it is estimated, occupy at least two years. The engineer, with a valuable grant of scientific instruments from the Royal Geographical Society, and a party of artisan-evangelists, left London by the Suez Canal steamer of 13th May, in time for the working season, after being commended to God, and receiving a charge in the Free College Church of Glasgow, at a crowded meeting presided over by the Rev. Dr. A. Bonar. Mr. Stevenson's letter will be found in the Appendix.

With the prospect of such an extension as this, the Livingstonia Committee did not think it right to accept the generous offer of the road made by W. Mackinnon, Esq., and Sir Fowell Buxton, from Dar es Salaam for 75 miles towards the head of Lake Nyassa. Dr. Kirk, Consul-General, having journeyed over most of that road, has reported on its wonderfully civilising and humanising effects among the rude robber tribes around.

Syria.—The Lebanon Schools Society, having failed to secure an ordained successor to the Rev. J. Rae, under the arrangement reported to last General Assembly, the Foreign Missions Committee see no other way of continuing to show their sympathy with the work there, than by offering to pay the whole salary of Dr. Carslaw, as Medical Missionary and superintendent of schools.

The Mission Staff has lost the following valued members by death during 1880-81:—Mrs. Grieve, wife of the Rev. A. Grieve, Bombay, with whom the Committee have expressed deep sympathy; Mr. Gunn, evangelist, Livingstonia; Kailas Chundra Bannerjea, vernacular teacher and preacher, and author of a collection of hymns and a metrical translation of the Psalms into Bengalee; and Pram, the Bible colporteur of Kafraria, who had walked many thousands of miles in South Africa, selling and expounding the Word of God. The too long continued vacancies in the Calcutta Institution and Kafir Church at Burnshill were filled up by the return of the Rev. J. Robertson, M.A., to the former, and the appointment of the Rev. W. Stuart, M.A., from the Glasgow College, to the latter. On the resignation of the Rev. J. G. Robertson of Duffbank, Transkei, South Africa, the Rev. James Macdonald was transferred from Blythswood to that station. Mr. Bennie, after a short sick-leave in Scotland, was sent from Lovedale to take charge of Blythswood, and with him was associated Dr. John Bond, Medical Missionary, appointed to fill the vacancy. Mr. Peter Stewart was appointed teacher at Lovedale. Mr. A. Macphail, M.A., has been transferred from Lovedale to Nagpore-Kamptee, to fill a vacancy there, leaving a teachership open at Lovedale. The Rev. T. Neilson returned to his station at Ipari, New Hebrides. Since the close of the year we have received the resignation of the Rev. Joseph Copeland, Futuna, whom, after twenty-two years' valuable service, ill-health has compelled to reside at Sydney. The Rev. J. Beaumont, of Poona, spent a brief furlough in

Scotland. The Rev. R. Stothert, Bombay, and A. Todd, Madras, still on sick-leave in this country. Mr. J. Stewart, C.E., took sh furlough from Livingstonia. The Rev. J. G. Cooper and N. Shesha hope to return to India soon after the meeting of General Assemb The Committee return to God their humble and hearty thanks for I gracious dealing with the whole Christian staff, Native and Europe which has risen from 452 to 485 in strength.

The Committee have welcomed, on short furlough, the Rev. Patterson of the Wesleyan Missionary Society, united with us in the su port of the Madras Christian College, of the staff of which Mr. Patters is a valued member.

The Presbytery of Madras have formally recommended the Gener Assembly to authorise it to take Dr. W. Elder, our Medical Missionar "on trials for license and ordination as a missionary to India with speci reference to Madras." Dr. Elder's labours having resulted in the forma tion of a Tamul Church, and also an English-speaking congregation, th Foreign Missions Committee pray the General Assembly to give its Com mission power to authorise the license and ordination of Dr. Elder on th Committee's application, in order that, meanwhile, further informatio may be called for regarding the financial questions involved.

Statistical Summary of Results.—The following figures summarise th four valuable tables in the Appendix, which focus the facts entered i the printed schedule returned by each of our Missions at the close of th calendar year. To these tables we direct the careful attention of th ministers, office-bearers, teachers, and collectors of the Church.

1880.

Adults baptized or admitted on profession,					41
Children baptized,					35
Students and Scholars in 6 Colleges and 191 Schools (of whom 416 are University undergraduates),					13,0[illegible]
Native Christian Contributions,	£901	2	7		
„ Fees,	8202	5	7		
				£9103	8 [illegible]
Communicants in 35 Congregations,					3[illegible]
Stations—Principal,				25	
Branch,				104	
					— 12[illegible]
Ordained Missionaries—European (their wives, 34),				36	
Native,				11	
					— 47
Licensed Native Preachers,					5
Medical Missionaries (not ordained)—European,				4	
Native,				5	
					— 9
Missionary Teachers—European, Male,				7	
Female (excluding Wives and Zanana Agents),				11	
					— 18
Native (a few East Indian) Teachers—Male,				164	
Female,				102	
					— 266
European Evangelists and Artisans,					19
Native Catechists, Scripture Readers, Colporteurs, etc.,					163
Bible-women (India),					18
Total number of Christian Agents,					— 4[illegible]

II.—EVANGELISATION ABROAD, 1880.

INDIA.

1.—Lower Bengal Missions, founded in 1830.

Calcutta.—Rev. William C. Fyfe; Kenneth S. Macdonald, M.A.; James Robertson, M.A.; John Hector, M.A.; Roderick N. Macdonald, M.A.; Gooroo Das Maitra, Ordained Missionaries.

Chinsurah.—Rev. Kedar Nath Dé, Ordained Missionary.

Mahanad.—Rev. J. Bhattacharjya, Ordained Missionary.

Bansberia.—Rev. P. K. Bannerjea, Licentiate.

Culna.—Rev. B. N. Dé, Ordained Missionary.

Missions conducted by Free Church Native Ministers at their own or native charges.—1. Rev. S. A. Daniel (Ordained), Tamul and Telugoo Church, Calcutta; 2. Rev. S. C. Bannerjea (Licentiate), Simla and Calcutta; 3. Rev. P. C. Bose (Licentiate), Calcutta; 4. Rev. M. N. Bose (Ordained), Gopalgunge, Eastern Bengal; 5. Rev. Lal Behari Day (Ordained), assists in the services of the Chinsurah congregation.

Free Church Institution and Schools.—Nothing can give so vivid an idea of the extent and variety of our Christian work in Calcutta, with its 675,000 inhabitants, and in the densely-peopled counties of Hooghly and Burdwan, as these figures sent by Mr. Fyfe. They show 1830 youths of both sexes under daily Bible instruction, and 652 more under less regular teaching, for which the pupils paid £1559, or nearly a pound a head, and the State gave grants of £1325, the rupee in both cases being estimated at two shillings, its local purchasing power. Since the College re-opened, the attendance has more than doubled. Not even under our earlier Scottish missionaries was the Chinsurah Institution so prosperous as last year when conducted by its earliest convert, now the ordained missionary, Rev. K. N. Dé. The Bible education is adapted to every capacity, from the graduates of Calcutta down through the country lads and girls who learn both English and Bengalee, the peasant children who learn only their own mother-tongue, the older labouring classes who meet in night-schools when the day's toil is over, and again up through the high-caste girls of Dr. Duff's School, the well-trained children of our own Christian converts in the Orphanage, the married Hindoo women in the Zananas, and finally the young Bengalee lady-students in the Normal School, some of whom—Christians—have taken University honours.

FREE CHURCH MISSION SCHOOLS, LOWER BENGAL, 1880.

NAMES OF SCHOOLS.	Average on Roll.	Average Attendance.	Fees.	(
			Rs.	
1. Calcutta Free Church College, .	73	45	2695	
Do. do. School, .	459	375	5342	N
2. Chinsurah Anglo-Vernacular Sch.,	355	259	3631	
3. Mahanad, ,, ,,	68	48	365	
4. Culna, ,, ,,	88	54	338	
5. Bansberia, ,, ,,	41	29	89	
6. Mahanad Vernacular School, .	32	23	40	
7. Khanyan, ,, ,,	33	24	48	
8. Shonatigri, ,, ,,	38	34	75	
9. Malpara, ,, ,,	27	13	45	
10. Damashin, ,, ,,	30	23	42	
11. Circle of 14 Patshallas, . .	433	327	417	
12. Circle of 6 Night Patshallas, .	192	122	...	
13. Mahanad Night Patshallas, .	20	15	6	
14. Pewnan Vernacular Female Sch.,	25	18	...	
15. Balom, ,, ,,	17	12	...	
16. Sareka, ,, ,,	22	15	...	
17. Ponthba, ,, ,,	20	15	...	
18. Bansberia, ,, ,,	19	9	...	
19. Kanchatti, ,, ,,	15	12	...	
20. Nebpara, ,, ,,	33	18	...	
21. Lahhanpara, ,,	29	17	...	
22. Charakdanga, ,,	21	12	...	
23. Chinsurah, ,, ,,	20	15	...	
24. Dr. Duff's, ,, ,,	104	77	443	
25. Orphanage Anglo-Vernacular ,,	69	64	1184	
26. Normal Anglo-Vernacular ,,	20	19	216	
27. Zananas, ...	180	136	619	
	2482	1830	15,593	1

"*In the Free Church Institution, Calcutta*, of the 733 pupils enrolled, 1 undergraduates of the Calcutta University. The monthly average on 1 was 532. The amount of fees realised in the College department was R and in the School department Rs.5342, making a total of Rs.8037. recent University Examinations, the following is the result as regar Institution:—Entrance Examination, 20 passed; First Examination i 7 passed; B.A. Degree Examination, 7 passed. The results of the Hono M.A. Examinations are not yet known. In addition to the regular and s atic teaching of the Bible in every class of the Institution, there are evan services every Sunday evening in the hall of the Institution."

Of the Chinsurah Institution the Rev. K. N. Dé reports:—

"There were enrolled during the year 475 boys, with an average daily ance of 350. The fees amounted to Rs.3632, an increase of Rs.1441 ove It has been my utmost endeavour to make the school self-supporting, an glad to be able to report that for five months out of the twelve it was than self-supporting. This year 23 boys appeared at the Entrance Exami of the Calcutta University, of whom 8 passed. The Bible is regularly t in all the classes, and the Evidences of Christianity are taught in the h class; addresses are also given to the boys from time to time."

Mr. Dé thanks by name no fewer than twenty native gentlem Christians, Hindoos, and Mohammedans—who, having been educat

the Institution, Chinsurah, have risen to high office under Government, and now annually subscribe to the Mission prize-list and library. Thus Christian truth is gradually saturating the "honourable" as well as the simple, and hastening the fall of Brahmanism.

This great work, it will be observed, is largely self-supporting or locally supported. The Bengal Mission Committee, consisting of the the Rev. W. Milne and the office-bearers of the Calcutta congregation, along with the Missionaries, raise some £800 a year for this purpose, in addition to the grants of the Ladies and Christian Vernacular Societies, and the Government. If to this we add the work done by the five native ministers who receive no aid from Scotland, we see in Bengal an amount of self-reliant work, of which, even twenty years ago, Dr. Duff only dreamed when the local organisation was first set in motion. And this Mission sent Rs.3158 to the Jubilee Fund.

The Native Churches and Evangelistic Work.—(1.) The Bengalee Free Mission Church, Calcutta, under our early convert, the Rev. G. D. Maitra, has 51 members and several adherents. It raised Rs.630 last year, of which Rs.498 was for the Sustentation Fund. He thus reports:—

"The congregation now numbers twenty-three families and two single members, besides those of the Orphanage. I am thankful to say that no one left during the year, while nine new members have joined us. Thirteen persons were added last year by baptism, besides the children of the congregation. Among them is a family of nine persons, the story of whose conversion is full of encouragement to all who work for God. We have three services a week, and another service for missionary work on the first Monday of every month. The attendance is pretty good, the church being sometimes quite full. The singing is led by the girls of the Orphanage, and is very good indeed. The Sabbath-school was commenced more than two years ago by the Rev. P. C. Bose, who takes a great interest in it, and gives reward cards and prizes at his own expense. For evangelistic work, the band of voluntary labourers in the vineyard of the Master is daily increasing. The gracious Lord is gradually influencing the hearts of the people of God in this benighted land to work for Him. May prophets arise in the spirit and power of Elias to proclaim the glories of the crucified Jesus to the perishing millions! Our paid agents are few. We began with two vernacular catechists. B. M. Dey was called to labour in Bansberia, and assist the Rev. P. K. Banerji. N. Gangooly works alone in Calcutta. He is above forty, and meek and gentle in appearance, kind and sympathetic in disposition, and he works humbly and unostentatiously in his own way to win souls for Christ. He has experienced so much of the delight of the Lord that he strives to make his own relatives have a full share of it. From house to house he visits and pours in the sweetness and savour of the love of Jesus. Many ladies of his own kin listen to him gladly, and read the books and tracts he brings. Light is penetrating the dismal gloom of the otherwise closed up Zanana. He preaches in the chapel twice a week, and does much work with the inquirers. We have begun to train up two young men to preach the gospel among the Mahomedans. One has been working faithfully as a colporteur and preacher. There is also another colporteur who scatters the precious seed in the villages and lanes in the suburbs."

(2.) The Tamul and Telugoo Church, Calcutta, locally supported and carried on by Rev. S. A. Daniel for his countrymen in Calcutta, has 188 on its attendance roll, of whom 33 are communicants, 103 baptized adults, and 46 children. These, chiefly domestics, gave out of their poverty Rs.231, of which Rs.117 was for the Sustentation Fund. Four Hindoo

adults were baptized, one a Malayalum with a strange history. A school is maintained by this congregation, of which the treasurer is a Scottish lady, the wife of one of the office-bearers of the English congregation.

(3.) The Bengalee Free Mission Church, Chinsurah, of which the Rev. B. N. Dé is also pastor, has 75 on its roll, or 40 adults and 35 children, of whom 20 are communicants.

(4.) The Bengalee Free Mission Church at Mahanad has 51 on its roll, of whom 25 are in full communion. The Rev. J. Bhattacharjya, earliest of our converts still surviving, has made this the model of all our rural missions in Bengal.

"We carry on a twofold work, imparting Christian education to the rising generation, and preaching the gospel to the adult population. By means of different grades of schools the advantages of a secular as well as religious education are brought within the reach of all classes of the community, not even the lowest excepted. Of the fourteen lads who went up to the Lower Vernacular Examination, ten passed; of the seven candidates sent to the Middle Vernacular Examination, two succeeded, one of whom obtained a scholarship. From Mahanad Anglo-Vernacular School three appeared at the last Entrance Examination of the Calcutta University; and the three passed in the second division.

"The preaching of the gospel to the adult population is prosecuted with great care and attention. All the agents of the mission engage in it; but the two evangelists, Babus Purno Chunder Basu, and Modhoosudun Sarkar, devote all their time and strength to making known the gospel to the Hindoo and Mohammedan population of the district. They go out every day, morning and evening, to preach the gospel in villages round about Mahanad. During the current year, the gospel message was delivered to many thousands of people in different *Melas* held in the neighbourhood. Preaching in markets, visitation of families, etc., have been carried on as usual. Like the leaven, the gospel is slowly and silently making progress among the mass of the people around, and its effect is perceived in various ways. The faith of many Hindus and Mohammedans has been shaken, and the gospel truth is gradually gaining ascendency in their minds. Of not a few it may be said that they are not far from the kingdom of heaven, though as yet they are not in it. The little congregation of Native Christians to whom I minister from week to week is gradually progressing in knowledge, faith, love, and purity. Four baptisms took place here during the year, three being infants of Christian parents, and the fourth an adult woman from among the heathen. The Communion was dispensed thrice in the course of the year.

"There are two circles of Patshalas or Primary Schools under my supervision, one for boys, and the other for adults of the labouring classes. The former contains fourteen Patshalas, located in as many villages round about Mahanad. The aggregate number of pupils who received instruction during the current year is 516. I may here state in general terms, that the progress made during the session may be regarded as satisfactory. The Gurumohashoyas and the Circle Teacher, who inspects their work and imparts religious instruction, have been diligent in the discharge of their respective duties. Of the fourteen candidates sent to the Intermediate Examination held in Hughli, in October last, ten have passed. Some of them may get scholarships. The result may be deemed highly satisfactory, and it does great credit to the Gurus, who themselves have been learners and teachers at the same time; for many of them knew nothing of grammar, geography, or geometry when they were employed by us.

"With regard to the circle of Night Schools for adults, it has seven schools with 249 pupils on the roll. No scholastic work appears to me so interesting as that carried on in these Night Schools. The pupils are daily labourers, who, after the hard toil of the day in all weathers meet together at night for the purpose of acquiring that knowledge which was denied them when young. One cannot but highly commend their zeal, diligence, and perseverance in their

pursuit of knowledge under difficulties. For it is really under great difficulties that they acquire it, They have to make hard struggles to master the alphabet, and then slowly go over the elementary books one after another, and at last succeed in reading the higher books. It is a matter of great satisfaction to me to find that many of the pupils of these schools are now able to read, write, and cast accounts correctly. In their purchases and sales they can now hold their own, and are not easily defrauded of their hard earnings by unprincipled and rapacious creatures. So far, this is good and proper. There is something still better, which I have no doubt will highly gratify the friends and supporters of these schools. It is a fact that many of them are reading the Bible in their mother tongue, and almost all of them are acquainted with Scripture stories and Scripture catechisms."

At Culna the Rev. B. N. Dé, and at Bansberia the Rev. P. K. Bannerjea, a native evangelist, and a colporteur, gave all their strength to evangelising the town and country, at the festival and the market, in the shop and on the wayside, at the river and in the chapel.

2. Santal Mission, founded in 1871.

Toondee.—Rev. A. Campbell, Ordained Missionary.
Pachumba.—Dr. Dyer, Medical Missionary.
Chukye.—Mr. W. H. Stevenson, Teacher and Evangelist.

It is with gratitude to God that the Foreign Missions Committee are able for the first time, to report on its work in the Santal uplands of Bengal as a separate Mission. Dr. Murray Mitchell, who visited Pachumba last March, reminds us that "we had no man who knew Santalee in 1870, till with great difficulty we obtained a lad—a boy, I may call him—from Taljhari, a station of the Church of England Missions. It was with infinite trouble that we collected three Santal boys as pupils; but we were thankful that even that beginning could be made." Then came the Rev. Dr. Templeton as first Medical Missionary for a time, and now the staff consists of the Rev. A. Campbell, Dr. Dyer, and Mr. Stevenson. In those ten years 144 Santals have been baptized on the intelligent and sincere profession of their faith in the Lord Jesus, and there are thirteen Santal preachers, a most efficient dispensary and hospital, and vigorous schools, which form a nursery for the native church. The year 1880 was a time of trial and suffering to the infant church. While the work of extension and consolidation went on, the minds of the Santals were drawn into political and social excitement by the imperial census, and by the pretensions of a Hindu ascetic who, before the Government imprisoned him, had succeeded in inducing thousands to destroy the fowls and pigs which they offer as bloody sacrifices to propitiate the demons, and to add another to the multitude of Hindu castes, under the name of *Sapha Hors*—pure persons. The reaction from excitement, which has meanwhile checked the advance of the gospel, may tell in its more rapid acceptance now that the imposture has been revealed. The work is threefold,—preaching, healing, and teaching.

(1.) "*Preaching.*—There were eighty-two communicants at the end of the year, a number since considerably increased. Nine adults and six children were admitted into the Church by baptism, while two were called away by death to join the Church above. One of these was baptized on the first Sabbath of the year, and, until the time of his death in June, continued to exhibit a firm faith in Christ as his personal Redeemer. His last words to us, spoken in answer to a

question regarding the resting-place of his faith, were, 'Yasu Masih par'—on Jesus Christ. He has been removed from much suffering, which he bore with great resignation, to eternal joy in the presence of the Saviour, of whom he heard for the first time while an inmate of our hospital. The Santals live in small villages or hamlets, the population of which rarely exceeds 160 men, women, and children. These villages are very seldom nearer than a quarter of a mile to each other, and more frequently they are at much greater distances. We visit three or four of these villages in a day, according to the distances they are from each other, and from our camp, and according to the length of time we spend in each village. This year we fixed upon two districts with a good Santa, population, the districts of Palgunj and Patror, within which we would confine our labours, and thus seek to bring the truth more continuously to bear upon the people; for we had found that in one or two visits little more could be done besides removing some of their stock objections, and correcting some of their misconceptions regarding Christianity. We therefore thought that by confining the work to a circle of villages, and visiting them often, more especially those villages where the work may be favourably received in our first visit, we should deepen any impressions that may have been made, and by the continuous lifting up of Christ crucified we should expect some to be drawn to him.

"In preaching among the villages during the last two months of the year the interest in the word preached, as has already been said, has not been so great as during the early part of the year. They asked eagerly what we had to say regarding the Babajee, as they call him, and latterly regarding the census, which also has caused a great stir in the district. They would also listen respectfully to the Gospel, but it was evident that they were too excited to give much heed to this, the greatest of all subjects.

(2.) "*Healing.*—The efforts on behalf of the sick and suffering around us were often attended, by the blessing of God, with results gratifying alike to the afflicted and to us who sought to aid them. At the commencement of the year, several of the hospital inmates were candidates under instruction. To two of them the rite was administered. One died on the morning of the Sabbath appointed for his admission to the church.

(3.) "*Teaching.*—There are forty-six in the boys' school, with an average attendance of forty-four. Placed under a native head-master, it was divided into a training and a practising school. Besides the morning and evening worship Scripture instruction is given daily in all the classes, and in all our relations with the boys we ever seek to set before them the highest of all motives as the ground of discipline and the guide to all their actions. During the past year we have not seen the same spirit of earnestness and zeal as before. Nevertheless the elder Christian boys have been an example to the others by their general consistent life and good behaviour, and also by their diligence in their studies. But we long for a fresh baptism of the Holy Spirit to quicken and revive those who are true Christians, and to bring to life those who are still dead in trespasses and sins. Of the twenty-eight in the girls' school, three went to Toondee as wives of the Rev. A. Campbell's preachers, one to Chukye, and two to other Missions. Thus they became centres of light and loving examples of the power of Christianity among the heathen. There are four village schools, besides these two at Pachumba."

A Total Abstinence Society was formed, and a large number of Christian Santals signed their names in the pledge book. Ten marriages were celebrated in Pachumba. Mr. Campbell recommends the opening of a fourth station, to complete the Free Church chain in Santalia, in the district, 35 miles north-west of Pachumba, and 25 miles due west from Chukye. A school was opened there for a time seven years ago, and evangelists have occasionally visited the place.

3. Bombay Missions, transferred to the General Assembly in 1835.

Bombay City.—Rev. R. Stothert, M.A. (on sick leave); D. Mackichan, M.A., B.D.; B. Blake, M.A., B.D.; A. C. Grieve, M.A.; R. Scott, M.A.; Dhunjibhoy Nourojee, Ordained Missionaries.

Thana.—Rev. Ramchunder Babajee (Licentiate); Mr. Lazarus Abraham, Medical Catechist.

Alibag and Revadanda.—Rev. G. R. Navalkar (Licentiate.)

The great fact of the year in the history of our Bombay Mission was this, that the Presbytery recognised theological classes, in the Bombay and Nagpore Institutions, for the training of native pastors, and subsequently applied to the Committee for instructions on the whole subject of native missionaries and vernacular ministers. This will fall to be dealt with in next report; that it should be raised now is another of many signs of the growth of the Native Church, and of the need of the Christian College, not only to undermine Hinduism, but to educate the increasing community of Native Christians, and bring all progress to do homage to Christ. Meanwhile nine natives have been recognised as students of divinity within the bounds, including Poona, Nagpore, and Berar.

Mr. Mackichan begins his report for 1880 with this reference to the founder of our Bombay Mission:—

"Towards the close of the year 1829, Mr. John Wilson removed from the station of Harnáí in the Southern Konkan, where he had spent the first year of his Indian life, and began his missionary labours in the city of Bombay. . . . Those who now labour in the work have, with a few exceptions, little or no recollection of those by whose devoted lives this mission was founded and established. These have laboured, and others have entered into their labours. Yet in the midst of all these changes there is pressed upon us the deep conviction of the unity of the work and the unchangeableness of Him who inspires and sustains it. The means and methods which the founders of the Mission, under the guiding providence of God, which they devoutly studied, were led to adopt for the fulfilment of their Mission—Christian education and the preaching of the Gospel in the vernacular of the people—still continue to be followed in the work of to-day. The progress of the Mission is still along the lines laid down from the beginning.

"*College.*—The year 1880 is one of the best years the College has ever had. In common with the other colleges in Western India, it has been affected in its internal arrangements by the recent changes in the University regulations. The ordinary curriculum in Arts is now, as formerly, a three years' course; but instead of two examinations, one at the end of each period of eighteen months, there are three examinations, one at the end of each year. At the close of the first year, and after passing the first university examination, the student may elect to adopt a further course of two years for the B.A. degree, or a similar course of two years for the degree of B.Sc.

"The paucity of students choosing the B.Sc. course has saved us from the necessity of immediately opening new classes in the branches peculiar to this course; but in regard to this addition to the work of the College, as one for which we must ere long provide, the tide has not yet set in fully in the new direction; but when it does, and the time is probably very near, we shall require to be ready to adapt our arrangements to the changing needs of higher education. Under the present arrangements, Physical Science has a more important place in the curriculum than formerly. For this we can now provide, and the arrival of the apparatus ordered, will place us in a position in which we shall be able to meet the requirements in science very fully.

"The success of the College in the University Examinations during the past

year was on the whole very encouraging, especially the result of the First Art Examination in April. The most satisfactory indication of the growth of the College is the steady increase in the attendance from year to year. This is of course largely influenced by success in the examinations, but it is also due to a growing confidence in the College, founded not simply on these results, but also upon the methods of instruction which are pursued. Of this we have had frequent evidence. The attendance during the last year was over 80, and 1881 has begun with an attendance of about 90 students. The class which we have just formed of those who have joined the College for the first time is the largest which we have had. It numbers 60 students, and the presence of such a large class has revealed to us, in a very emphatic way, the inadequacy of our present building. In order to provide additional accommodation for the College, we proposed to remove part of the school to a neighbouring bungalow. We found it impossible to obtain this bungalow when we made application for it, and have been compelled, by means of various devices, to eke out the present space.

"The students of the College Division are divided into two Bible-classes, which meet during the first hour of each day's work under the charge of two of the missionaries, the other two missionaries being similiarly engaged in the School Division. We would also notice here the existence of a vigorous and well-conducted Debating Society in connection with the College. It is managed entirely by the students themselves, the only function of the missionaries in connection with it being to preside in turn at the weekly meetings. At these meetings we have been struck by the ability displayed by many of our students in the debates. These do much to unfold the minds of the young men, and to place us in possession of their thoughts and feelings on many subjects. These are of course very various, but they have shown us that, in general, an excellent spirit prevails among our own students in relation to the religious teaching in the Institution.

"When new students, to whom our whole method is strange, first enter the College, it is not unusual to observe some reluctance on their part to enter fully into the work of the religious classes, but as a general rule students who have had some experience of that teaching, receive it not merely without reluctance, but in many cases with interest. In addition to the daily College Bible-classes, there are Sabbath-morning classes for the students, attendance at which is of course optional. These are on the whole well attended, and are felt to be exercising a spiritual influence on the students who attend them.

"*School.*—The division of the superintendence of the School continues. With its obvious disadvantages, it is the only practicable method which our present circumstances will allow. Each of the missionaries in turn superintends the school for a week, and examines in the special subjects allotted to him, closing the work of each week with a religious address on Saturday morning to the boys of the Upper Division, while the Lower Division is assembled for a religious lesson in the vernacular. Two of the Bible-classes are taught by the missionaries, the other classes being under the charge of native Christian teachers who convey instruction in the three languages—Maráthee, Gujaráthee, and Urdu. The highest school class is taught partly by the missionaries, Mr. Blake devoting a good part of his time to the class, and Mr. Grieve also taking part in the instruction. This is, as it has always been, the largest class in the School, the teaching of the missionaries attracting a large number of pupils. The number which matriculated from this class during the past two years was very considerable, and has improved the standing of the School. In respect of the provision made for the study of languages—both vernacular and classical—our school is complete. Three vernaculars, Maráthee, Gujaráthee, and Urdu, and three classical languages, Sanscrit, Persian, and Latin. This is a source of great expense, but the mixed nature of the population from which our pupils are drawn renders i necessary that each of these languages should be represented in the School. With respect to the standard of educational efficiency maintained in the School, the Educational Inspector certifies in his report of August last, that he was satisfied with the Free General Assembly's Institution as regards accommodation, registry of attendance, and discipline, and that he had orally examined a sufficient

number of classes to enable him to speak well of the quality of instruction and of the intelligence of the pupils. The work of Bible instruction in the School is particularly interesting. The minds of the young expand more naturally under the influence of the Word. The younger are often more interested and attentive than the more advanced, and their minds have not yet been hardened by the many unfavourable influences which surround the educated youth when they pass into the busy arena of academical study. One of the boys of the School who had been brought under the power of the truth, and had for some time visited the houses of missionary and native Christian friends for instruction and prayer, was, to our great regret, removed from school by his relations when they became acquainted with the change which had taken place.

"*Lectures and Addresses.*—After the close of the hot season, and when the monsoon term was fairly begun, it was resolved to commence a course of Lectures for educated natives. At this time the English Service in the Native Church was at 6 P.M., and the arrangement was to deliver on alternate Sabbath evenings a public lecture instead of the usual sermon at the close of the devotional exercises. One lecture was thus delivered by each of the European missionaries, and one by Mr. Dhanjibhái, who contrasted some doctrines of Christianity and Zoroastrianism. Though the season was unfavourable, with the mixed audience of Christians, Hindus, and Parsis, the large church was comfortably filled. At the close of the monsoon term, the course was transferred to the hall of the Institution, where again, on alternate Sabbath evenings, other five lectures were delivered. The subjects continued to be mainly apologetic. The concluding lecture of the course was delivered by the Rev. Mr. Jeffrey of the Free Church here, who chose as his subject the doctrine of Substitution. In addition to these there was a week-day course of four lectures in the beginning of December. This time was selected because then many students were in town waiting the results of examinations. Two of these lectures were delivered by well-known missionaries of other missions—the Rev. Geo. Boewn of the Episcopal Methodist Church, and the Rev. C. W. Park of the American Mission, to whom we are indebted for their cordial assistance. The experience of these lectures is on the whole satisfactory. An attendance ranging from thirty or forty to over a hundred, an audience quiet, attentive, and intelligent, at a time when very special efforts are being put forth to counteract the work of missionaries, cannot fail to be encouraging.

"And now, at the beginning of another year, we have resolved to attempt an evangelistic address every Sabbath evening, with the hope that it can be made permanent for the greater part of the year, while we desire, in addition, to maintain occasional public lectures both in English and the Vernacular.

"*Vernacular School.*—It having been made known that the Church Missionary Society was about to give up a school formerly conducted by them in Khétwádi, and it being felt important to maintain a school in this district, we agreed to take over the charge of the school.

"During the past year success has attended the work in an educational point of view. The attendance has increased from 60 to 104, and a larger number of boys passed the Inspector's examination than in former years. Regular instruction has been given in the Bible by a Christian teacher. The importance of having such Vernacular Schools throughout the city is fully recognised by the mission, and we would gladly see the work extended.

"*District Female Schools.*—These schools are four in number, and are conducted in connection with the Ladies' Society. They are taught mainly by Christian female teachers trained in our own Missions. The aggregate number on the roll of the four schools is 275. In addition to the Christian teaching of the female teachers, these schools enjoy the regular superintendence of the Rev. Mr. Dhanjibhai and the instructions of Mr. Madhavarao, our school visitor, who has carried on his work in these schools since the time of his appointment with unfailing perseverance and most praiseworthy zeal. The two Beni-Israel schools are now both under Christian teachers.

Beni-Israel Boys' School.—In the month of October last a new school for Beni-Israel boys was opened in the Beni-Israel quarter. A room commodious and suitable either for the purposes of a school or for meetings was taken, and soon after the school was opened there were 59 boys on the roll. In this school, as in all our schools, religious instruction forms part of each day's work. The school is visited daily by one of our Christian students, who gives the Scripture lesson, and three times a week by Mr. Madhavarao, in addition to the visits of the missionary who superintends the school. It is our intention to have Sabbath classes in this Hall, and also lectures and addresses, chiefly in Marathi—the Vernacular of the Beni-Israel. This part of the work we have not yet been able to enter upon.

"This is the beginning of that additional work on behalf of the Beni-Israel which we hope to carry on through the liberal assistance of the Jewish Missions Committee and the large donation of an anonymous lady sent through Dr. George Smith. We hope in the course of the year now begun to apply these funds for the maintenance of this school, and evangelistic work in connection with it in Bombay and for similar operations in the Konkan, where the work of the Mission, under the superintendence of the Rev. Mr. Ganpatrao, who resides there, is rapidly extending both among Hindus and Beni-Israel.

Evangelistic Work in Bombay and the Konkan:—

"The circumstances which led to Mr. Ganpatrao taking up the work at Alibag, which had been formerly superintended from Bombay, were these:—Mr. Ganpatrao paid regular visits to the stations of the Konkan. During the past year Mr. Mackichan also twice visited Alibag, and examined the schools, and addressed meetings in English and Marathi. In one of the Goverment officials, Mr. Courtenay, now absent on furlough, the mission found a hearty supporter. His aid was a very material help to us in carrying on the work. When the present collector, Mr. Elphinston, took charge of the Alibag districts, he wrote expressing his interest in the work, and offering a very large monthly contribution, also a donation to amount to Rs.1500 for the buildings, which he said we required, provided we would send a European or Native Missionary to occupy the station, and to superintend daily the work of the Schools. The Mission Council, recognising in this a providential call to occupy that field more thoroughly, requested Mr. Ganpatrao to make Alibag his head-quarters.

"*Bombay.*— The work of street-preaching is still carried on regularly at the preaching station near the Ambrolie Church. The young men connected with the native church and the mission are zealous in this work, and addresses, accompanied by the singing of Christian hymns, are regularly given there in the three vernaculars, Marathi, Gujarathi, and Urdu, there being generally representatives of each of these languages in the audience."

The Rev. Ganpatrao Navalkar reports:—

"During the first ten months of the year I resided in Bombay, and evangelized in the city and neighbouring districts. Mr. Madhavarao assisted me in Bombay, and we preached regularly in Girgaum, near our Mission Church, and for some time, on the sea-side. Our meetings in Girgaum were most encouraging, and our hearers were chiefly Hindus. Sometimes we had others, and addressed them in their own language, Gujarathi and Hindustani. We did not encourage discussion much, but whenever the people consented to come into the church compound, and sit on the benches placed for them, we gave them free permission to argue with us. The discussions on the whole were useful. I delivered a series of addresses to the Mohammedans in the American Mission Chapel, which were largely attended. The Mohammedans heard me with attention and interest so long as I did not set forth before them the Divine glory of Jesus Christ as exhibited in the atonement; but when I commenced to discourse on that and kindred subjects, the meetings assumed a tumultuous character, and I was abused

and stoned in the street. But I must say that the work among the Mohammedans is not altogether discouraging, even in a city like Bombay, a rendezvous of all classes of Moslem fanatics and enthusiasts. My addresses on the Esplanade, where Mr. Manakji Modi preaches, were heard by hundreds of all classes of natives, not a few of whom were educated Hindus and Parsis. Sometimes I spoke for an hour at a time, and could command most respectful attention. I spoke in Hindustani, Marathi, and English, but chiefly in the former, the *lingua franca* of India, as well as the most vigorous of the native vernaculars.

"The street-preaching is becoming popular in Thana. I was sometimes asked by the shop-keepers to preach from their shops, and at such times respectable Hindus would listen, seating themselves. Mr. Summers, a pensioned European gentleman, came with me to the street-preaching, as well as our own agents in the place. I commenced two Sabbath services this year—one in Marathi, and the other in English. The Marathi service was attended by our Mission agents and their families, and the English, which was originally started for educated natives, by Europeans and Native Christians. The non-Christian natives did not find the purely devotional meetings interesting. They would have come in large numbers, as they did on the first one or two occasions, if I had discoursed to them on secular subjects.

"I have been residing at Alibag since November. We have here two schools, English and Marathi. Both are in efficient condition, and the English school in particular is rapidly increasing in numbers. The attendance is now about 80. I visit at least once a month the schools in the district; I have found a most useful catechist in Mr. Keskar of our Jalna Mission, who is at present stationed at Penn the largest town in the Collectorate, and one of the principal seats of the Beni-Israel. I had, only a few weeks ago, a most interesting meeting with the Beni-Israel of the place, who assembled for me in their Synagogue. We hold three services at the Mission-house, the Sabbath-school at 8 o'clock in the morning, a Marathi service at nine, and an English service at four p.m. in the afternoon. The children of the Marathi school come to the Sabbath-school, the boys being taken by the catechist and myself, assisted by teachers, and the girls, all Beni-Israel, by Mrs. Ganpatrao.

"There are many interesting small towns and villages in the neighbourhood of our principal stations. Last Christmas morning I walked over to one, and spoke to groups of Hindus and Beni-Israel. As it was Saturday, I got a number of the latter to hear me. I read and expounded a Psalm, and these poor people, men and women, heard me gladly. Mr. Baretto, the catechist, preaches in the town. We hope to open a tract shop, where both the catechist and myself will read and speak to people, as well as sell our publications. For more respectable people, chiefly educated men, we purpose opening a reading-room. The Beni-Israel women are very fond of our hymns, which they sing most enthusiastically.

"This province belonged at one time to a Rajah, whose widow is still living, and is called Rani-Saheb. Her son, who called to see us soon after our arrival here, told us that he would introduce us to her Highness. At the outer door of the court of the palace, we were met by an officer with the rod of state in his hand, and soon after, my wife had to part company with me and my son. She and our daughters, together with our female servant, were taken by a back door into the reception chamber of her Highness, while I, and my son followed the young prince into the Durbar Hall, in which were placed two rows of chairs. There was a door here, concealed by a green screen, behind which sat the Rani with my wife, and from which she could see and converse with me. I salaamed to her, expressing in the most suitable words my gratification at the honour of an interview with her. She responded in a most gracious manner, and I heard her talk quite freely and cordially with Mrs. Ganpatrao. Of course my wife told her about our work, our aims and objects, our *Book*, and what it has done for mankind, etc., and it was a pleasure to see her Highness manifest interest in everything she heard. Our interview was closed in the oriental manner, with the distribution of *betel* and *attar*, the Rani offering them personally to my wife and daughters, and the young prince to me and my son."

Medical Mission, Thana.—Mr. Lazarus Abraham reports as follows:—

"The gospel of the grace of God was proclaimed daily to the patients. Those who were able to read had tracts in Marathi, Gujarathi, Urdu, and English presented to them before they left the dispensary. Besides the service conducted regularly every morning, we had opportunities of sowing the precious seed in various ways. While visiting poor patients in their homes, God's truth has been read or a word spoken for Jesus as opportunity offered. Thana being close to Bombay, a number of Christian friends connected with different missions pay us occasional visits, and assist us in street-preaching. Occasionally we preach in front of the dispensary, where we have a large audience, in the Maharwada, and the Koliwada. In this work I am assisted by our teacher, Mr. Shirpot, Mr. Summers, and Isaac Abraham. The Sabbath evening service in the dispensary has been continued as formerly. I have visited the following villages with my medicine chest:—Badlapore, Kalyan, Wangani, Karjat, Khandala, and several other villages near Thana among the Warlis, Bhandaris, and Kalis. In December we went on a preaching tour along the B. B. and C. J. railway line. Mr. Madhavarao and Mr. David Ganpatrao accompanied me. We travelled about 167 miles, and visited the following places:—Bassein, Virar, Gholwad, Bhordee, Diviar, Umargam, Darnan, Bahar, and Surat. In all these places the Lord was gracious to us, and helped us to proclaim the gospel of His salvation. A large number of patients were treated. Virar, Gholwad, and Umargam. About 48 patients were admitted into our hospital. The books of the dispensary show that 7912 entries were made during the year. The following figures will show how the number was made up:—

Hindus.	Mussulmans.	Roman Catholics.	Protestants.	Parsis.	Total.
6307	1036	520	20	29	7912

"The past year has been the most encouraging since 1878:—

	New Cases.	Old Cases.	Total.
1878	5,412	12,253	17,665
1879	6,848	13,126	19,974
1880	7,912	15,232	23,144

"*Bombay Native Church.*—The Rev. Mr. Dhanjibhai continues to act as pastor of the congregation. In addition to the Sabbath services, one in English at 7 a.m., and one in Marathi at 4 p.m., Mr. Dhanjibhai conducts three other meetings during the week in connection with the congregation. The congregation continues to subscribe, on the whole, well towards the maintenance of ordinances, the sum raised for all purposes being over Rs.500. During the year 16 were admitted to the membership of the Church, 6 of whom were adults. Two of these were women of the Bhangi class, related to those who joined the Church in a large number some time ago. There are indications that a good work is going on among this class of people. A few Sabbaths ago, in the absence of Mr. Dhanjibhai, Mr. Mackichan was called to visit the husband of one of the women whose baptism has been alluded to. The man has been suffering for some weeks from a severe illness, from which he was not likely to recover. His great desire was to be received into the Christian Church by baptism, and to be united in profession with his wife and family before he should be taken from them. He gave good evidence of a change of heart, and of true faith in Christ, and it was felt that one in whom the Spirit's work was manifest should not be denied the ordinance of baptism. A short service was therefore held in the house, and he was baptized in the presence of a number of native Christians and other friends of the family. On the following Sabbath

the news of his death was brought to us. He died in much peace. On one Sabbath he was admitted to the membership of the Church on earth, on the next he was, we have good reason to believe, gathered to the Church above. The Sabbath-school connected with the church continues to be well attended. As formerly, a large number of Hindu children from the Umbroli school attend regularly. There is a large staff of Sabbath-school teachers, both male and female."

4. Poona Mission, founded in 1831.

Poona City.—Rev. J. S. Beaumont, M.A., Rev. John Small, Ordained Missionaries. Mr. Drake, Evangelist.

During Mr. Beaumont's short furlough in Scotland, the work of the Institution was superintended by the Rev. John Small, who thus reports on all sides of the mission in this proud Brahmanical capital of the Dekhan :—

The Native Church and Evangelistic Services.—Attendance at both was unusually good. Actual membership (now 104) has not largely grown; but our people, with very few exceptions, have taken advantage of Church privileges regularly, while others have attended in such numbers as to overcrowd the church. We dream sometimes of a more commodious place. The remark as to attendance holds of nearly all our public preachings, so that if good audiences were all we sought, our end has already been reached. It may be said, too, of the Evangelistic meetings, that although discussion continues, we have no opposition worthy of the name. One, and only one, stormy meeting we had, caused by an unreasonable opponent: the rule has been good and intelligent attention. Brahmans attend the city meetings; they don't care to stand on the street, but come to the in-door meeting that follows. In the camp the Mohammedan element prevails, at least as far as talking goes; but we have all marked in this class a greater restraint during the year of fanatical opposition. Of both classes referred to, individuals have come very regularly, and have evinced a growing friendliness of feeling towards us. Mr. Drake and a company of brethren, preachers and singers, spent a short time itinerating at the end of the year. My hands were so full in Poona that I could not accompany them, but they reported favourably of their reception by the villagers, who were specially attracted by the music. They were out during the Mohurram festival, and while the Tabouts were being carried, but in some places the people preferred to sit quietly listening to the music and preaching. One of the Poona Brahmans referred to above followed our party to the country to see how the work went on, and actually fell under suspicion of the villagers of his class, who would not allow him to eat with them, notwithstanding all his protestations of faithfulness to caste; and the poor fellow was obliged to return to Poona, a premature sufferer in the cause of Christianity.

Our congregational Sabbath-school has prospered. The roll is 71, and average attendance 50, with four male and four female teachers. Improvements have been made in registration, and regular courses of lessons; and the Orphanage press has supplied a weekly text, neatly printed, to each scholar to be committed to memory. The pastor's adult class in the "Pilgrim's Progress" has met regularly, helping many onto higher Christian experience.

We have had seven adult baptisms, viz., of a young man in service, of two of the Zenana Mission girls, and of the wife and three younger daughters of Mr. Bundooji, elder in the Native Church. Of this last case special notice has been sent home, and I only add here that the congregation was quickened and cheered by the event, occurring as it did at the end of a year less fruitful in this respect than some of its predecessors. Intimation of the baptism having been given to our English congregation, a good many European friends attended and had their interest in our work increased. It is undoubtedly a great evil that the English churches in India know so little of Native churches. There is little or no coming and going between them.

The Press.—Our attempt at this station to meet industrial wants has resulted in the Orphanage press. The splendid gift of the Sabbath-schools of our Free Church, consisting of presses, type, etc., arrived in July, and not ourselves and the boys only, but all friends and neighbours who have seen our work-room, have been struck with what the young may do in the interests of a great cause. All the material sent us is excellent. Six of our own boys and a lad from outside are employed, and so rapid has been the increase of work sent us, that our staff has risen besides to a superintendent, head printer, additional compositor, pressman, and bookbinder. Work comes to us even from Bombay, and indeed we have more than we can overtake. Success, however, as printers will see, becomes a positive difficulty to us, as, after all, we have but the one large press and our first small one, which are together unable to clear work off with the despatch required. Profits are thus reduced too. But even as it is, we are now paying our way, and are hopeful of increasing working power by degrees. One thing is lacking—which how shall I dare mention?—a man, an experienced, energetic, missionary-spirited printer.

The Institution.—During the last five months of the year Mr. Beaumont's duties necessarily devolved on me. I had much pleasure in taking up for the time the Institution work, familiar to me in former years. Some of my old friends among the assistant teachers, and also some of my former pupils, are still connected with the Institution, and we had the mutual pleasure of pulling along together again for a time. Our Sabbath evening English Service, and Thursday evening Union Prayer Meeting have gone on as usual. Members of the Church of England, and of other communions, attend these services. Evangelical Episcopalians find little enjoyment in their own churches in India.

Time was, and not very remote, in Poona, when Protestant (English-speaking) parents had nothing to choose between Jesuit schools and no education at all good for their children. We have now, if not a plethora, an abundant supply of good Protestant schools: the Scottish School, under the charge of our own Miss Rosina Miller, rooting itself well in public favour; a Methodist School, likewise prosperous; and the Victoria School, under an energetic native lady, Mrs. Sorabji. For Episcopalians of High Church tendency there is the Bishop's Boys' School, with St. Mary's Girls' School, wholly under the Wantage Sisters. There is now a Young Women's Christian Association, whose members engage heartily in all good work open to them, in which should surely be chronicled the kind act of furnishing our orphan boys each with a warm suit at Christmas-time. A branch of the Evangelical Alliance has lately been formed in the interests of Christian Union. All of these things have nearer or remoter relations to our Mission work. How cheering the thought of fellow-labourers in the kingdom and patience of Jesus Christ! Finally, our station has had two interesting visits during the year, showing that the eyes of home are on us,—that of Mrs. Gilmour, the delegate of that part of the Zenana Society in London that has chosen the undenominational basis, and that of Mr. H. Newman, Secretary of the Friends' Missionary Society, who went over all our native work with the keenest interest. Such visits are thoroughly beneficial. And why should not our own Church have its periodical visitation, in order that both here and at home zeal might be kindled?

5. Madras Missions, founded in 1837.

Madras City.—Rev. W. Miller, M.A.; W. Stevenson, M.A.; George M. Rae, M.A.; Charles Cooper, M.A.; A. Todd (on sick-leave); G. Patterson (Wesleyan Society); A. Alexander, M.A.; P. Rajahgopaul, Ordained Missionaries; Rev. R. M. Banboo, Licentiate; Mr. C. Michie Smith, B.Sc., Missionary Professor; Dr. W. Elder, Medical Missionary.

Chingleput, Rev. A. Andrew, Ordained Missionary.

Nellore,	Native Head Master and Assistants,	Superintended by Mr. Stevenson.
Conjeveram,	Teachers and Catechists,	
Trivellore,	do.,	
Wallajahabad,	do.,	

The United Christian College continued to command the confidence, and, in one way if not in another, the support of all the Protestant Churches at work in South India. The average number of students on the roll was 233, against 197 the year before, and in the School 825, against 832. The expenditure for both was Rs.52,000, of which fees supplied Rs.22,000, the Committee and private friends sent Rs.23,000, and Government gave as grant in aid only Rs.7200, or scarcely 14 per cent. Persian was added to the languages taught. The study of Physical Science was so popular as to attract 29 of the 43 members of the junior B.A. class. Only 6·7 per cent of the students were absentees. The College more than maintained its place at the University Examination; 54 passed the Matriculation test, 51 the F.A., 25 the B.A., one winning the Arni gold medal for Physical Science, and one took the degree of M.A. in the language branch, a somewhat rare distinction. The Library and Consulting-room continued to be probably the most useful and most used of any in India. The missionaries report regarding the University Examinations that—

"They hold that the instilling of principles, the formation of character, the moulding of thought and feeling along the lines of divine realities, are the true aims of education, and that these objects may be largely gained when success at examinations is by no means great. This does not, however, prevent them from being glad when their students pass creditably, or win distinction for themselves and for their college."

"*Cator Scripture Examination.*—As usual, a few of our pupils presented themselves at this examination. Part of the subjects for the higher grade is commonly read in some of the college classes, and part of the subjects for the lower grade in the two highest classes of the school. There is, however, no special preparation for the examination, and the appearance of any of our pupils at it is entirely voluntary. Last year, 13 appeared for the higher grade and about 20 for the lower. In the higher grade the third prize and 12 certificates of distinguished merit, in the lower the fifth prize and 7 certificates, were gained by our pupils."

Spiritual Aim of the College.—The report thus concludes:—

"The work that the Council and the College aim at is not one that can be done easily, and not one to be finished in a day. To make divine revelation in its real sense and living power take hold upon the awakened and disciplined intelligence of a people,—to change the current of their thought so that Christ shall be no longer misunderstood, and therefore hated, but regarded as one to be listened to, honoured, loved, yes, and lived and died for, by thoughtful and inquiring men,—that is a work which those who have any acquaintance with divine methods of procedure will not expect to be accomplished as soon as it is begun. The road may well be long and toilsome when the goal is so great and high. Difficulties and dangers are therefore sure to meet us still; difficulties certainly from narrowness of means, and difficulties probably enough of kinds that are more harassing and hard to bear than even these. Still it is something that so many difficulties have been already overcome, and that a college which steadily avows such purposes and acts on them should have attained the measure of prosperity and stability that have been enjoyed for a series of years. And it is something more that the tokens should be many, and increasing year by year, that the truth taught and the efforts used meet some response in those for whose good we labour. It all encourages the hope that the dangers of the future will be overcome when they arise, as those of the past have been, and that the goal will be reached even though the onward path may sometimes lead through gloom and storm as remarkable as the pros-

perous light through which it is passing for the present. And whatever the future may have in store, we thank God that He has enabled us to do something for the deepest good of a land that has had its greatness in the past, and that is destined, all appearances to the contrary notwithstanding, to a nobler and more enduring because a Christian greatness in the future."

Madras Medical Mission.—The two dispensaries increased in popularity. The daily attendance at both rose, in the year, to 21,479 against 17,830.

	Men.	Women.	Children.
Europeans,	49	9	6
Eurasians,	706	747	1,478
Muhammadans,	358	251	202
Hindus (of all castes),	6,426	3,401	3,961
Native Christians,	1,153	1,139	1,393

Dr. Elder reports:—

"The diseases which bulked most largely were:—Fevers, Rheumatism, Inflammation of the ear, Bronchitis, Dyspepsia, Abscesses, Cutaneous affections, and Injuries. The number of surgical operations performed was 699. The students, twenty-four, continued to render valuable aid in the dispensaries as compounders, while they added to their knowledge of drugs and of disease. It will be two years before any of them are able to enter upon work on their own responsibility. Efforts were made as usual to spread abroad a knowledge of the truth among the patients by addresses in the dispensaries, personal conversations in the consulting room, and house-to-house visitation. We had a special course of evangelistic services in the Church during the months of July and August, which were well attended, and we trust that some of the seed then sown fell on good ground."

Chingleput, under the Rev. A. Andrew and his wife, and two catechists, became the centre of extended evangelistic work.

"Mondays and Fridays were given to street-preaching in the town, while the three days intervening were devoted to the villages in the neighbourhood. Besides studying Tamil, it was my aim to be often with the Catechists. During December itinerating work was begun, for it was only then that I had sufficiently mastered the language to enable me to speak. Sadras was chosen as a centre from which we went out to the villages lying around. Very successful work was done there, so far as getting men to hear the Gospel is concerned. Even women were drawn within our reach by the presence of my wife, who accompanied us. During the year 440 addresses were delivered to about 15,500 people in all, while about 17,000 tracts were distributed. Several times we have been requested by Hindus themselves to preach in certain villages. Some educated men have confessed that they were Christians at heart, and that they hate the superstitions and degrading customs which caste compels. Such are not far from the kingdom of God, but lack the moral power to take the decisive step." Mr. Andrew also conducts an English service on Sabbath evenings, which attracts all classes of the community, and conducts a Sunday-school.

Madras Schools.—No fewer than 1250 boys and 1375 girls were under Christian instruction last year in 27 schools. Of the boys', 4 were High, 2 were Middle, and 4 were Primary Schools; in these there was an increase of 12 per cent. in pupils and fees; the latter amounted to Rs. 8860. The Nellore School, with 306 on the roll, passed 9 students into the University. The attendance of the boys at a Sunday class for reading the *Pilgrim's Progress* was satisfactory. Mr. Rajahgopaul's Ragged School, in new premises granted by the Government, had 204 on the roll, of whom 54 were girls.

The Native Churches.—In both the Tamil Churches the number of communicants and adherents increased. Native catechists carried on evangelistic work daily.

"Mr. Rajahgopaul reports 307 in all as connected with his congregation, of whom 159 are in full communion. They contributed for the support of ordinances and other congregational purposes about Rs. 500. A young man, who was for some years a student in the Christian College, and afterwards a teacher in one of Mr. Rajahgopaul's schools, after a period of inquiry and special instruction by Mr. Rajahgopaul, resolved to confess Christ. He was about to be baptized when his heathen relatives forcibly interfered. After a time, however, he made his way to Cocanada, where he has been baptized in connection with the Canadian Baptist Mission. In the Royapooram Native Church nine adults and five children were baptized; and there are now 50 communicants and 80 adherents, or 130 in all. One of those baptized was a girl in the Poor School connected with the Church. Her parents, being favourably disposed towards Christianity, raised no serious objection to her public confession of Christ, and they are allowing her to live with them as before. We trust that this maintenance of the natural ties will be for good to them, and no ill to her. The breaking of the family bond is doubtless often a sad necessity, but it brings many evil results. It ought never to be lightly severed, being second in sacredness only to the highest duty. The girl still attends the school and desires to be trained as a teacher.

6. Central India Missions, founded in 1845.

Nagpore and Seetabuldee.—Rev. J. G. Cooper (on sick leave), D. Whitton, J. Douglas, Ordained Missionaries; A. Macphail, M.A., Teacher and Evangelist.

Kamptee.—Mr. P. Nordfors, Evangelist.

Chindwara.—Rev. J. Dawson, Ordained Missionary.

Nagpore Institution and Schools.—Sickness prevailing in the city affected the attendance at the beginning of the session, but no fewer than 37 out of 42 of the students passed the annual middle class examination and competition for state scholarships in September. Two of them were Christian lads, and one the first of the orphan boys who has reached this educational standard. At the Calcutta University Entrance Examination the student who stood at the head of all the candidates from the Central Provinces was from the Free Church Institution, and he won the Inspector-General's prize of Rs. 25. The Educational Authorities were so fair to our Christian Institution as to invite it to establish a First Arts Class, which the students from their own and the purely Hindoo City School might attend, instead of going so far as to Jubbulpore. The immediate result is seen in this extract from the report of the Inspector-General to the Chief Commissioner, dated 7th December 1880.

"The Rev. D. Whitton consulted the Foreign Missions' Committee of the Free Church of Scotland, who with great liberality promised to increase their grant by £150 per annum. And the Rev. Mr. Whitton, the Manager, is prepared to open a First Arts Class from the 1st proximo if the Local Administration will from that date give an increased grant of Rs. 100 per mensem. I attach a copy of a letter from the Rev. Mr. Whitton, in which the whole subject of the establishment of a First Arts Class at Nagpur is well and impartially discussed."

This new tribute to the efficiency of our Christian Institution is the more noteworthy that the purely Hindoo managers of the rival city school co-operated with the missionaries. Meanwhile the vested interests

at Jubbulpore have led the Government to postpone this instalment of justice to our Institution, and the local capital alike. Mr. Whitton thus reports:—

"While the negotiations were in progress, it was very pleasing to see that no opposition was offered on the part of the managers of the city school, though they had been doing their utmost before to get the class attached to their own establishment. It might, indeed, be too much to regard this as an indication of the spread of Christian sentiment in the city, but it certainly warrants us in believing that our mission, as an educational agency, enjoys the unabated confidence of the native community.

"Our branch schools have done very fair work during the year. Aditwari, which had been declining for some time, but had begun again to improve before Mr. Cooper left, has continued to make progress throughout the year. Of the Lascar lines school in Seetabuldee not much can be said. Owing to the diversity of tongues, it is very difficult to organise it on a proper plan. It has its place, however, in our system, and with all its defects could not well be spared. Kamptee school is a very different affair. Under the skilful management of Mr. Nordfors, it has continued to make steady progress, though it is still a good way from the standard, which we hope it will one day reach. About the middle of the year one of the teachers deserted us to join the Government school on the other side of the street. Kamptee school is liable to sudden fluctuations from the coming and going of native troops. Just at the end of the year a native regiment was ordered to Burma, and carried off with it a good number of the most promising pupils. During the year we bought a building adjoining the school compound, as we required additional accommodation for the lower classes. The cost of the building, including repairs, amounted to close on Rs. 1000. All the lower classes have now been drafted into it, and the teachers seem much pleased at the new arrangements."

The Native Churches.—"In the month of May, after careful consideration, we made an attempt to give some sort of corporate unity to the scattered members of our native Churches in Seetabuldee and Nagpur. This seemed to us the first step that required to be taken in order to reach the end we have in view, viz., to make the native Church self-supporting and independent. While the congregation, therefore, in Seetabuldee and Nagpur have still separate services on Sabbath mornings—the one in Marathi and the other in Tamil—they meet together on Sabbath afternoons and worship together, the services being conducted in Marathi. This new plan has now had six months' trial, and the results have completely swept away any misgivings we had about it when we began. It has improved the attendance, deepened the earnestness, and quickened the spiritual life of the people. Besides, as the services are conducted by two of themselves, Mr. Damodar and Mr. Timothy, to whom we are greatly indebted for their valuable and loving labours, they tend to teach the people to depend more on themselves and on their own resources and efforts than they have hitherto been in the habit of doing. The next thing that must be done is to get pastors settled over them. When the Presbytery of Bombay met here in October, a resolution was passed to proceed at once with the training of students for the ministry, and as we had three young men who were anxious to begin their studies, the presbytery gave us permission to form them into a class and take them through the prescribed course of study. As all three are at present teaching in our schools, it is no easy matter arranging to set them free, but it must be done, as the object is of paramount importance.

"While the native Christians generally have given us no cause for anxiety, we regret to say that we have had one painful case of discipline.

"In the Kamptee Native Church the pastor, N. Joseph, has conducted the services regularly, and has done his work well, besides evangelistic work in the station."

Evangelistic Work.—"The English services at Seetabuldee and Kamptee have been kept up as usual. In Kamptee Mr. Nordfors takes the service once a

fortnight, and Mr. Douglas and I go in to Kamptee alternately and supply the vacant Sabbaths. Prayer-meetings and singing-meetings are also held in the school-room during the week. The attendance is good, and altogether the work in Kamptee is very encouraging. Our Sabbath morning meetings in Seetabuldee had to be given up some months ago, as Mr. Fraser, who has conducted them so long, was unable to continue them owing to frequent and prolonged absences from Nagpore. We regret exceedingly that we were unable to take up the work which this devoted servant of the Lord was compelled to lay down, but we felt that we could not do so with so many other burdens pressing upon us. However, we have kept up our weekly prayer-meetings and our Sabbath evening services. The attendance has been encouraging, though it has lately fluctuated a good deal. We are unable to visit the people as we might do if we had more time, nevertheless Mr. Douglas has done a good deal throughout the year to supply this lack. We engaged the services of a colporteur in the month of October. He travels all over the country carrying his books on his back, and at the end of every month gives an account of his labours. We hope to do more in this line by and by. Readers are now increasing on every hand, and it is most important that they should have good books to read. I paid a visit to Bhandara in the month of May, and saw what was being done in the way of evangelistic effort by the native Christians there. There is a great deal of life among them."

CHINDWARA.

Mr. Dawson reports :—

"The Mission staff is a little stronger than it was this time last year, as we have now a third Mission agent,—Isaac Samuel, son of Samuel Hardie, Catechist, who has been admitted as a student of divinity by the Presbytery of Bombay. The Native Church is in fully fair condition, although small. Service has been conducted regularly in Hindi on Sabbath mornings throughout the year, except when we were absent on our preaching tours. The Sacrament of the Lord's Supper was dispensed once during the year, when five members communicated. The boys' school continues very much as it was last year, except that the numbers are a little smaller. We have had three extensive preaching tours during the year,—two to the south, and one to the north of the District; we have also had two smaller ones, one of which was broken on account of fever, the other was in a semicircle round Chindwara. We have also visited villages near Chindwara and returned the same day. On these tours and visitations we have preached in two hundred and fifty-nine towns and villages, nearly all of which are in the Chindwara district. On the whole we have been well received by the people. We have seldom had anything like systematic opposition to our work. Many of the people are willing to be instructed, especially in the more sparsely populated parts of the district."

(7.) DEKHAN NATIVE MISSIONS, founded in 1864.

Jalna and Bethel.—Rev. Narayan Sheshadri, *Ordained Missionary.*
Indapore.—Rev. Narayan Sheshadri, and Rev. L. R. Mahatekar, *Licentiate.*
Oomrawutee.—Rev. Sidoba Misal, *Ordained Missionary.*

Our report last year sketched at length the interesting history of the foundation and progress of this, the most spiritually fruitful of our purely native missions. The Foreign Missions Committee have resolved to address to his Excellency the Nawab Mookhtyar-ool-Moolk, Sir Salar Jung, G.C.S.I., a letter acknowledging the beneficent toleration and the encouragement given to our Mission in the territory of the Nizam of which he has long been the distinguished minister. The presence of the Rev. Narayan Sheshadri in the United States, Canada, Scotland, and

England, for which he left Western India in July 1880, and the hundreds of inspiriting and informing addresses which he has been strengthened by God to deliver in church and missionary meetings, to old and young, render it unnecessary for us to do more this year than refer to the progressive statistics of these three Missions, as given in the tabular statements in the Appendix. While everywhere advocating the extension of his rural Missions, especially among such outcast tribes as the Mangs and Mahars to whom this Brahman-born minister of Christ Jesus has been so greatly blessed, Mr. Sheshadri has not failed to point to the great Christian colleges established by Duff, Wilson, Anderson, and Hislop in India, as, under God, the source of all his success, and that of the other once Hindoo and Parsee missionaries whom the colleges have sent into the ranks of many branches of the one evangelical Church. On the 18th January 1881 the Committee recorded this minute:—

"111. The Convener and the Members welcomed the presence of the Rev. Narayan Sheshadri, who thereafter addressed the Committee, reviewing his tour from Bombay by Ceylon, the Straits Settlements, China, Japan, the United States, and Canada to Scotland. Mr. Sheshadri dwelt on the idolatry and immorality caused by Boodhism, contrasting the spiritual degradation of its votaries with the purely ideal and misleading pictures drawn by E. Arnold in his 'Light of Asia.' He reported the desire expressed by the principal evangelical missionaries in China for Christian colleges and literature, such as those created by the founders of our missions in India and Africa. He specially addressed the ministers present on the evangelistic character of the daily studies and worship in our Indian Institutions, of which he, and men like the Rev. K. M. Bannerjea, LL.D., are the fruit, and deprecated the antagonism sometimes set up between such teaching and vernacular preaching. He appealed to the Church to support its Institutions more heartily than ever, and to send forth more agents to take advantage of the new currents of thought and feeling which our own missionaries, more than others, had set in motion."

Such a testimony only follows that of the Rev. D. Nowrojee and the Rev. P. Rajahgopaul when they addressed the General Assembly in the early years after the Disruption.

II.—AFRICA.

8. Kafraria Missions, adopted in 1844.

Lovedale.—Revs. J. Stewart, M.D., W. J. B. Moir, M.A., D. Doig Young, and M. Mzimba, Ordained Missionaries; Mr. A. Smith, M.A., Missionary Professor; Messrs. P. Stewart, W. G. Duncan, and A. Geddes, Masters; Mr. J. Weir, Missionary-emeritus (appointed in 1827). Superintendents of blacksmiths', carpenters', wagon-makers', printing, and book and farm departments.

Macfarlan.—Rev. E. Makiwani, Ordained Missionary.

Burnshill.—Rev. W. Stuart, M.A., Ordained Missionary.

Pirie.—Rev. Bryce Ross, M.A., Ordained Missionary.

Cunningham.—Rev. Richard Ross, Ordained Missionary.

Duffbank.—Rev. James Macdonald, Ordained Missionary.

Blythswood Institution.—Mr. J. A. Bennie; Dr. John Bond, Medical Missionary.

Lovedale Missionary Institution.—Dr. Stewart's report shows 512 youths of both sexes under Bible instruction, or 407 in the Institution and 105 in the station school. Of the former, 97 were girls. Of the 310

male students, 200 were native boarders, 58 native apprentices, 30 European boarders, and 22 European day pupils. These paid £1954 in fees for 1880, but £781 was due for that, and £372 for previous years. Hence the adoption from 1881 of the new rule of pre-payment of fees. *College.*—There were 4 students in the class of Systematic Theology, of which Hodge's work is the text-book, 19 in that of English composition, 23 in that of English History, 6 in that of senior Latin under Mr. Young, and 50 in those under Mr. A. Smith for English literature, mathematics, school management, logic, and church history. *School.*—The three school classes were conducted by Messrs. Macphail, Duncan, and P. Stewart. The last, reporting on those of his section of the first or junior year's class, gives us this glimpse of the young Kafirs grappling with the vernacular and English, and sitting at the feet of Christ in the Gospels:—

"Those who join this class are in very varied stages. Some know English fairly well, while others do not. For some time the latter succeed with reading, writing, and spelling only, the mechanical and memory parts of education. To give them an intelligent grasp of the daily reading lasson, it is translated in the preparation classes. The constant use of the Kafir dictionary, and the frequent inquiries about the meaning of words, phrases, and passages in English, show the great desire of many to learn English. That many succeed is seen by the high percentage value of the written answers to questions in meaning, spelling, and elementary grammar. The *Royal Reader*, No. IV., has been studied during the year, and the diligence, attention, and success of two-thirds of the class have been satisfactory. In arithmetic, the simple and compound rules have been explained and worked. In these many of the boys are accurate, and fairly quick, while some have gained high marks in the written examination. The map geography of Europe and Asia has been gone over. The restraint of writing is to some irksome, and their exercises show haste and impatience, while some of the boys are careful and good writers.

"The Scripture instruction has been the reading, the explanation and the examination of the Gospels according to Matthew and Mark, and Luke as far as the fifth chapter. The answers to the daily examination showed the great need for this part of the work of the class. The attention of most of the boys was close and respectful."

Industrial Departments.—The Carpenters' year began with 19 and ended with 25 native apprentices. Of those who completed their term of five years, one remained at £7 a month, with board and lodging. The attendance at the Sabbath morning class was satisfactory and encouraging. The work done in the carpenter's department was to the value of £1402. In the wagon-maker's department there were 6 apprentices, of whom 4 completed their term, and 5 new lads were taken on. Besides painting the buildings, these made 7 new wagons, 3 Scotch carts, 3 other carts, 10 wheelbarrows, and several agricultural implements. The blacksmith's department, 5 apprentices, turned out work to the value of £974. The bookbinding department, 2 apprentices, prepared 340 volumes for the public, 6455 school and 4200 printing books, to the value of £225. The following gives a vivid idea of the busy life in this missionary settlement:—

Printing Department (4 apprentices and 1 journeyman).—An edition of the Kafir spelling-book (10,000 copies); do. Kafir sequel (5000 do.); shipping form books for East London Boating Company; telegraph form books; sermons; text-books; pamphlets; pass forms; reports; labels (25,000); about 25,000

copies of the *Christian Express*, *Kafir Express*, and *Lovedale News* have been issued—in all, 350,000 impressions. The value of the work turned out amounts to about £550.

Telegraph Office—Lovedale.—Telegrams forwarded and received, January to July 1880—seven months, ... 1810

(On 1st August a telegraph office was opened in Alice.)

From 1st August to 29th December, ...	500
Total for 1880, ...	2310
Native telegrams forwarded and received during 1880, ...	197
" " " " " 1879, ...	103
Increase in 1880, ...	94

During the period in which the office was wrought by Lovedale, we paid over to Government the clear sum of nearly £500.

Lovedale Post for 1880.—*Outgoing*—Letters, ...		4697	
	Papers and book packets,	2461	7,158
Arriving—Letters, ...		6398	
	Papers and book packets,	5215	11,613
Total—Letters, papers and book packets, both ways,			18,771

The above is exclusive of the *Christian Express*, *Isigidimi Samaxosa*, and *Lovedale News*.

The Farm.—Grain and other produce was raised to the extent of 1020 bags.

The Native Churches.—The Rev. P. J. Mzimba, himself the fruit of Lovedale, returns 613 members in full communion in the Lovedale Kafir Church, to which 1593 have been admitted since its foundation. The number of adults baptized in 1880 was 39, and of candidates for baptism 140. There were 356 vernacular scholars under instruction, who paid £50 in fees, and £15 for school-books. The Church gave £70 for support of the ministry, £47 for other objects, and £14 for missionary work. Mr. Mzimba states that "during the last three years we have had drought and war, and in consequence the country is impoverished greatly. But the gospel has continued to make progress. The schools suffered also, but the importance of education has gained more ground in the native mind. The number of heathen parents is increasing who are willing to sell their cattle for the education of their sons."

Pirie.—The Rev. Bryce Ross, our senior missionary, reports that the district enjoyed peace and quiet, having escaped the disturbances of war or rebellion that have revisited South Africa. It has, however, suffered greatly from drought and famine. The celebration of the Jubilee of the Foreign Missions of the Church and that of the district had a cheering effect, like an oasis or two in the midst of a desert. Still the spirits of the people are weighed down greatly by the evils that prevail in the country generally, and all mission-work is felt to be up-hill indeed.

Native Churches.—The admissions have been comparatively few, but of a very promising nature; and the largeness of the exclusions have in part been owing to increased vigilance on the part of the office-bearers in the Church; five young people were suspended for Sabbath desecration—an evil which has been on the increase for a good while in this country, and which has been too much overlooked. It will be seen also from the returns that the number of communi-

cants on the roll is lower than in the previous year. This is owing to our having this year purged the roll of a number who had gone away as if temporarily during the disturbed state of the country, but who have not returned.

Schools.—These have been kept down greatly in numbers, in attendance, and in efficiency, by the depressed state of the people. In our district the schools, except the industrial one, have to depend for pecuniary support solely on the Government grants and the fees from the parents; in most other fields there is additional help. This makes it difficult for us not only to get suitable teachers, but also to keep them, while the people would rather not send their children to school at all than to one with an indifferent teacher. However, in the long-run the want of extraneous aid will prove a blessing, because the people will learn to exert themselves as they ought, With better times, and with an increased Christian population, the fees will rise and the schools improve, if we meanwhile labour with patience and don't faint.

Contributions of Native Churches.—These are made up of church door-collections, monthly subscriptions, Sabbath-school collections, and Jubilee collection. One-third of the ordinary church-door collections and monthly subscriptions goes to the Transkei Fund, which is a fund under the Presbytery for the support of Scripture-readers in the regions beyond the Kei. The other two-thirds of those collections and subscriptions go to the fund for building churches and schools in this district. The collection at the *Pirie* jubilee went to the last-mentioned fund.

Sabbath-Schools.—The numbers have been low because of hunger. The teachers have been stimulated to increased exertion, both by this diminution of numbers and by the consideration that this year is the centenary of Sabbath-schools.

Translation of the Scriptures.—The translation of the Old Testament was brought down to the end of the Book of Proverbs.

Cunningham, itself much blessed, is the fruitful mother of churches under the Rev. R. Ross. He has 12 branch stations, with 722 members in full communion. He admitted so many as 101 adults last year, and had 220 candidates under instruction for baptism. There were 614 scholars on the roll. The Native Churches raised £145. Though invited by the Committee to take furlough, the Rev. R. Ross could not leave all this spiritual work, especially at a time when the country was unsettled by war. He writes to the Secretary:—

"There is, God be thanked, an increase of church members and candidates, but there should be more. There is an increase of schools, but what attention do these schools get from me or my deacons? There is throughout all this district at present a great deal left undone which should be done. Just see how small the church-door and monthly collections are; they should be four times as large. And all this comes from the fact that I and the elders, from the work we have to do in so many churches, and over so large a field, cannot get time to get at the church members, in the way of visiting them and dealing with them in their villages. For my part I am no more a missionary or minister, but a bishop or archbishop, that preaches in this or these two churches this week, and next week I am in some others, and so on, for five weeks running before I get back to the church or churches of the first week of the five. So also with the meetings with the candidates. The candidates see me or hear my voice once in five weeks, with the exception of those at Cunningham. With them I nearly can manage to meet once a week. For the three past Sabbaths I have not preached in the Cunningham church, but I have preached in it these three past Wednesdays and met the candidates' class."

Burnshill.—The Rev. Bryce Ross had charge of this large Kafir congregation and district before the arrival of its new pastor, the Rev. W. Stuart, M.A. He was assisted by the Rev. Messrs. Mzimba and

Makiwani. Mr. Stuart has given himself heartily to the study of Kafir.

Blythswood and Duffbank.—The transfer of the Rev. J. Macdonald from the former to the latter, and the appointment of Mr. Bennie and Dr. Bond to Blythswood, meanwhile, render it undesirable to report in detail on these stations. Dr. Bond has entered on his medical and evangelistic work with zeal, and has opened a dispensary for the Fingoes who have subscribed so liberally to the Mission.

9. Natal Missions, founded in 1867.

Maritzburg.—Rev. J. Stalker, M.A., Ordained Missionary.
Impolweni.—Rev. James Scott, Ordained Missionary. Native Teacher.
Gordon.—Rev. J. Dalzell, M.B., B.D., Ordained Medical Missionary; Mr. W. Grant, Teacher; Mr. G. Campbell, Agriculturist; T. Mabuya, Catechist.

At Maritzburg the number in full communion was 185, and 231 vernacular-speaking boys and girls were at school. In the building of its Zulu church and extension of its schools, Impolweni made a great stride last year.

Gordon Memorial Mission.—Dr. Dalzell, who has since the close of the year been enabled to rejoice over several baptisms, writes thus of 1880:—

"The state of the Mission is hopeful. A young wife had grace and courage granted her to leave heathenism and profess her Saviour, by receiving baptism for herself and her infant son. We have had adult baptisms here before this, but Mary Kenondo was the first of whom we could certainly say the sum-total of her religious impressions and teachings were through this Mission. This little cloud soon showed signs of richer blessings. The second Sabbath of the new year witnessed thirteen baptisms from heathenism, nine being adults, and four children. We had the joy also of knowing that these were all the legitimate fruits of the Gordon Memorial. Formerly we felt as if the ice needed breaking—that if but some would openly confess their Lord, others would be sure to follow, as we cannot doubt that a goodly number do, in their inmost heart, trust in our blessed Lord and His salvation, but have not yet been able openly to confess Him.

"In what we call our parish we have 18,000 souls! There is no mission beside our own to take an interest in any part of them. We need a dozen native teachers and as many native evangelists. Our central school can only serve those near—within walking distance, while we can do absolutely nothing for the thousands upon thousands of little ones which roam wild all over our field of work. Will not a dozen churches take up the burden and say, 'Go on, find your men, run up your schools and temporary chapels, we will find the means'? £100 a year would provide for a Teacher and an Evangelist, and leave a small margin for school material and other necessary expenses.

"*The Native Church.*—We have had no excisions, I rejoice to say, of members, and the question of forming a Session and Deacons' Court I have explained to and left with them for consideration. We try to get as many of our male members to be 'workers'—Sabbath-school teachers or Kraal visitors—as possible. Zulus have generally a wonderful facility in publicly expressing themselves; unfortunately what is said is not always to the point. Many native speakers seem thorough masters of the art of concealing thought by a multiplicity of words. But I have often heard addresses which went straight home, appealing to head and heart, and binding their hearers as by a spell.

"*Schools.*—We have not yet been able, for lack of funds, to start District Schools, from which we intended to draw the most promising pupils for the Central Training School. As a consequence, our school has suffered very much.

Instead of having an entrance examination we are glad to take all that come, and have abundant room for more. In spite of the depressing effect of change of teacher, the average is higher than for several years. One of the last official acts of our late Governor, Sir Henry Bulwer, K.C.M.G., was to order, in addition to our annual school grant of £60, a donation of £25 for the school; a kindness for which we were very grateful to his Excellency.

"Believing that paying enhances the value of the thing paid for, we charge fees—for one class of people £1 per annum, for another set ten shillings, while to a third, as payment would only entirely prevent advance, education is given free. We have not succeeded in getting any one scholar, male or female, to become a school-teacher, a state of matters not to be wondered at when we remember that in the one sex an unmarried girl there is not—while boys can earn as wagon-drivers as much as a man can earn as a teacher, while the experienced wagon-driver easily earns more than double our best paid native teachers, and that though the extent of his education be only to sign a cross to a wagon note, instead of his name. Education among natives is still at a discount in Natal. The education tidal wave has not reached us, but come it will. The point for us is to be ready to take full advantage of its flood. We can only do so by having well-placed and well-supplied District Primary Schools studded over our whole parish.

"*Medical Mission.*—Experience only shows the value of such a Mission among a heathen people, as years ago it taught us its value among the lapsed masses of Glasgow. If the heart be tender and open at any time, it is when the mother sits with her sick darling on her knee, or when the father brings his ill, mayhap dying, son to see whether the white doctor can cure him or no. Sometimes these feelings may take an extravagant form, as, for example, this morning, when a mother, in the fulness of her joy at the successful extraction of half a needle, buried for two months deep in the tissues of the foot of her grown-up daughter, under chloroform, flung herself upon me (to her own imminent danger from the knife yet in my hand)—repeated the operation and completed it on my wife, and then danced round in veriest joy! The Zulu is not usually demonstrative, rather the very opposite. He is generally accused of want of gratitude—as thankful for the *next* being sure of *this* favour. Of *Medical* cases we have had abundance, and in limited variety. The simplicity of the life limits the range of diseases. Of *Surgical* cases we had operations on the eye, ear, nose, fingers, hands, neck, scalp, body, legs, feet, and toes. One fatal case deeply interested us. A round stone smashed in the skull of a young strong man. On removing the pieces of splintered bone the brain was exposed, in extent about the size of a crown piece. For nearly a fortnight we had strong hopes of his recovery; his mother and three wives assiduously waited on him. At last the fatal fungus sprung up in the wound. Twice a day a mass was removed nearly as large as one's thumb. In four weeks from the injury he was dead. Apart from the surgical, the case was one of other deep interest. The man was anxious to be brought here. Partly riding, partly being carried, he came over thirty miles through wild rough stony country. His attention while being read to, spoken, or prayed with, was all that could be desired. The time was evidently short. Hence we were often with him, besides getting our catechist or other Christian native to talk with him on the things of salvation. Whether it was only natural politeness which made him listen so attentively, and assent to our teaching, and weary for our coming, we know not; but surely we may hope God had some special reason for sending him so far—for putting him under gospel teaching in such circumstances, and in drawing out our hearts in fervent prayer for his salvation. We can but leave the matter in His safe hands.

"Our Zulu warrior surgical cases have been a deep interest. Old Indabazita, of Cetywayo's personal guard, and an important man in the Zulu king's days, came a mere skeleton with a useless right arm hung before him, and accompanied by a retinue of thirteen, and left with a strong useful arm and a stout body, leaving one of his boys, Logodwa, with us to be taught and trained in the knowledge of our Lord. Isandhlwana, Kambula, Hlobane, Etyowe, Inyezane, and Ulundi, all

sent their wounded representatives, and many a tale of adventure, of escape, they told the other patients as they sat waiting their turn to be attended to.

"Read to, spoken to, prayed with daily for months, we certainly might reasonably have expected some open profession. Yet all (save one now with us) left without avowing themselves on the Lord's side, though I do believe that the seed of the Word has been sown and taken root, and though we may never see it, 'the day' will declare the result. I attach great importance to the lessons learnt by these men during their illnesses and treatment. They came from many different parts of Zululand, and I doubt not an open door for some missionary may be found, the cause of which to him may remain for ever a mystery.

"All this has been accomplished under serious difficulties. We need an Hospital. An Hospital implies beds—beds cost money: and those who occupy them need food, and food needs cooking. Nursing and cooking imply nurses and cooks—more money! and we are in debt already!

"*Evangelistic Work.*—Thomas Mabuya is most faithful, most diligent, so quiet, so earnest, so gentle. Coming back from itinerating in Zululand lately, the sun being set, he sought shelter at a kraal, the owner of which did not know him. 'No,—there is a famine here, you can't stay.' He walked on to the next kraal and sat down in the dark. 'Who is this?' 'It is our teacher. You are welcome. We have a famine, but you can sleep with us. But surely you will teach us something to-night.' 'Yes, but I am tired.' They all came in, and Thomas spoke and prayed and sang hymns till he was utterly fagged out, and all but unable to take the supper one of the women had been meanwhile preparing for him! His kindly, gentle manner wins access for him everywhere he goes, and stirs up some Indoda (*man*) to take his part when some Insiziwa (young man) would insult or turn him away.

"Our friend Mr. Thomas Stewart has gone in and commenced Mission-work at Babanango, a central, elevated, healthy, fertile, and well-populated district of Zululand. It is the nearest available to us, since the two chiefs who lie between there and here (Hlubi and John Dunn) refuse admission, Dunn to all but Norwegian Missionaries, Hlubi to all but Church of England men. Mr. Stewart speaks most highly of the place as a centre for a great work. He promises to work on, and do all he can to pioneer if the Free Church will promise to send out a man to take up the field. I do most earnestly hope that the Committee will find themselves able to take up this most promising field. The money collected by the Glasgow Students' Missionary Society would of course be available for the starting of such a Mission.

"Mr. George Campbell continues to devote all his energies to the farming depot of the Mission, and he finds time too to visit and preach among the kraals.

"A well-known, energetic, and successful Maritzburg merchant, Mr. Hugh Parker, has set our Amakolwa (believers) on the *qui vive* to have their houses neat, tidy, and clean inside, and fenced, planted with fruit-trees, flowers, and vegetables, etc. etc., outside, by offering £7, 10s., and £5, as a first and second prize for the best and second best. The houses must be square, and not round huts. Mr. Parker has given them a decided impulse onward by this proposal. Huts are easily and often moved. Instead of taking the refuse away from the huts, the natives remove the huts from the refuse. Permanent improvements thus become impossible. But once let them build nice square houses, plant fruit-trees, and fence in a tidy garden, and they will think twice before leaving all behind and beginning anew.

"*Bible Translation.*—We hope this year to have printed and in circulation a revised Zulu translation of Luke's Gospel. The American Mission has an edition of the New Testament in circulation, but two shillings and sixpence, and that is the cheapest, is an enormous price for a poorly bound copy, and makes the use of it as a class-book in school, or for giving away, an expensive matter. Luke's Gospel at twopence or threepence would be within the reach of all, and so in this way we hope to have the Gospel in the hands of every native child or adult who can read."

10. Livingstonia Mission, Lake Nyassa, founded in 1875.

Livingstonia and Bandawe.—Rev. R. Laws, M.B., Ordained Medical Missionary; Mr. James Stewart, C.E., F.R.G.S., Engineer; Mr. R. Fairley, Master of *Ilala* Steamer; Mr. J. Paterson, First Engineer; Mr. J. Harkess, second Engineer; Mr. W. Reid, Seaman; Mr. R. Reid, Joiner; Mr. J. Sutherland, Agriculturist; Mr. Peter M'Callum, Carpenter. Six Native Evangelists.

Mr. R. Ross is returning to the Mission on a new engagement. Mr. Donald Munro has gone out as Joiner for the Road. There are, in addition, agents of the Trading Company, like the Messrs. Moir, who do missionary work.

Livingstonia Mission Sub-Committee.

James White, Esq. of Overtoun, *Convener.*

Thomas Binnie, Esq.
Hugh Brown, Esq.
James Campbell, Esq. of Tillichewan.
Rev. W. H. Carslaw, M.A.
John Cowan, Esq. of Beeslack.
Walter Duncan, Esq.
William Henderson, Esq. of Devanha.
Rev. Robert Howie, M.A.
Anderson Kirkwood, Esq., LL.D.
Rev. R. S. Macaulay.
George Martin, Esq. of Auchendennan.
Dr. John Moir.
John Muir, Esq.
Rev. George Reith, M.A.
Rev. J. M. Sloan, M.A.
Dr. George Smith, C.I.E.
Rev. Ralph Smith.
John Stephen, Esq.
James Stevenson, Esq.
Rev. R. M. Thornton.
Colonel A. G. Young.
James Young, Esq. of Kelly, LL.D.

Robert M'Clure, Esq., 209 West George Street, Glasgow, *Secretary.*
Robert Gourlay, Esq., Bank of Scotland, Glasgow,
John Macdonald, Esq., Free Church Offices, Edinburgh, } *Treasurers.*

The Rev. Dr. Laws reports as follows for 1880:—

"Throughout the year the usual *Sabbath Work* on the station has been:—In the forenoon, two native services, conducted entirely in Chinyanja, of which the second is more of an adult Sabbath-school than an ordinary service. In the afternoon, Sabbath-school is held. This was formerly conducted by Mr. Gunn, now it is under the charge of Mr. R. Reid. Later in the day, when the weather is good, some one goes in the boat to Mpango's village, where there is usually an audience of from 60 to 100. In the evening our English service is held. During the week a short meeting is held with the people before they begin work in the afternoon, with the exception of Saturday, which is a half-holiday. At these meetings the instruction given is not confined to religious subjects, but is diversified by descriptions of other lands and other peoples, with their arts and manufactures. As yet no native has been baptized at Livingstonia, but though this is the case, there are evidences in not a few that the Word of God is working in their hearts, and that they are endeavouring to live according to its precepts. Here we have not any highly elaborated system of religion, which has swayed the lives of the people for ages, to fight against; but the blank, open-mouthed stare of wondering ignorance, which knows nothing about spiritual things, and cares just as little. The intellectual activity displayed among the people of India and China is also wanting, and this defect makes itself felt in the language of the people. Their language is rich in modes of expressing and describing the occurrences of daily life, but very poor with regard to abstract and analytical ideas, and still more so in respect of the figurative allusions, in which so many of our religious thoughts and ideas are expressed in English. The diffusion of religious knowledge gradually changes the language of such a people by introducing new words, and by engrafting new meanings on words already in use. This, of course, can only be done gradually. It, however, is one difficulty in our work. A more serious one lies in the fact that until the arrival of the English in the country, the language was unwritten; and even now, only those who have attended the Mission schools can read, and so knowledge depends on personal instruction; while the powerful assistance of the press, which so soon

becomes of service in more civilised countries, only now is becoming available for us, and that to a limited extent. With God's blessing, its area of operation will widen every year.

"The *School* at Livingstonia has two departments—those who come from a distance and are boarded at the station, and those who live with their parents and come to school daily. The attendance of the class is apt to be irregular, but not so much so as might be expected. The former, besides the usual work in school, give two hours a day to outdoor work, *e.g.* repairing or making fences, cleaning the walks about the station, and watering in the garden. The girls staying with us take their share in such work, as preparing the grain, making it into native flour, and also in sewing for the store. The natives are now paid in English money, but a supply of calico and other goods has always to be at hand, that they may be able at any time to convert their money into the ordinary currency of the district. The contents of the various boxes so kindly provided by lady friends at home supply to a great extent the demand for garments. The school girls have supplemented these, where the stock of any particular kind became exhausted. In this way, during the year, they have sewed over 300 articles, consisting of men's plain shirts, dresses for women and children, sheets, towels, and handkerchiefs. The changes on our staff caused the Bandawé school to be closed in March, but six of the boys came down here to school. Two of these have made rapid progress, three have done very well, and one has proved rather backward. I have little doubt that some of these boys will prove useful for school work on their return to their own homes. The advance of the scholars generally, though not rapid, as in home schools, is very fair. Two of the bigger boys have passed from the school to become apprentices in the carpenter's department, another to the *Ilala*, and a third, who has no capacity for learning in school, has been transferred to garden work. Another is engaged in store work, and is required to keep simple accounts of the goods put under his charge. He now buys nearly all the native produce, and has daily to measure out the food for the boys and girls. A younger lad has recently begun the same work, having to keep account of the ground-nuts given out to have the oil extracted from them, the quantity of oil returned and given out for use on the steamer and other purposes. Three of the bigger boys have begun regular work as monitors in the school. We have to thank God for His goodness to us regarding the health of our scholars. During the past year there has been no case of serious illness among them, and since the commencement of our work no death has occurred among them.

"*Prayer Meetings.*—The most gratifying outcome of our school work during the year has been the commencement by the boys themselves (while I was away north in August) of a prayer-meeting on Sabbath evenings, and a similar one has since been begun on Wednesday evenings, during the hour the European staff are assembled for the like purpose.

"The *Medical Department* continues to be gladly taken advantage of by the natives. For the past nine months, during which a record of the patients has been kept, 776 have attended in all. Of these, 495 came for the first time, while 281 returned for treatment. The medical mission work is a practical exposition of the precepts of Christianity, which the dullest mind is capable of comprehending and valuing. The knowledge of our work is spreading, and opens up the way for us when we go to visit new places whence some of our patients had come.

"In the *Carpentering Department*, during the past year, a good deal of substantial work has been accomplished. For the permanent house, begun the previous year, and the kitchen attached, doors and windows have been made and put in. The school has been re-thatched, and a ceiling of native mats put up; while windows have been made and put in. Repairs required on the dining-hall and other houses have been executed. A workshop and shed for drying wood were put up, also a boathouse on shore for the *Herga*, and boat-shed in the lake, to save from the sun the wooden boats in use. Details of work are as follows:—Doors, some of them half-glazed as windows, 15; windows, 10; other windows fitted in, but previously made, 8; tables, 3; benches for school and dining-hall,

10; portable shelving for store and house, 318 feet; also a case of shelves for medicine bottles, and dispensing counter with drawers for instruments. The *Ilala* was docked and painted as usual, and a new and more powerful boiler put in, adding greatly to the safety of the ship.

"*Observations.*—Of the various observations carried on at Livingstonia, one demands attention. Since 1875 the low level of the water of Lake Nyassa has year by year been falling, till in December 1880 the low-water level was three feet below that of December 1875. Should this decrease continue to go on, the matter will soon become serious during the dry season, with regard to the navigation of the southern end of the lake, at the entrance to the Shiré, and still more so at the northern extremity of Lake Pamalombe, which indeed would probably soon become another marsh, similar to Morambala; and the Upper Shiré, hitherto affording such a good waterway, would have its navigation interrupted by snags and sandbanks, while the *Ilala*, already requiring careful steering among the shallows, would be confined to the lake."

The latest traveller, Mr. Joseph Thomson, thus writes of the Mission:*—

"Where International effort has failed, an unassuming Mission, supported only by a small section of the British people, has been quietly and unostentatiously, but most successfully, realising in its own district the entire programme of the Brussels Conference. I refer to the Livingstonia Mission of the Free Church of Scotland. This mission has proved itself in every sense of the word a civilising centre. By it slavery has been stopped, desolating wars put an end to, and peace and security given to a wide area of country. While preaching the doctrine of "peace and goodwill towards men," the missionaries have exhibited a catholic and enlightened spirit truly admirable. Practical men are among them teaching the natives a variety of trades, showing them how to build better houses, and to cultivate their fields to more advantage. These representatives of the Church have not thought it unworthy of their cause to connect themselves with a trading company, and by this means they propose to introduce legitimate commerce. Moreover, not to be behind in helping on whatever may tend towards the ultimate good of the country, they make their station a scientific as well as a missionary centre. Geography and geology have both received valuable contributions by the admirable work of Mr. James Stewart, C.E. Botany also has benefited to no small extent; as well as meteorology and kindred sciences.

"Then, as if to make the work still more thorough, we learn that roads have been constructed, and that more extended schemes are in contemplation. A line of steamers now connects the mouth of the Zambesi with the north end of Lake Nyassa. Surely here are exploits being done which ought to make us proud of our nation, showing, as they do, how thoroughly the broad and catholic spirit of Livingstone still survives among his countrymen.

"Worthy also of all praise are the efforts of the London Missionary Society, which have been so signally successful on Lake Tanganyika, though working under even greater difficulties than their brethren on Nyassa. I can bear testimony from personal observation to the real solid civilising work that has been accomplished. The missionaries at Ujiji

* *To the Central African Lakes and Back.* Vol. II., pages 277-8.

and Mtowa have won the complete confidence of all the natives they have come in contact with. With these two Missions continuing their work in the liberal spirit in which they have commenced, I cannot but express my personal conviction that there is a boundless field of hope and promise opened up for the natives of East Central Africa."

III.—MELANESIA.

11.—The United New Hebrides Mission.

(Founded 1848: Under the Free Church of Scotland since 1876.)

Aneityum.—Rev. J. Inglis, Ordained Missionary (completed Bible translation work in London—now retired). Mr. J. H. Lawrie, Evangelist. Twenty-five native teachers.

Futuna.—Vacant. Four native teachers.

Ipari.—(Tanna), Rev. T. Neilson, Ordained Missionary. Several native teachers.

The Presbyterian Churches of Canada, Victoria, New Zealand, and Otago and Southland support eight missionaries, besides our own, in the islands.

The *Dayspring* missionary-ship is common to all, and, with its Christian captain and crew, is maintained by the children of the five Presbyterian Churches.

The Rev. T. Neilson has returned to his station at Ipari. The Rev. J. Copeland, after twenty-two years' service, has been led by ill-health to settle at Sydney. The Committee have rejoiced to be able to arrange for sending out to the New Hebrides, on behalf of the Synod of Tasmania, Mr. R. M. Fraser as Evangelist. Full and interesting letters of our Evangelist, Mr. Lawrie, detailing the work at Aneityum, and the joy with which the people have received the Old Testament in their own tongue, have appeared in the *Record* of April and May 1881.

He writes:—

Aname.—"Fresh interest has been given to our regular services by the arrival of the last portion of the Bible in Aneityumese. To all the natives, male and female, who were able to read, I have given out nearly three hundred, and the Rev. J. Annand must have given out about the same number on his side of the island. During the past year I have been reading consecutively through two books in the Old Testament on Wednesdays and Sabbath-days.

"Our total population on this the Aname side of Aneityum, at the present time, is 588—males, 366; females, 222; church members, 258. The total population on the Anelcauhat side is 549—males, 348; females, 201; church members, 205. Total population for the whole island, 1137; church members for the whole island, 463. Over the whole island the public health has been good during the past year. Our half-yearly sacrament was held on Sabbath last; the Rev. J. Annand came round from Anelcauhat in his boat on the previous Friday to assist me with the work. About two hundred church members partook of the elements. There were also a large number of non-church members present, the weather being remarkably fine. A large number of our old suspended members have sought readmission into the Church at this time."

"One of the most encouraging features of our work here this past year has been our day-school, nearly all the boys and girls within say three mile of Aname have attended regularly for over seven months this year, also about a dozen young men and women, some of whom we expect soon to join the intending communicants class. I discouraged the coming of many of the old scholars who had been attending school for the past twenty years; it has been a relief to them, and enables us to give more time and attention to the younger generation. Our usual Sabbath-day services are keeping up, and I think I can observe a growing earnestness in the efforts of some of the elders and others who assist in the work.

"The thoroughness of the change which the Gospel of Christ is working among these lately murderous and cannibal tribes may be estimated from the fact that, during the year, a martyrs' memorial church was built on Eromanga, 'to commemorate John Williams and Harris, the brothers Gordon, Ellen Powell Gordon, and James Macnair.' This memorial church was opened on the 13th of June 1880. Three sons of the murderer of Williams were present at the opening. Of the second eldest of these sons, now about forty years old, the missionary writes: 'He engaged—himself—in public prayer. Five years before that day he threatened to take my life. . . . His eldest brother is not such a promising subject, but we fully expect him to give up heathenism soon. . . . The third and youngest son is only about fourteen years old, can read and write pretty well, and is one of those dear little fellows you cannot help loving.'

The 'Dayspring's' Voyages.—"On the 10th of April 1880, all her passengers, mails and goods being on board, she started for the New Hebrides under the command of Captain Braithwaite. She had as passengers the Revs. Messrs. Watt, M'Kenzie, Annand, and their families, Mr. P. Holt and family, Mrs. Braithwaite, and Master Salisbury. Mr. Holt is a Missionary Catechist, appointed by the Church in Victoria. The vessel on this trip to the islands was unusually full, and even after every available place was occupied, part of her cargo had to be left behind. Her deck and poop were lumbered up with water-tanks, boats, and wood for house-building. After a rough passage of seventeen days, the 'Dayspring' safely reached Aneityum on the 27th of April. Having been detained a few days by high winds and seas; on May 3d, she proceeded on her northern voyage, calling at Aname, Kwamera, Aniwa, Eromanga, Erakor, Havannah Harbour, Nguna, and arriving at Tongoa on the 21st of May.

"Mr. Holt's mind having been directed to Api as a sphere of labour, accompanied by Mr. Michelsen, he proceeded to that island in the vessel, that he might have an opportunity of seeing the place and people and judging for himself. On leaving, a chief and young man jumped into the boat, determined to hold by him, and thinking that the most likely way to secure his return. Returning to Tongoa where she landed Mr. Michelsen, who had resolved to follow in his boat to Havannah Harbour, the 'Dayspring' proceeded southwards to Aneityum, calling at all the stations on her way.

"On June 11th, having taken in a fresh supply of water, she commenced her second northern voyage, collecting the misionaries for the Annual Meeting of Mission Synod. On her way north she visited Futuna and Port Resolution, which had been omitted on the previous trip, and arrived at Havannah Harbour, the place of meeting, on the 18th of June. The Mission Synod having concluded its sittings, the work of returning the missionaries to their respective stations commenced on June 30th. On July 1st, the vessel called at Nguna and Tongoa; on the 2d, she lay-to off Api, and landed the chief and young man, who had accompanied Mr. Holt and made arrangements preparatory to his settlement there; on the 4th, called at Erakor; on the 7th arrived at Eromanga and anchored for a few hours; called on the 9th at Aniwa; on the 10th at Kwamera and Port Resolution, and arrived off Futuna on the 12th. As the sea was too high to permit the boat going ashore, she stood off and on till the following day, and as the weather continued bad then, stood across for Aname, which she reached the same day, and finally cast anchor in Anelgauhat on the 14th of July.

"Her third voyage north, undertaken for the settlement of Mr. Holt and Api, and a visitation of the northern heathen islands, commenced on the 20th of July. She visited again all the stations on her way north, Messrs. Robertson and Macdonald, who had been appointed to assist in Mr. Holt's settlement, and as a deputation to the northern heathen islands, joined her at their respective stations. A number of Eromangans accompanied Mr. Robertson to assist in house-building. On July 31st Babo Bay, Api, was reached, and the work of settling Mr. Holt proceeded with without delay. Boga Bay being an open roadstead, and besides being at some distance from the place selected for Mr. Holt's house, the weather, which was very unsettled, rendered the work at times both difficult and dangerous. On the 17th of August, Mr Macdonald having decided not to proceed on deputation

work, the 'Dayspring' took him back to Havannah Harbour, arriving there on the 19th. On the 23d she again left that harbour with Mr. Robertson on board to visit some of the heathen islands, but owing to the weather only Sadsoon Bay Malakula, could be visited ere the time available for deputation work expired.

"Having returned to Api, she took departure thence on the 31st August, and after a hard beat against a very strong trade-wind, arrived at Aneityum on the 21st September, having called at all the stations occupied by missionaries on her way south. On the 24th she left for Sydney, and arrived there on the 9th October. Having been again got ready for sea, she left Sydney for the New Hebrides on the 23d of October, and after a pleasant passage arrived in Anelgauhat harbour, Aneityum, on the 5th of November. On the 8th November, she commenced her fourth and last trip in the group. She called at all the stations on her way north, and owing to the burning of Mr. Holt's house and store at Api, she had to make an extra trip from there to Nguna and back, in order to procure for the Holts some provisions and other necessaries from Havannah harbour. On the 4th December she commenced her voyage southwards, called at all the stations by the way, and arrived at Aneityum on the 19th, where she was detained by a hurricane until the 25th, when she left for the season for Sydney, which port she reached on January 7th, having Mrs. Braithwaite, Mr. and Mrs. Milne and two children, Mr. and Mrs. M'Kenzie and child, on board as passengers. Mr. and Mrs. Milne have arrived safely in Scotland."

IV.—SYRIA.

12.—Lebanon Mission.

(Aided by the Free Church since 1872.)

El Shweir.—Dr. W. Carslaw, Medical Missionary and Superintendent of the schools of the Lebanon Society, reports:—

"There were 572 on the rolls, and 469 in daily attendance at the Society's schools in the Lebanon, which rose from 7 in number in January to 18 in December 1880. Of the 743 at both boys' and girls' schools, 374 were Greeks, 41 Greek Catholics, 90 Maronites, 224 Druses, and 14 Protestants. There were 22 boys in the Shweir boarding-school, and 11 in that at Arreya for girls. On the 13th March, Dr. Jessup dispensed the Lord's Supper to 23 communicants. On the 12th September, the Rev. Yusif Badr dispensed the sacrament to 27 communicants. The day before, a young Druse was admitted to the membership of the Church. He had been baptized by Mr. Rae some years ago. Work in the dispensary went on as usual. There were no epidemics, and very little serious illness, except during the earlier part of the year, when, owing to the severe winter, lung affections were more common than usual, as also rheumatism. Wounds and bruises are always common. The receipts from the dispensary were higher than in any previous year."

V.—LADIES' SOCIETY FOR FEMALE EDUCATION.

The progress of the work during the past year has been most encouraging in its several departments, each branch exercising its own beneficial influence in furthering the interests of the Missions. All the Christian schools at the various stations in India and Africa continue in vigorous operation, with full rolls of pupils. Expansion, earnestly desired, is only limited by want of funds. To meet the extension of the work called forth by its own success, it is hoped that the congregations of the Church will be stimulated to increased help.

In name of the Committee,

THOMAS MAIN, D.D., *Convener.*
GEORGE SMITH, LL.D., *Secretary.*

APPENDIX.

No. I.

African Lakes Junction Enterprise of James Stevenson, Esq.

Largs, Ayrshire,
15*th February* 1881.

To the Directors of the London Missionary Society, Livingstonia Mission, and Livingstonia Central Africa Co. (Limited).

Dear Sirs,—Understanding that the London Missionary Society are prepared to adopt the route by Lake Nyassa for the transport of a steamer to Lake Tanganyika, and permanently, as the most convenient way of access from their Mission stations* to the coast, and that they might extend their stations southwards to Mambwé; that the Livingstonia Mission might easily extend its operations to the Choongoos; and that the Livingstonia Company might find this a suitable time for re-arrangement on a more comprehensive basis, so as, with the countenance of the London Missionary Society, to extend its operations as a mercantile mission for the supersession of the slave-trade to Lake Tanganyika, I believe that the occasion has come for constructing the road recently surveyed by Mr. James Stewart, C.E., for the Mission and the Company.

If my understanding is correct, and the London Missionary Society and the Livingstonia Mission will without delay establish stations and maintain them at† Mambwé and at Maliwanda on the line of road, and if the Company will undertake to maintain regular communication between the ports on Lake Tanganyika and Quilimane, I offer to provide, according to Mr. Stewart's estimates, if he can promptly lay out the work:—

By Subscription to the Livingstonia Mission, "on conditions."	For Mr. Stewart's salary for one year, and for two European assistants for two years, with some allowance for sundries,	£1000	0	0
	For wages of natives to be employed in road-making for two years, . . .	2000	0	0
By taking shares in the re-organised Company.	For bridges and other works to complete the road for wagon-traffic, . . .	1000	0	0
		£4000	0	0

as a contribution towards the civilisation of South-East Africa, believing that the accomplishment of this whole scheme will be for the glory of God, and for the good of the natives of these countries.—I am, yours respectfully,

Jas. Stevenson.

P.S.—The Company to be re-organised under a neutral name.

* Excepting those east of Ujiji. † Or near.

No. II.—Draft of proposed Statement of Doctrine and Formula for Native Elders, Licentiates, and Ministers.

The presiding minister shall read the following Statement of Doctrine, to which assent is required in order to licence or ordination :—

I. The Scriptures of the Old and New Testaments are the Word of God, and the only infallible rule of faith and duty.

II. There is but one God, a spirit, self-existent, omnipresent yet distinct from all other spirits and from all material things; infinite, eternal, and unchangeable in His being, wisdom, power, holiness, justice, goodness, and truth; and He alone is to be worshipped.

III. In the Godhead there are three persons, the Father, the Son, and the Holy Ghost, and these three are one God, the same in substance, equal in power and glory.

IV. All things visible and invisible were created by God out of nothing by the word of His power, and are so preserved and governed by Him that, while He is in no way the author of sin, all things serve the fulfilment of His wise and good and holy purposes.

V. God created man, male and female, after His own image, in knowledge, righteousness, and holiness, with dominion over the creatures. All men have the same origin, and so are of one blood, and are brethren.

VI. Our first parents, being free to choose between good and evil, and being tempted of Satan, sinned against God; and all mankind descending from Adam by ordinary generation, are born in sin, and offending in manifold ways against the good and holy law of God, justly deserve His wrath and punishment in this present life and in that which is to come.

VII. To save men from the guilt, corruption, and penalty of sin, God in His infinite love sent into the world His only-begotten Son, the Lord Jesus Christ, in whom alone God has become incarnate, and through whom alone men can be saved. Being conceived by the power of the Holy Ghost, and born of the Virgin Mary, yet without sin, He was true God and true man. For sinful men He perfectly obeyed the law of God, and offered Himself a true and perfect sacrifice to satisfy divine justice, and reconcile men to God. Having died on the cross, He was buried, and rose again from the dead on the third day. He ascended to the right hand of God, where He makes intercession for His people, and from whence He shall come again to raise the dead and to judge the world.

VIII. The Holy Ghost, who proceeds from the Father and the Son, makes men partakers of salvation, enlightening their minds by the truth of the Word of God, convincing them of their sin, persuading and enabling them to receive Christ Jesus as He is offered to them in the gospel, and working in them all the fruits of righteousness. The Holy Ghost is given by the Father to those who ask Him.

IX. God having given His Son to be the Saviour of the world, and sent His Holy Spirit, to apply the purchased redemption, commands all men everywhere to repent of their sins, to believe in the Lord Jesus Christ as their Saviour, to own Him as their Lord, and to live a holy life after His example and in obedience to His revealed will. Those who believe and obey the gospel of Christ are saved; and their privileges are, the full forgiveness of their sins, adoption into the number of God's children, advancement in sanctification through the indwelling of the Spirit, and the hope of eternal glory. In all His gracious work, the Holy Ghost uses and blesses all means of grace, especially the Word, sacraments, and prayer.

X. It is the duty of all believers to unite in Church fellowship; to observe the ordinances of Christ, and to obey His laws; to keep holy the Lord's day; to

meet together for His worship; to wait upon the preaching of His word; to give as God may prosper them for the support and extension of the gospel; and to observe the sacraments of Baptism and the Lord's Supper. Baptism signifies and seals the washing of regeneration and renewing of the Holy Ghost, our union to Christ, and our engagement to be His. It is administered to those who make a profession of their faith in Christ, and to the children of believers. The Lord's Supper is a memorial of Christ's death, and a sign and seal of the benefits thereof to believers. It is observed by His people in token of their faith in His sacrifice, their further engagement to serve Him, and their communion with Him and with one another. It is also the duty of members of the Church to manifest a spirit of purity and love among themselves and towards all men, to labour and pray for the spread of Christ's kingdom throughout the world, and to wait for His glorious appearing.

XI. At the last day the dead shall be raised, and all shall appear before the judgment-seat of Christ, and shall receive according to the deeds done in this present life, whether good or bad. Those who have believed and obeyed the gospel shall be acquitted and received into glory; but the unbelieving and wicked, being condemned, shall suffer the punishment due to their sins.

The presiding minister shall then put the following questions to the candidate or candidates:—

1. Do you believe the Scriptures of the Old and New Testaments to be the Word of God, and the only infallible rule of faith and duty?

2. Do you acknowledge the "Statement of Doctrine" to be an exhibition of the sense in which you understand the teaching of Holy Scripture on the fundamental doctrines of the Gospel?

3. Do you adhere to your renunciation of all distinction of caste, all worship of idols, all idolatrous practices, and every observance contrary to the supreme honour due to the one living and true God, and to the only Mediator between God and men, the man Christ Jesus?

4. Do you acknowledge the Lord Jesus Christ to be the Head of the Church, and Head over all things for the Church's sake? Do you approve of the worship and government of this Church as agreeable to the Word of God? and do you promise to be subject to its discipline in the Lord, and to study the things which make for peace?

5. Are zeal for the glory of God, love to the Lord Jesus Christ, and a desire to save souls, and not worldly interests or expectations, as far as you know your own heart, your great motives and chief inducements to enter into the office of Ruling Elder?

6. Do you adhere to your acceptance of the call to become Ruling Elder of this Church, and do you promise to give a conscientious attendance upon the meetings of the Session, and also of Superior Courts, when called to sit as a member in them?

7. Do you engage, in the strength of the grace that is in the Lord Jesus, to perform with diligence and faithfulness the duties of a Ruling Elder, watching over the flock of which you are called to be an overseer, in all things showing yourself a pattern of good works to the edifying of the body of Christ, and labouring for the advancement of His kingdom?

8. And all these things you profess and promise through grace, as you shall be answerable at the coming of the Lord Jesus Christ with all His saints, and as you would be accepted of Him at His glorious appearing?

Note.—Formula for Preachers at Licence, and Formula for Ministers at Ordination, same as above, *mutatis mutandis.*

No. III.

FINANCIAL STATEMENTS.

I.—General Fund.

Income and Expenditure for 1880-81.

INCOME.

1. Balance at 31st March 1880,					£414
2. Congregational Associations,	£13,423	12	2		
3. Do. Church-door Collections,	1,257	19	7		
					14,681
4. Donations,					2,561
5. Do., specially destined,					1,265
6. Legacies,					4,127
7. Juvenile Offerings—1. General,	£510	5	8		
2. For "Dayspring,"	244	2	4		
					754
8. Interest on Investments,					1,753
					£25,557

EXPENDITURE.

I. India—					
1. Bengal—Calcutta and Out-Stations,	£3,782	15	0		
2. Western India—including Bombay, Jalna, Berar Rural Missions, and Medical Mission at Thana,	3,604	3	7		
3. Do.—Poona,	1,294	10	4		
4. Madras and Out-Stations (including Grant of £2000 for Christian College, towards which the Church and Wesleyan Missionary Societies contribute each £300),	4,355	11	10		
5. Nagpore and Chindwara,	1,931	4	9		
					14,968
II. South Africa—					
1. Kafraria,	£4,515	10	5		
2. Natal,	580	13	4		
					5,096
III. Syria,					86
IV. New Hebrides—					
1. Salaries of Missionaries,	758	18	8		
2. For support of "Dayspring,"	250	0	0		
					1,008
V. Travelling Expenses and Outfit of Missionaries—					
1. India,	£599	7	5		
2. South Africa,	472	16	6		
3. New Hebrides,	253	19	9		
					1,326
Carry forward,					£22,486

	Brought forward,				£22,486	8 10
VI.	Special Grant—					
	Preparing Young Men for Mission Work,				26	0 0
VII.	Contributions specially destined,				698	9 9
VIII.	General Charges—					
	1. Proportion of Assembly Expenses,	£176	0	0		
	2. Do. of General Expenses,	150	0	0		
					326	0 0
IX.	Missionary Records, etc.,				35	10 0
X.	Printing Report, Quarterly Paper, Missionary Notices, "Fifty Years of Foreign Missions," Maps, Leaflets, Magic Lantern Slides, etc.,				522	11 4
XI.	Stationery,				29	7 11
XII.	Law Agent's Expenses,				14	2 8
XIII.	Salaries of Secretaries and Clerk,				731	0 0
XIV.	Office Expenses, including Postages and Incidental Expenses,				75	0 0
XV.	Travelling Expenses of Deputies,				52	7 0
XVI.	Expenses of Members attending Meetings of Committee,				44	6 2
XVII.	Interest accrued,				56	3 5
XVIII.	Balance in favour of Fund at 31st March 1881,				460	0 11
					£25,557	8 0

2.—Livingstonia Mission.

Charge.

Balance at 31st March 1880,				£718	2 5
Subscriptions during the year,	£4,897	2	1		
Legacies,	34	19	7		
Juvenile Offerings,	267	7	9		
Interest accrued,	5	1	7		
				5204	11 0
				£5,922	13 5

Discharge.

Salaries of Mission Staff,	£2,017	1	7		
Passages and Outfit,	266	19	8		
Stores, etc.,	1271	4	4		
	£3,555	5	7		
Balance in favour of Fund at 31st March 1881,	2,367	7	10		
				£5,922	13 5

3.—Gordon Memorial Mission.

Charge.

Interest on Investment,	£234	10	0		
Juvenile offerings,	1	16	0		
				£236	6 0

Discharge.

Balance against Fund at 31st March 1880,	£814	1	4		
Salaries and expenses,	129	13	7		
Interest accrued,	31	2	7		
				£974	17 6
Balance against Fund at 31st March 1881,				£738	11 6

4. Duff Sustentation Fund for Native Pastors.

Charge.

Congregational subscriptions,	£3,215	5	8			
Donations,	983	10	10			
Juvenile offerings,	67	1	5			
Interest accrued,	50	17	9			
				£4,316	15	8

Discharge.

Printing and Advertising,	£6	14	0			
Balance in favour of Fund at 31st March 1881,	4,310	1	8			
				£4,316	15	8

5.—Mission Building Fund.

Charge.

Balance in favour of Fund at 31st March 1880,				£5,520	6	7
Special Contributions for Santalia,	£339	8	3			
Legacy by the late Miss Forsyth,	1,500	0	0			
Interest accrued,	32	16	7			
				1,872	4	10
				£7,392	11	5

Discharge.

Kafraria,	£100	0	0			
Madras (including £111, 10s. 8d.),	361	10	8			
Calcutta,	339	8	3			
Sum on Deposit,	5,000	0	0			
	£5,800	18	11			
Balance in favour of Fund at 31st March 1881,	1,591	12	6			
				£7,392	11	5

6.—Missionaries' Widows' and Orphans' Fund.

Charge.

Balance in favour of Fund at 31st March 1880,				£81	1	7
Donations during the year,	£7	0	0			
Legacies,	449	3	5			
Interest on Investments,	434	0	5			
Sum in Bond paid up,	1,200	0	0			
				£2,090	3	10
				£2,171	5	5

Discharge.

Annuities to Widows of Missionaries,	£294	0	0			
Sum invested,	1,500	0	0			
Printing,	3	11	0			
Balance in favour of Fund at 31st March 1881,	373	14	5			
				£2,171	5	5

7.—Invalided Missionaries' Fund.

Charge.

Balance in favour of Fund at 31st March 1880,				£210	2	4
Interest on Investments,	£553	0	4			
Sum in Bond paid up,	2,500	0	0			
Sum in Debenture paid up,	700	0	0			
Sum received from the late Miss Smith's estate,	1000	0	0			
				4,753	0	4
				£4,963	2	8

Discharge.

Annuities to Retired Missionaries,	£518	11	0			
Sums invested,	4,200	0	0			
Balance in favour of Fund at 31st March 1881,	244	11	8			
				£4,963	2	8

No. IV.—TABULAR VIEWS—

No. IV.—1. Tabular View of Christian Agents in 1880.

Principal Stations.	Branch Stations.	Ordained European Missionaries.	Ordained Native Missionaries.	Licensed Preachers—Native or East Indian.	Unordained Medical Missionaries. European.	Unordained Medical Missionaries. Native.	European Missionary Teachers. M.	European Missionary Teachers. F.	East Indian and other Teachers. M.	East Indian and other Teachers. F.	Native Teachers. M.	Native Teachers. F.	European Lay Evangelists.	European Missionary Artizans, etc.	Native Catechists. Probationary.	Native Catechists. Full.	Native Scripture Readers and School Visitors.	Native Colporteurs.	Bible-Women.	Total Christian Agents.	Students for the Ministry or Christian Agency.	Non-Christian Teachers.
India—Calcutta,	15	4	5	2	.	.	.	2	1	2	21	12	.	.	2	.	7	3	.	61	1	82
Santalia,	2	.	.	.	1	1	1	.	.	.	9	1	1	.	.	13	.	.	.	27	.	2
Bombay,	4	5	1	1	.	1	1	2	.	1	11	7	.	.	.	8	1	.	.	34	5	32
Poona,	.	2	.	.	.	.	.	1	1	2	1	5	.	.	.	1	1	4	2	20	.	15
Jalna and Bethel,	9	.	1	.	.	.	.	.	.	.	.	.	.	.	8	7	.	.	8	24	10	1
Indapore,	.	.	.	1	.	.	.	.	.	.	.	1	.	.	.	.	.	.	.	2	.	.
Oomrawutee, Berar,	8	.	1	.	.	.	.	.	.	.	3	.	.	.	3	.	2	1	5	15	8	.
Madras,	7	7	1	1	1	3	1	1	2	.	35	39	.	.	.	6	.	1	2	100	.	114
Nagpore,	8	3	.	.	.	.	.	2	.	.	10	9	1	.	1	2	.	1	1	30	3	9
Chindwara,	.	1	.	.	.	.	.	.	.	.	.	.	.	.	.	1	.	.	.	2	1	2
Total, India,	48	22	9	5	2	5	3	8	4	5	90	74	2	.	14	33	11	10	18	315	23	257
Kafraria—Lovedale,	6	.	1	.	.	.	.	.	.	.	5	7	.	.	.	.	1	.	.	15	.	.
Lovedale Institution,	.	3	.	.	.	.	3	2	.	.	.	.	.	8	.	.	.	.	.	16	.	.
Burnshill,	8	1	.	.	.	.	.	.	.	.	4	5	.	.	.	.	.	1	.	11	.	.
Pirie,	8	1	.	.	.	.	.	1	.	.	2	4	.	.	.	.	3	.	.	11	.	.
Macfarlan,	.	.	1	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	1	.	.
Cunningham,	11	1	.	.	.	.	.	.	.	.	12	1	.	.	.	.	1	.	.	15	.	.
Duffbank,	9	1	.	.	.	.	.	.	.	.	8	1	.	.	.	.	1	.	.	11	.	.
Blythswood,	.	1	.	.	1	.	.	.	.	.	2	1	.	.	.	.	.	.	.	4	.	.
Total, Kafraria,	42	8	2	.	1	.	3	3	.	.	33	19	.	8	.	.	6	1	.	84	.	.
Natal—Maritzburg,	8	1	.	.	.	.	.	.	.	.	5	1	.	.	.	.	19	.	.	26	3	.
Impolweni,	4	1	.	.	.	.	.	.	.	.	2	.	.	.	.	8	.	.	.	11	.	.
Gordon Memorial,	.	1	.	.	.	.	1	.	.	.	.	.	.	2	.	1	.	.	.	5	.	.
Total, Natal,	7	3	.	.	.	.	1	.	.	.	7	1	.	2	.	9	19	.	.	42	3	.
Livingstonia, etc.,	1	1	.	.	.	.	.	.	.	.	2	.	1	5	.	.	.	.	.	9	.	.
N. Hebrides—Aneityum	3	.	.	.	.	.	.	.	.	.	25	.	1	.	.	.	.	.	.	26	.	.
Ipari,	1	1	.	.	.	.	.	.	.	.	1	1	.	.	.	.	.	.	.	3	.	.
Futuna,	.	1	.	.	.	.	.	.	.	.	2	2	.	.	.	.	.	.	.	5	.	.
Total, New Hebrides,	4	2	.	.	.	.	.	.	.	.	28	3	1	.	.	.	.	.	.	34	.	.
Syria,	.	.	.	.	1	.	.	.	.	.	.	.	.	.	.	.	.	.	.	1	.	.
Grand Total,	104	36	11	5	4	5	7	11	4	5	160	97	4	15	14	42	36	11	18	485	26	257

PRINCIPAL STATIONS.	Native Churches.	Communicants.	Baptized Adherents not Communicants.		Admitted on Profession since commencement of the Mission.	Adults Baptized in 1880.	Admitted on Profession in 1880.	Children Baptized in 1880.	Admitted from other Churches in 1880.	Removed to other Stations in 1880.	Excluded or Suspended in 1880.	Restored to Church Privileges in 1880.	Candidates for Baptism or Full Communion.	Deaths.		Marriages.
			Adults.	Children										Adults.	Children	
INDIA—Calcutta,	4	122	181	173	338	22	5	8	1	.	.	.	.	2	1	3
Santalia,	1	82	25	77	144	.	.	6	.	.	4	.	.	2	.	10
Bombay,	1	65	26	77	300	2	4	7	5	19	3	.	4	6	.	1
Poona,	1	104	15	125	229	7	1	7	4	3	2	.	2	.	1	3
Jalna and Bethel,	2	248	263	229	492	4	16	10	.	.	2	3	15	2	2	4
Indapore,	1	26	27	20	77	.	.	.	.	17	5	.	8	1	1	.
Oomrawutee, Berar,	1	30	.	71	42	1	.	4	.	.	.	.	3	.	.	3
Madras,	2	209	120	208	300	11	7	7	7	.	.	.	4	.	.	4
Nagpore,	3	117	46	129	234	3	1	8	5	2	2	.	3	8	2	6
Chindwara,	1	7	1	8	23	.	1	3	.	3	2	1	.	1	.	.
Total, India,	17	1010	704	1117	2179	59	35	60	22	44	20	4	39	22	7	34
KAFRARIA—Lovedale,	7	613	.	.	1593	39	6	60	6	50	7	8	140	12	.	5
Burnshill,	1	335	say 60	say280	.	.	115	80	10	14	1	3	110	2	.	2
Pirie,	1	210	50	200	.	13	.	16	2	3	8	5	53	3	.	.
Macfarlan,	1	77	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Cunningham,	1	767	.	.	953	101	2	86	23	27	11	8	220	8	.	14
Duffbank,	1	30	.	.	41	.	.	4	10	6	.	.	21	.	.	3
Blythswood,	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Total, Kafraria,	12	2032				153	123	266	51	100	27	24	544	25	.	24
NATAL—Maritzburg,	2	185	8	118	491	17	.	20	2	3	2	1	144	4	11	4
Impolweni,	1	82	.	.	125	7	5	7	2	2	5	5	15	3	8	2
Gordon Memorial,	1	19	4	20	14	1	.	2	.	.	.	.	14	.	2	1
Total Natal,	4	286	12	138	630	25	5	29	4	5	7	6	173	7	16	7
LIVINGSTONIA, &c.,	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	12
NEW HEBRIDES—																
Aname, Aneityum,	1	273	.	.	.	5	5	.	.	.	16	21	.	say20	say50	9
Ipari,	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Futuna,	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Total, New Hebrides,	1	273				5	5				16	21		20	50	9
SYRIA,	1	27	25	31	23	.	.	2	.	.	.	.	2	2	.	.
GRAND TOTAL,	35	3628				242	168	357	77	149	70	55	758	76	73	86

3. Tabular View of Anglo-Vernacular and Vernacular Schools and Scholars in 1881

Principal Stations	Schools: Anglo-Vernacular, Male	Schools: Anglo-Vernacular, Female	Schools: Vernacular, Male	Schools: Vernacular, Female	Schools: Total	Scholars: Anglo-Vernacular, Male	Scholars: Anglo-Vernacular, Female	Scholars: Vernacular, Male	Scholars: Vernacular, Female	Scholars: Total	Scholars: [illegible]	Scholars: [illegible]
India—Calcutta,	5	1	26	13	45	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Santalia,	.	.	7	1	8	.	.	[illegible]	[illegible]	[illegible]	[illegible]	
Bombay,	2	1	5	4	12	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Poona,	2	1	2	2	7	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Jalna and Bethel,	1	.	6	6	13	[illegible]	.	[illegible]	[illegible]	[illegible]	[illegible]	
Indapore,	1	.	1	1	3	[illegible]	.	[illegible]	[illegible]	[illegible]	[illegible]	
Oomrawutee, Berar,	2	.	1	.	3	[illegible]	.	[illegible]	[illegible]	[illegible]	[illegible]	
Madras,	7	1	4	12	24	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Nagpore,	4	1	.	2	7	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Chindwara,	.	.	1	.	1	.	.	[illegible]		[illegible]	[illegible]	
Total, India,	24	5	53	41	123	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Kafraria—												
Lovedale Mission,	7 mixed.		.	.	7	.	.	[illegible]	[illegible]	[illegible]		
Do. Institution,	1	1	.	.	2	[illegible]	[illegible]	.	.	[illegible]		
Burnshill,	9 mixed.		.	.	9	[illegible]	[illegible]	.	.	[illegible]		
Pirie,	6 ,,		.	.	6	140	110	.	.	[illegible]		
Macfarlan,	3 ,,		.	.	3	44	46	.	.	[illegible]		
Cunningham,	14 ,,		.	.	14	[illegible]	[illegible]	.	.	[illegible]		
Duffbank,	9 ,,		.	.	9	190	94	.	.	[illegible]		
Blythswood,	1	1	.	.	2	70	[illegible]	.	.	[illegible]	114	
Total, Kafraria,	2 48 mixed.	2	.	.	52	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	.	.
Natal—Maritzburg,	2 mixed.		2 mixed.		4	67	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	
Impolweni,	2 ,,		.		2	67	70	.	.	[illegible]	[illegible]	
Gordon Memorial,	1 ,,		.		1	94	10	[illegible]	[illegible]	[illegible]	[illegible]	
Total, Natal,	5 mixed.		2 mixed.		7	148	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	
Livingstonia, Etc.,	2 mixed.		.		2	61	[illegible]			[illegible]	[illegible]	
New Hebrides—Aneityum,	.	.	1 mixed.		1	.	.	any [illegible]	any [illegible]	any [illegible]	.	
Ipari,	.	.	1 ,,	1	2	.	.	any [illegible]	any [illegible]	any [illegible]	.	
Futuna,	.	.	1 ,,		1	.	.	any [illegible]	any [illegible]	any [illegible]		
Total, New Hebrides,			3 mixed.	1	4	.	.	any [illegible]	any [illegible]	any [illegible]		
Grand Total,	26 55 mixed.	7	53 5 mixed	42	188	[illegible]	1350	[illegible]	[illegible]	[illegible]		

PRINCIPAL STATIONS.	Government Grants.	School Fees.	For General Work of the Mission.	For Schools.	For Buildings. Europeans.	For Buildings. Natives.	By Native Churches.	Miscellaneous.	TOTAL.
	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
INDIA—									
Calcutta,	1426 12 0†	1559 19 6	625 5 2	222 19 6	. .	. .	68 1 0	. .	3,897 17 2
Santalia,	100 11 6	. .	55 3 2	3 0 0	. .	. .	8 9 1	. .	167 3 9
Bombay,	320 14 0	586 16 0	60 10 0	90 6 0	. .	. .	50 15 9	. .	1,109 1 9
Poona,	112 5 0	101 6 7	60 12 8	206 17 9	. .	. .	34 1 4	. .	515 3 4
Jalna and Bethel,	113 0 0	5 0 0	. .	. .	. .	. .	. .	.	118 0 0
Indapore,	10 0 0	. .	. .	3 0 0	. .	. .	. .	. .	13 0 0
Oomrawutee, Berar,	68 0 0	4 13 0	*11 19 0	59 7 0	. .	. .	1 5 0	. .	145 4 0
Madras,	1663 5 4	3419 19 11	338 9 6	533 9 5	369 18 7	. .	50 0 0	74 0 0	6,449 2 9
Nagpore,	716 12 0	139 18 0	11 16 0	128 2 0	29 0 0	. .	13 5 0	. .	1,038 13 0
Chindwara,	10 4 0	2 4 6	. .	3 12 0	. .	. .	. .	. .	16 0 6
Total, India,	4541 3 10	5819 17 6	1163 15 6	1250 13 8	398 18 7	. .	220 17 2	74 0 0	13,469 6 3
KAFRARIA—									
Lovedale Mission,	262 10 0	50 0 0	. .	15 0 0	. .	47 9 6	84 0 0	. .	458 19 6
Do. Institution,	2220 0 0	†1954 0 6	. .	. .	. .	. .	. .	. .	4174 0 6
Burnshill,	158 15 0	55 14 0	. .	. .	. .	44 9 1	55 1 0	. .	313 19 1
Pirie,	150 0 0	54 19 3	. .	. .	. .	. .	54 0 0	. .	258 19 3
Macfarlan,	43 0 0	. .	. .	. .	. .	. .	40 0 0	. .	83 0 0
Cunningham,	273 10 0	80 0 0	. .	. .	. .	130 0 6	14 12 0	. .	498 2 6
Duffbank,	153 0 0	43 17 6	. .	. .	. .	. .	0 7 0	. .	197 4 6
Blythswood,	725 0 0	133 6 10	. .	7 0 0	. .	. .	. .	. .	865 6 10
Total, Kafraria,	3985 15 0	2371 18 1	. .	22 0 0	. .	221 19 1	248 0 0	. .	6849 12 2
NATAL—									
Maritzburg,	124 0 0	. .	. .	. .	. .	. .	27 1 10	. .	151 1 10
Impolweni,	50 0 0	. .	10 14 6	. .	64 3 6	64 3 6	18 1 0	. .	207 2 6
Gordon Memorial,	85 0 0	10 10 0	. .	. .	21 0 0	. .	. .	. .	116 10 0
Total, Natal,	259 0 0	10 10 0	10 14 6	. .	85 3 6	64 3 6	45 2 10	. .	474 14 4
LIVINGSTONIA,	. .	. .	. .	. .	19 8 9	. .	. .	. .	19 8 9
NEW HEBRIDES—									
Anaume, Aneityum,	. .	. .	say 50 0 0	. .	. .	say 10 0 0	say 84 0 0	. .	144 0 0
Ipari, Tanna,	. .	. .	. .	. .	. .	. .	. .	. .	. .
Futuna,	. .	. .	. .	. .	. .	. .	. .	. .	. .
Total, New Hebrides,	. .	. .	50 0 0	. .	. .	10 0 0	84 0 0	. .	144 0 0
SYRIA—									
Shweir,	. .	. .	. .	. .	. .	. .	7 0 0	. .	7 0 0
GRAND TOTAL,	8785 18 10	8202 5 7	1224 10 0	1272 13 8	503 10 10	296 2 7	605 0 0	74 0 0	20,964 1 6

* Including School Fees. † For Board and Education.

No. V.—Abstract of Home Income since the Disruption. (Thirty-eight Years.)

	Associations.	Church-door Collections.	Donations.	Legacies.	Miscellaneous.	Total.
1843-44	£180 16 7	£4,193 6 10	£690 6 8½	£65 0 0	£1,272 17 11	£6,402 17
1844-45	252 19 8	4,128 10 4	1,407 4 1½	247 5 9½	3,921 2 11	9,957 2
1845-46	501 10 5	4,141 5 7½	1,389 10 10	114 19 2½	1,209 8 2	7,356 14
1846-47	280 13 5	4,028 17 5	1,873 6 8	262 13 0½	2,328 8 11½	8,773 19
1847-48	215 0 11	7,511 6 4	2,573 8 7	426 0 7	4,738 0 9	15,463 17
1848-49	84 7 4	6,610 4 5	1,662 1 5	350 12 2	2,059 10 6	10,766 15
1849-50	82 14 6	7,318 18 5	912 8 4	154 2 3	2,879 8 1	11,347 11
1850-51	555 7 5	5,345 7 7	1,175 19 9	1,181 16 7	1,359 6 7	9,617 17
1851-52	2,103 19 4	4,560 14 3	987 7 7	566 1 3	2,693 9 11	10,911 15
1852-53	6,283 18 2	2,468 2 9	1,211 14 6	95 9 0	2,445 4 1	12,504 4
1853-54	8,066 4 11	17 13 7	438 12 6	615 0 5	1,515 18 3	10,653 4
1854-55	7,951 3 2	1,567 6 1	421 5 2	1,037 3 11	1,574 6 0	12,551 1
1855-56	7,701 3 10	1,483 7 8	2,343 12 11	776 18 0	1,914 6 4	14,219 4
1856-57	7,820 3 2	1,658 18 8	1,091 3 5	245 17 8	1,456 13 4	12,272 14
1857-58	8,819 0 0	2,711 15 10	1,273 14 1	2,210 3 5	1,013 10 6	16,028 4
1858-59	9,146 1 11	1,174 1 1	1,455 12 9	3,232 15 9	405 16 1	15,414 7
1859-60	8,899 19 9	958 8 4	1,532 16 11	955 11 0	443 9 10	12,790 5
1860-61	8,779 17 5	1,088 3 3	1,502 18 2	3,190 2 9	391 1 9	14,952 [illegible]
1861-62	8,681 7 8	975 15 7	3,690 4 9	767 12 3	539 12 8	14,654 12
1862-63	8,551 5 9	1,081 12 9	902 3 1	818 12 3	440 11 6	11,794 [illegible]
1863-64	8,747 3 8	912 2 5	1,577 16 11	809 0 7	447 5 2	12,493 [illegible]
1864-65	8,828 6 0	1,090 5 1	5,199 1 1†	4,362 15 4	503 5 8	19,983 13
1865-66	9,189 18 6	1,170 9 6	2,639 0 7	3,134 1 0	479 10 11	16,613 [illegible]
1866-67	9,549 3 10	1,168 9 10	2,937 10 6‡	1,690 13 1	651 9 6	15,997 [illegible]
1867-68	9,679 19 5	1,011 15 0	1,825 11 7	1,929 15 3	796 17 2	15,243 13
1868-69	10,039 14 1	972 19 0	1,292 14 9	2,790 13 11	620 15 0	15,716 [illegible]
1869-70	10,181 11 8	904 2 11	1,068 5	1,541 4 2	656 9 10	14,351 [illegible]
1870-71	10,165 2 6	988 18 4	2,780 11 6	3,569 19 9	618 4 9	18,122 [illegible]
1871-72	10,328 18 7	1,150 11 9	959 9 10	3,273 12 3	644 1 10	16,356 [illegible]
1872-73	10,597 11 4	1,004 4 11	2231 17 3	3,957 14 9	693 14 0	18,485 [illegible]
1873-74	10,911 19 6	1,001 8 9	1,999 7 9	5,282 1 7	764 18 8	19,959 [illegible]
1874-75	11,093 19 6	1,057 19 3	7,239 8 11	11,253 17 0	822 17 11	31,468 [illegible]
1875-76	11,966 1 9	1,013 16 11	10,248 19 11	6,137 3 6	1,182 14 11	30,548 17
1876-77	12,398 11 1	1,312 2 8	8,726 12 0	3,335 15 9	1,426 5 11	27,199 [illegible]
1877-78	12,882 1 4	1,203 19 3	4,327 3 2	3,622 5 1	1,970 12 5	24,006 1
1878-79	12,977 3 0	1,128 18 1	3,932 13 0	3,488 16 2	2,119 1 5	23,696 11
1879-80	13,170 9 2	1,192 2 4	3,944 18 1	6,791 18 0	3,190 4 8	28,289 [illegible]
1880-81	13,423 12 2	1,253 19 5	13,340 5 11	4,162 7 0	3,194 10 8	35,374 [illegible]
Total,	291,089 2 5	82,562 2 2½	104,807 2 3	88,448 0 8½	55,385 4 6½	622,291 [illegible]

* There were *two* collections made in 1847-48 and 1857-58, and *none* in 1853-54.
† Including £4657, 7s. 3d. raised by the ladies to clear off debt.
‡ Including £1612, 0s. 6d., special contributions to prevent deficit.

Note.—The above statement does not include—(1.) Contributions raised by Ladies' Society for Female Education in India and South Africa; (2.) Sums raised in India and Kaffraria; (3.) Contributions sent direct to Mission Stations by friends in Britain and elsewhere (see p. 8); (4.) Sums raised chiefly in this country for Mission Buildings, amounting, since the Disruption, to upwards of £100,000; (5.) Contributions to Missionaries' Widows' and Orphans' Fund; and Contributions to Invalided Missionaries' Fund.

No. VI.

DELIVERANCE OF THE GENERAL ASSEMBLY.

At Edinburgh, and within the Free Assembly Hall, the twenty-seventh day of May, in the year One thousand eight hundred and eighty-one:—

Which day the General Assembly of the Free Church of Scotland being met and duly constituted:

Inter alia,—

The Assembly called for the Report of the Committee on Foreign Missions, and the Resolution from the Council of the Presbyterian Alliance in India, adopted by that Council in 1877. The Resolution was read.

The Report being printed and in the hands of the Members, was referred to, in the absence of Dr. Main, the Convener, owing to very severe illness, by Dr. George Smith, Secretary to the Committee, who addressed the Assembly thereanent.

Dr. Smith introduced the Rev. George Patterson, Professor in the United Christian College at Madras—an institution supported not only by this Church, but also by the Church and Wesleyan Missionary Societies. Mr. Patterson addressed the Assembly.

Thereafter Dr. Smith introduced the Rev. John Inglis, lately missionary in the New Hebrides, who addressed the Assembly.

After singing part of the 72d Psalm, the Assembly heard an address from the Rev. Narayan Sheshadri.

The Rev. J. G. Cooper gave an account of the mission at Nagpore.

The Rev. T. T. Matthews gave an account of the mission work in Madagascar.

It was moved, seconded, and unanimously agreed to, That the General Assembly approve of the Report, and record their thanks to the Committee, and especially the Convener.

The Assembly recognise, with gratitude to Almighty God, the grace of liberality shown towards the Foreign Missions of the Church, in all their departments. While admitting the advantage of an improved mode of reporting the whole contributions of each congregation for Missions outside of Scotland, the Assembly repeat their desire that every congregation shall form a Missionary Association, and instruct the Committee to continue its careful visitation of Presbyteries for the quickening of the Church's zeal in Missions. For this end, also, they rejoice in the evidence of the increasing interest of the young in this glorious work, and trust that all their Sabbath-schools, and ministers' and family classes, may be put into direct connection with the Committee's organisation.

The Assembly approve of the formation of the Duff Sustentation Fund for Native Pastors, and commend it to the liberality of the Church as the nucleus of an agency for developing most effectually the growth of the Vernacular Churches. They approve of the observance of the first Sabbath of December as a day of intercession for Missions, with preaching on the subject, when a collection may be made for the Sustentation Fund for Native Churches. They rejoice that the year has been blessed by the addition of upwards of four hundred converts to these Churches, by the establishment of theological classes for the training of native pastors by the Presbytery of Bombay, by the continued self-denying labours of the earlier converts in Bengal, by the ingathering of spiritual fruit from the Christian College of Madras, and by the extension of living Christian communities in the Kafir and Zulu districts of Cunningham, Lovedale, Impolweni, and the Gordon Memorial Mission.

The General Assembly commend to the gracious protection of the great Head of the Church, and to the brethren in Kafraria and Natal, the Rev. Andrew Melville and Rev. R. M. Thornton, whom the Committee have nominated as deputies to stimulate and to inspect the Missions there. Through them the Assembly desire to assure the missionaries, the native congregations, and the colonists alike, of their earnest desire for their highest welfare, and for the unity, as well as the extension, of the Churches and Missions.

The Assembly renew the expression of their confidence in the administration of the Livingstonia Mission in the spirit of the instructions issued on its foundation in 1875. They thank God for the dawning of spiritual success which is already apparent, on both the Missionary and the industrial side of the enterprise. They heartily acknowledge the wise foresight of Mr. James Stevenson and the other friends of the Mission, and the noble generosity of that gentleman, of Mr. James White, the present Convener of the Sub-committee, and those associated with them, who have combined to continue the Mission for another period, and to open up communications between its stations on Lake Nyassa and those of the London Missionary Society on Lake Tanganyika.

The Assembly unite with the Foreign Missions Committee in returning thanks to the Ladies' Society, which has again met with most encouraging success in female education in India and Africa, and in expressing the hope that the congregations of the Church will be stimulated to help this indispensable and growing part of mission work, which is not otherwise provided for.

The General Assembly empower the Commission to receive and dispose of applications from the Committee, *first*, for placing the Missionaries' Widows' Fund on an actuarial basis, in one of the various ways previously proposed; *secondly*, for arranging as to the licence and ordination of Dr. William Elder by the Presbytery of Madras. The Assembly recognise *ad interim* the judicial authority of the Council of the Presbyterian Alliance of India, so far as to decide finally cases of appeal in matters of discipline referred to the Council by the native churches, office-bearers, and members, in accordance with the form of process of the Free Church of Scotland, and call for a further report from the Foreign Missions Committee.

The Assembly rejoice in the restoration to health of the Rev. J. G. Cooper, and pray that the blessing of God may attend his labours on his return to

Central India. They welcome the visit of the Rev. Narayan Sheshadri, who will long be remembered by the congregations of the Church.

The General Assembly again commit their great missionary enterprise to the ministers and elders whom they have appointed for its prayerful administration, and to the Church privileged to be fellow-workers with Christ, charging them to be diligent and faithful to Him whom Daniel saw in the night visions, when "One like the Son of Man came with the clouds of heaven, and came to the Ancient of Days. And there was given Him dominion and glory, and a kingdom, that all people, and nations, and languages, should serve Him. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him."

Extracted from the Records of the General Assembly of the Free Church of Scotland, by

WILLIAM WILSON,
Cl. Eccl. Scot. Lib.

No. VII.

DEATH OF REV. DR. MAIN.

28th May 1881.

The General Assembly receive with deep sorrow and emotion the announcement that the Rev. Thomas Main, D.D., who, as Past-Moderator, preached at the opening of this meeting of Assembly, has been removed from among them.

The death of Dr. Main, in circumstances so solemn, reads to the Church a lesson of impressive warning. At an age considerably less than that which has been attained by some who are still spared to her, he has, in midst of many and various labours, entered into rest.

From a position of much influence in the west of Scotland, Dr. Main was called to succeed the venerable Dr. Henry Grey, in St. Mary's Church, Edinburgh, and in that important congregation has ministered with devoted faithfulness for twenty-four years.

On the death of Dr. Duff, Convener of the Foreign Missions Committee, the Church unanimously appointed Dr. Main to succeed him, and in the discharge of the onerous and difficult duties of that office he has commended himself by unwearied and faithful service.

In the cause of Education he has effectually aided the Church, which will long miss his ready and courteous help in this and many other departments of labour.

The General Assembly desire affectionately to commend to God the widow of their departed friend and fellow-servant, praying that in her great bereavement she may realise the sustaining presence of the Lord Jesus.

The General Assembly instruct that a copy of this Minute be sent to Mrs. Main, and other relatives.—31*st May* 1881.

The Foreign Missions Committee desire to recognise, in a spirit of deep submission, the solemn circumstances in which they reassemble.

It has pleased God suddenly to remove from them the Convener, under whose presidency they have now for three years met for the discussion and direction of the Mission affairs of the Church.

The Rev. Dr. Main, after a prolonged ministry, and at an age when he might have sought relief from added labours, responded to the call of the Church to occupy the Convenership, which became vacant in February 1878 by the lamented death of Dr. Duff.

They cannot but give expression to the fear that the combined labours of a city charge and of the Convenership of one of the Church Committees, whose work is so continuous and anxious, have proved too heavy a burden for their departed friend; while at the same time they have reason to believe that his own desires have been accomplished, by a continuance to the very close of life in active work for the Master, whom he loved and delighted to serve.

The Committee desire to put on record their sense of the conscientious and devoted spirit in which the heavy duties of the Convenership have been discharged by him; his earnest efforts both to consolidate and to extend the great work which the Free Church of Scotland has undertaken in the foreign field; his courteous and loving bearing to themselves; and his success in maintaining united and cordial action in their whole work.

The Committee enter with deepest sympathy into the sorrow of his bereaved widow—the true helpmeet of her husband in all his labours—and commend her in prayer to the Great Head of the Church. They instruct that a copy of this minute be sent to Mrs. Main.—1*st June* 1881.

FORM OF BEQUEST.

I leave and bequeath the sum of

Pounds Sterling (*the amount to be stated in words, not figures*) to the Committee for the management of the FOREIGN MISSIONS of the Free Church of Scotland*; and I appoint the same to be paid, at the first term of Whitsunday or Martinmas after my death, to JOHN MACDONALD, Esquire, or A. Ellison Ross, Esquire, General Treasurers to the Free Church of Scotland, and Successors in Office, Treasurers aforesaid; and I declare that the discharge of the said JOHN MACDONALD, Esquire, or A. Ellison Ross, Esquire, or of such Treasurer for the time being, shall be sufficient discharge to my Executors.

* In the event of a Bequest in favour of the Missionaries' Widows' and Orphans' Fund, insert here the words "to be by them applied to the Missionaries' Widows' and Orphans' Fund under their charge." A similar course may be followed if a Legacy is left to "the Duff Sustentation Fund for Native Pastors," to "the Mission Building Fund," or to the "Invalided Missionaries' Fund," also under the charge of the Foreign Missions Committee.

No. IX.

Free Church of Scotland.

REPORT

ON THE

CONVERSION OF THE JEWS.

MAY 1881.

"And so all Israel shall be saved" is the sure word of promise on which our Mission is founded; and if such missions are often a labour of unrequited love, and therefore peculiarly a work of faith, we both owe a debt of gratitude to Israel which no other nation in the world can claim, and our faith has this promise to rest upon for them alone among all the nations of the earth. For the multitudes of the heathen we have the Divine assurance that "the earth shall be filled with the knowledge of the Lord as the waters cover the sea;" yet Israel stands alone among the nations with an express promise for itself of national salvation. In the time to come, as in ages past, other nations may waste away from the face of the earth; but Israel, which above all others has been crushed and continually threatened with extinction, has the Divine promise of permanence; and as the word of the Lord abideth for ever, His chosen people cannot perish, but through all its sufferings and all its unbelief is reserved for certain salvation.

Debtors we are to all men. Holding in our hands a priceless treasure with which we have been entrusted, not for ourselves alone and our children but for every creature under heaven, we are debtors to Barbarian, Scythian, bond and free. In this relation we are debtors to the Jew and the Greek alike; but to the Gentiles we owe no debt of spiritual gratitude, because from them we have reaped no spiritual benefit. To the Jew alone are we bound by this great and peculiar obligation, incessantly to seek his spiritual and everlasting welfare; and if we seek it not the Lord will require it of us.

In seeking the redemption of Israel our love, on the one hand, is impelled by the gratitude of a singular debt, and our faith, on the other hand, is upheld by a most special and peculiar promise, which though it tarry for a season, will speak in the end and not lie, will surely come and not tarry. Let us therefore "be steadfast, unmoveable, always abounding in this work of the Lord, forasmuch as we know that our labour is not in vain in the Lord."

In the last half century which has witnessed the origin and progress of our Mission, the position of Israel in the world has undergone a gradual but great revolution, or rather almost two revolutions. From being

despised and neglected, the nation has risen into wealth and influence and power, with a large numerical increase; and again, greatly on account of this prosperity, but also on account of their unchristian influence in the press, and their absorption of wealth and property that had belonged to others, the nation has within the last few years come to be by many both hated and feared. It seems strange to us that the crushed Jew should have anywhere come to be feared, yet a Jewish writer in the February number of the *Nineteenth Century* makes this general statement of his own view: "This latest revival of Judeophobia is certainly deserving of attention on account of its not being confined to one country. The appearance of a certain feeling against the Jews is apparent in almost all the large states of the world, with the single exception, perhaps, of France." But there is a most remarkable feature in this latest aspect of Judeophobia, which is called a revival of the mediæval hatred of Israel, the *Judenhass* of darker ages. In those ages to send the Jews back to Jerusalem would have been to their persecutors the most hateful of all proposals, or rather the most remote of all conceptions. When the chivalry of Christian Europe issued forth in brilliant array with a proud enthusiasm to rescue the Holy City from the hands of the infidel, it was then that they asked why they should go so far to fight with the enemies of the cross, and pass by the crucifiers of our Lord who were living in such numbers in the midst of their own countries at home; and then arose the terrible "hep! hep! hep!" and the fiercest massacres of the hated Jews. But the tide of Anti-Judaism is now reversed, and flows in the very opposite course; for in its chief advocates it has taken the turn of an openly expressed desire that the Jews should go back to their fatherland again, and occupy that very Jerusalem for which the Crusaders would have laid down their lives to exclude them from its possession. Such a change or rather reverse of sentiment indicates a providential ordering that may issue in results quite new in the history of the Jews for the last eighteen centuries; and in combination with other causes, may lead to the unfolding of a bright page in "that grandest poem of all time, the still uncompleted history of Israel."

FINANCIAL STATEMENT.

The income for the present year, excluding £191, specially destined. has been £4183, and the ordinary expenditure £4395. The sum of £3130 has been allotted for new Mission Buildings at Constantinople. The balance in favour of the Committee at 31st March was £3658, with which the Mission has to be carried on for nine months till December, when the annual collection is made.

The principal items of income for the last five years have been as follows:—

	1877.	1878.	1879.	1880.	1881.
Collections, . . .	£3382	£3138	£2666	£2810	£2350
Donations, . . .	489	408	354	364	300
Legacies, . . .	1644	1414	1648	5971	757
Juvenile Offerings, . .	288	299	284	264	253
Interest on Investments, of which the Capital may not be spent,		261	260	293	395
	£5803	£5520	£5212	£9702	£4055

The Committee regret that the Annual Collection, which is their principal source of income, has this year been so deficient. They are well aware that this is mainly, or wholly, to be ascribed to the extraordinary severity of the weather which made very sparse congregations on the Sabbath of the collection. There were many supplementary collections, but these could not supply the deficiency; and the Committee trust that next collection will not be less liberal than in former years.

OUR NEED OF MISSIONARIES.

When the redemption of Israel draws nigh, and when all men shall see that the time to favour Zion is come, the ripe harvest will gather many willing reapers to share in the promise for Jerusalem—"They shall prosper that love thee." But "blessed are they that have not seen, and yet have believed;" seeing with the eye of faith what is hid from the eye of sense, saying even now, "Here am I, Lord, send me;" and in the end partaking in the double gladness of the Almighty mandate—"Rejoice ye with Jerusalem and be glad with her, all ye that love her; rejoice for joy with her, all ye that mourn for her."

The Committee gratefully acknowledge the cordial welcome to their appeals in our Theological Halls in the past winter; but there still remains the need of men who will devote themselves at once to the work.

BRESLAU.

Our Mission at Breslau has long been ministered to by our oldest missionary, Mr. Edward, whose love for Israel is so intense, and has burned for more than forty years with so constant a flame, that it might be hard to find a Jew with so ardent and steadfast an affection for his own kinsmen. He ministers to an attached congregation of two hundred souls, imbued with the same love for Israel as himself; but straitened for want of room, and earnestly desiring a larger hall or church, their place of worship being full to the door every Lord's Day both forenoon and afternoon. In the last quarter of the year he admitted no fewer than fifteen new communicants, in one of whom the gracious change was so striking in contrast to the past, and so complete in itself, as to make them almost question her identity, and to remind them of the man born blind, of whom some said "it is he," and others said "it is like him."

Whilst among the Germans the Lord has always owned Mr. Edward's fruitful ministry for the salvation of souls, he has, in these later years, been privileged to see cheering fruit among the children of Israel. The two most interesting converts in the present year were two young men, whose intercourse with our missionary was blessed to them, and who have been baptized elsewhere to his great joy, with good evidence of a saving change. An aged and respectable matron in Israel, who was baptized by our missionary last year along with her husband, has since died in the joy of the Lord. "There is a fountain filled with blood" was her cherished hymn to the end. "At some parts of the year," Mr. Edward writes, "I have had a perfect influx of young men mostly from Poland, so that for four months I had my hands full. In some of them I have the conviction that permanent impressions were made on their hearts, and that more than one have probably ere this confessed Christ at some other station."

Mr. Edward has two faithful assistants in his work; he takes part

No. IV.—1. Tabular View of Christian Agents in 1880.

Principal Stations.	Branch Stations.	Ordained European Missionaries.	Ordained Native Missionaries.	Licensed Preachers—Native or East Indian.	Unordained Medical Missionaries.		European Missionary Teachers.		East Indian and other Teachers.		Native Teachers.		European Lay Evangelists.	European Missionary Artizans, etc.	Native Catechists.		Native Scripture Readers and School Visitors.	Native Colporteurs.	Bible-Women.	Total Christian Agents.	Students for the Ministry or Christian Agency.	Non-Christian Teachers.
					European.	Native.	M.	F.	M.	F.	M.	F.			Probationary	Full.						
India—Calcutta,	15	4	5	2	.	.	.	2	1	2	21	12	.	.	2	.	7	3	.	61	1	82
Santalia,	2	.	.	.	1	1	1	.	.	.	9	1	1	.	.	13	.	.	.	27	.	2
Bombay,	4	5	1	1	.	1	1	2	.	1	11	7	.	.	.	3	1	.	.	34	5	32
Poona,	.	2	.	.	.	.	.	1	1	2	1	5	.	.	.	1	1	4	2	20	.	15
Jalna and Bethel,	9	.	1	.	.	.	.	.	.	.	.	.	.	.	8	7	.	.	8	24	10	1
Indapore,	.	.	.	1	.	.	.	.	.	.	.	1	.	.	.	.	.	.	.	2	.	.
Oomrawutee, Berar,	8	.	1	.	.	.	.	.	.	.	3	.	.	.	3	.	2	1	5	15	8	.
Madras,	7	7	1	1	1	3	1	1	2	.	35	39	.	.	.	6	.	1	2	100	.	114
Nagpore,	3	3	.	.	.	.	.	2	.	.	10	9	1	.	1	2	.	1	1	30	3	9
Chindwara,	.	1	.	.	.	.	.	.	.	.	.	.	.	.	.	1	.	.	.	2	1	2
Total, India,	48	22	9	5	2	5	3	8	4	5	90	74	2	.	14	33	11	10	18	315	23	257
Kafraria—Lovedale,	6	.	1	.	.	.	.	.	.	.	5	7	.	.	.	.	1	.	.	15	.	.
Lovedale Institution,	.	3	.	.	.	.	3	2	.	.	.	.	.	8	.	.	.	.	.	16	.	.
Burnshill,	8	1	.	.	.	.	.	.	.	.	4	5	.	.	.	.	.	1	.	11	.	.
Pirie,	8	1	.	.	.	.	.	1	.	.	2	4	.	.	.	.	3	.	.	11	.	.
Macfarlan,	.	.	1	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	1	.	.
Cunningham,	11	1	.	.	.	.	.	.	.	.	12	1	.	.	.	.	1	.	.	15	.	.
Duffbank,	9	1	.	.	.	.	.	.	.	.	8	1	.	.	.	.	1	.	.	11	.	.
Blythswood,	.	1	.	.	1	.	.	.	.	.	2	1	.	.	.	.	.	.	.	4	.	.
Total, Kafraria,	42	8	2	.	1	.	3	3	.	.	33	19	.	8	.	.	6	1	.	84	.	.
Natal—Maritzburg,	8	1	.	.	.	.	.	.	.	.	5	1	.	.	.	.	19	.	.	26	3	.
Impolweni,	4	1	.	.	.	.	.	.	.	.	2	.	.	.	.	3	.	.	.	11	.	.
Gordon Memorial,	.	1	.	.	.	.	1	.	.	.	.	.	.	2	.	1	.	.	.	5	.	.
Total, Natal,	7	3	.	.	.	.	1	.	.	.	7	1	.	2	.	9	19	.	.	42	3	.
Livingstonia, etc.,	1	1	.	.	.	.	.	.	.	.	2	.	1	5	.	.	.	.	.	9	.	.
N. Hebrides—Aneityum	3	.	.	.	.	.	.	.	.	.	25	.	1	.	.	.	.	.	.	20	.	.
Ipari,	1	1	.	.	.	.	.	.	.	.	1	1	.	.	.	.	.	.	.	3	.	.
Futuna,	.	1	.	.	.	.	.	.	.	.	2	2	.	.	.	.	.	.	.	5	.	.
Total, New Hebrides,	4	2	.	.	.	.	.	.	.	.	28	3	1	.	.	.	.	.	.	34	.	.
Syria,	.	.	.	.	1	.	.	.	.	.	.	.	.	.	.	.	.	.	.	1	.	.
Grand Total,	104	36	11	5	4	5	7	11	4	5	160	97	4	15	14	42	36	11	18	485	26	257

2. Tabular View of Native Churches in 1880.

PRINCIPAL STATIONS.	Native Churches.	Communicants.	Baptized Adherents not Communicants.		Admitted on Profession since commencement of the Mission.	Adults Baptized in 1880.	Admitted on Profession in 1880.	Children Baptized in 1880.	Admitted from other Churches in 1880.	Removed to other Stations in 1880.	Excluded or Suspended in 1880.	Restored to Church Privileges in 1880.	Candidates for Baptism or Full Communion.	Deaths.		Marriages.
			Adults.	Children										Adults.	Children	
India—Calcutta,	4	122	181	173	338	22	5	8	1	.	.	.	.	2	1	3
Santalia,	1	82	25	77	144	9	.	6	.	.	4	.	.	2	.	10
Bombay,	1	65	26	77	300	2	4	7	5	19	3	.	4	6	.	1
Poona,	1	104	15	125	229	7	1	7	4	3	2	.	2	.	1	3
Jalna and Bethel,	2	248	263	229	492	4	16	10	.	.	2	3	15	2	2	4
Indapore,	1	26	27	20	77	.	.	.	.	17	5	.	8	1	1	.
Oomrawutee, Berar,	1	30	.	71	42	1	.	4	.	.	.	.	3	.	.	3
Madras,	2	209	120	208	300	11	7	7	7	.	.	.	4	.	.	4
Nagpore,	3	117	46	129	234	3	1	8	5	2	2	.	3	8	2	6
Chindwara,	1	7	1	8	23	.	1	3	.	3	2	1	.	1	.	.
Total, India,	17	1010	704	1117	2179	59	35	60	22	44	20	4	39	22	7	34
Kafraria—Lovedale,	7	613	.	.	1593	39	6	60	6	50	7	8	140	12	.	5
Burnshill,	1	335	say 60	say280	.	.	115	80	10	14	1	3	110	2	.	2
Pirie,	1	210	50	200	.	13	.	16	2	3	8	5	53	3	.	.
Macfarlan,	1	77	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Cunningham,	1	767	.	.	953	101	2	86	23	27	11	8	220	8	.	14
Duffbank,	1	30	.	.	41	.	.	4	10	6	.	.	21	.	.	3
Blythswood,	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Total, Kafraria,	12	2032				153	123	266	51	100	27	24	544	25	.	24
Natal—Maritzburg,	2	185	8	118	491	17	.	20	2	3	2	1	144	4	11	4
Impolweni,	1	82	.	.	125	7	5	7	2	2	5	5	15	3	8	2
Gordon Memorial,	1	19	4	20	14	1	.	2	.	.	.	.	14	.	2	1
Total Natal,	4	286	12	138	630	25	5	29	4	5	7	6	173	7	16	7
Livingstonia, &c.,	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	12
New Hebrides—																
Aname, Aneityum,	1	273	.	.	.	5	5	.	.	.	16	21	.	say20	say50	9
Ipari,	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Futuna,	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Total, New Hebrides,	1	273				5	5				16	21		20	50	9
Syria,	1	27	25	31	23	.	.	2	.	.	.	.	2	2	.	.
Grand Total,	35	3628				242	168	357	77	149	70	55	758	76	73	86

3. Tabular View of Anglo-Vernacular and Vernacular Schools and Scholars in 1880.

PRINCIPAL STATIONS.	SCHOOLS.					SCHOLARS.						
	Anglo-Vernacular.		Vernacular.		Total.	Anglo-Vernacular.		Vernacular.		Total Scholars on Roll.	Total enrolled during the year.	Under-Graduates of University.
	Male.	Female.	Male.	Female.		Male.	Female.	Male.	Female.			
India—Calcutta,	5	1	26	13	45	1084	89	805	505	2483	3080	90
Santalia,	.	.	7	1	8	.	.	86	30	116	144	.
Bombay,	2	1	5	4	12	368	37	296	305	1006	1430	80
Poona,	2	1	2	2	7	343	60	302	155	860	say1000	3
Jalna and Bethel,	1	.	6	6	13	96	.	110	41	247	say 300	.
Indapore,	1	.	1	1	3	8	.	22	20	50	50	.
Oomrawutee, Berar,	2	.	1	.	3	9	.	95	3	107	250	.
Madras,	7	1	4	12	24	1875	64	375	1462	3776	5823	232
Nagpore,	4	1	.	2	7	487	56	19	67	629	1013	11
Chindwara,	.	.	1	.	1	.	.	59	.	59	84	.
Total, India,	24	5	53	41	123	4270	306	2169	2588	9333	13,174	416
Kafraria—												
Lovedale Mission,	7 mixed.		.	.	7	.	.	130	226	356	.	.
Do. Institution,	1	1	.	.	2	300	93	.	.	393	.	.
Burnshill,	9 mixed.		.	.	9	297	256	.	.	553	.	.
Pirie,	6 ,,		.	.	6	140	115	.	.	255	.	.
Macfarlan,	3 ,,		.	.	3	44	45	.	.	89	.	.
Cunningham,	14 ,,		.	.	14	368	246	.	.	614	.	.
Duffbank,	9 ,,		.	.	9	190	94	.	.	284	.	.
Blythswood,	1	1	.	.	2	70	33	.	.	103	114	.
Total, Kafraria,	2 48 mixed.	2	.	.	52	1409	882	130	226	2647	.	.
Natal—Maritzburg,	2 mixed.		2 mixed.		4	57	43	60	22	182	231	.
Impolweni,	2 ,,		.		2	67	70	.	.	137	152	.
Gordon Memorial,	1 ,,		.		1	24	10	8	6	48	50	.
Total, Natal,	5 mixed.		2 mixed.		7	148	123	68	28	367	433	.
Livingstonia, Etc.,	. 2 mixed.		.		2	51	39	.	.	90	159	.
New Hebrides—Aneityum,	.	.	1 mixed.		1	.	.	say 300	say 200	say 500	.	.
Ipari,	.	.	1 ,,	1	2	.	.	say 20	say 16	say 36	.	.
Futuna,	.	.	1 ,,		1	.	.	say 30	say 25	say 55	.	.
Total, New Hebrides,			3 mixed.	1	4	.	.	say 350	say 241	say 591	.	.
Grand Total,	26 55 mixed.	7	53 5 mixed.	42	188	5878	1350	2717	3083	13,028		

100; Liegnitz (Jackisch, evangelist), 70-80; Sauvan (Mr. Patzold), 35-80; Trebnitz (Mr. Vietge), 10-15. So that there are weekly 600-900 children instructed in Scripture truth in our church, by 13 female teachers and 7 men. There is besides my own class weekly for the children of the congregation, who are instructed in the Bible and Westminster Catechism.

"Surely it does not need to be proved to Scotch Christians that a pure testimony is more esteemed by the Lord than mere numbers. The Church in Ephraim was in those days with the few who upheld the word of Jehovah, and not with the great multitude. Scotch Christians cannot think it indifferent towards spiritual life whether Christ is known as King in His Church as the secular monarch is 'summus episcopus,' as the king is here styled in all public deeds, and acts as such: whether the Lord's Day be observed or trampled on by the professedly godly, by attendance in theatres and operas on that day: whether the people be taught that they are children of God 'by the rite of baptism,' and thus trained to say, 'We have Abraham to our father,' or instructed to seek after the Lord till they find him.

"The assistant missionaries are Mr. Laud and Mr. Heinhaus.

"Mr. Laud is my immediate aid in the Jewish Mission. He is generally more abroad at the stations than in the town, and on his journeys does much to bring the Word of God and other useful books into the hands of Jews. He is in general very successful in gaining access to Jews, even where others would fail. During the past year he has laboured with his wonted assiduity: his peculiar charge also is the *Frohe Botschaft*, the monthly publication of our Church.

"Mr. Heinhaus is an agent in whose work, we trust, the Committee will have reason to rejoice. He was none of our seeking: on the contrary, we first made efforts in several directions to fill up the place, but it became plain that Mr. Heinhaus was thrust upon us in God's providence. We took him in obedience to the leadings of God, and we are not likely to repent of it. He is rarely qualified for his calling; out early in his visits from house to house, and at it all the day; indeed it is his meat and drink to seek souls for that Lord whom he knows and loves. His wife is a true help-meet, and their house is open at all hours, till late at night, for the distressed in mind and body. Mr. Heinhaus has regular meetings in his house on Wednesday, Saturday, and Sabbath evening, when especially his house is full of people who cull over the thoughts that have been presented to them in the course of the day. The Word, and nothing but the Word, is the motto in all his operations. He is particularly successful in dealing with secure sinners, going right to the mark, and haling them as prisoners before the judgment of the Lord, to cry for help to Him who can save. This is the only teaching that will do any real good in this country, where men have no knowledge of sin. It is the ruin here that all have come to peace without having been sick. There is no lack of ministers that will exalt Christ to the edification of true believers, and self-deceivers in numbers comfort themselves, but there is no effective warning against the rock of self-righteousness.

"Our congregational Dorcas meeting, which has been kept up for many years, has become more vigorous since its translation to Mr. Heinhaus's house. He is present, and reads something profitable, and superintends the conversation so that it does not take a false bent. This is a rallying centre for the young women of the congregation, some of whom have to spend the day in the poisonous atmosphere of a factory. The truth is spreading in that direction, so that we have now four in one place, who keep together, and support each other against the taunts of wicked companions.

"Since the beginning of the year we have made a commencement of a 'sewing class for Jewish girls.' As yet we have only five, but are not discouraged. We could have it full at once of German girls, but none such is admitted unless she bring a Jewish child with her. We have got the right person at the head of it, full of good for Israel, and she sees already the parents of 37 of the children, towards whom her heart has warmed, led captive to the feet of the Redeemer.

"We have to record a very important increase in Christian work amongst us this year in the formation of a *Tract Society*, for printing and circulating sound

literature. The beginning was made by Mr. Pactzold, a zealous member of our church from the beginning, after being long dissatisfied with the tracts of the different German Societies, as containing noxious doctrine, especially in the matter of the sacraments. Besides, he found that as he expended large sums yearly for tracts, as he lets none go from his shop without a tract, he could do more for his money by printing for himself. This is another main object of the Society — to give tracts cheap. At last he made proposals for the formation of a Society, which was accordingly set on foot under the name of the Breslau Tract Society. The members are as yet exclusively of our church, but entrance is free to all. There were printed off, to the middle of last month, 180,000, now 200,000, which are all in circulation. They have found much favour, and we have had to send 12,000 to Vienna, and 11,000 to Saxony, etc. We have a colporteur of our own, and as they are unusually cheap and good they will prove a common benefit. Almost all these 200,000 tracts will be nearly circulated in course of this year.

"I must not omit mentioning our monthly paper, which gives me monthly the opportunity of sending some message abroad to the Jews by the press. It is regularly sent to a circle of Jews, whose names Mr. Heinhaus has. In the last number I had inserted an account of Wallfischi, and a poem of his entitled 'Found,' which has excited a good deal of interest. It got me the acquaintance of a highly interesting Jewish merchant, who came up to me on the street to converse upon the point whether there be such a thing as conscience. He has requested me to let him have all accounts of that kind that are to be had, and promised to visit me frequently.

"For the Scottish National Bible Society I have the superintendence of seven colporteurs and two depôts, from which 2446 Bibles and 7964 Testaments have been sold in the course of the past year. We are under great obligations to that Society for putting it in our power to distribute a large number of Bibles and Testaments to the Sunday-school children at the close of the year.

"I had hoped to give some account of the Jewish persecution that has been set on foot in North Germany, and prevailed for about a year, in its causes and merits; but I fear delaying this letter. For the same reason I must forbear giving some anecdotes, which throw light upon the spirit and views of the Jews of the present generation."

Work among Apprentice Lads, conducted by Miss Edward.

"It had been a cause of grief for years past, that the children who had attended Sabbath-school regularly, left us whenever they were 'confirmed,' which takes place at the age of fourteen, and we never saw them again. The boys are in most cases forced to work on Sabbath until one o'clock, and then are sometimes forced by their masters to attend the 'Sunday-school' for apprentices, where they learn writing, arithmetic, and drawing. This lasts until three o'clock, so it was not to be wondered at if they never came near our place of worship again, or indeed ever entered God's house at all. Those girls who go to service are not able to come except on very rare occasions, and the others, thinking themselves too much grown up for Sabbath-school, also drop off. Three years ago we commenced a course of lectures for the boys, and a sewing-meeting for the girls. The lectures proved a failure, so I took a room, being helped by kind friends in Scotland, and proposed to teach the boys drawing on one evening in the week, so as to keep sight of them. This has been kept up, and when the Committee granted the sum of £25 last year, of course I could make better arrangements. The boys have been divided into two classes. The older ones come on Friday evening, and the younger on Monday. They are taught writing, arithmetic, and drawing, and the numbers on each night are from 12 to 20. Besides this, there is a singing class on Tuesday, and a Bible-class every Sunday fortnight, at which the average attendance is 14. Many boys have left us during the past year, some to look for work in other towns, two to be trained in Military Schools as non-commissioned officers, and several because they did not like the class. Those who left town write to me, some very frequently, and it is strange to see how they seem to associate

all they know of good with Breslau. One young lad of 17 told me, after having been away for half a year, 'I must try and get work in Breslau again, or I don't know what will become of me.' Another, who had to fight with great difficulties writes, that he finds his only comfort when reading his Bible, which is an unknown thing in this part of Germany. It is a very difficult task to work among such lads, as they, at least most of them, hear nothing but scoffing and wickedness, both at home and in their workshops. One of them told me, 'You cannot imagine what the conversation of the journeymen is like, and if they think that one of the apprentices is more innocent than the rest, they try to ruin him. They had got me round to scoff at religion too, but with God's help that shall never occur again.'

"My greatest distress at present is the Sabbath evening. Of course, I am glad when nine or ten of the boys appear at our place of worship at 5 o'clock, but then what are they to do all evening? They wander about together, and just on Sabbath temptation meets them at every corner. Every tavern announces some special treat, every dancing-saloon is illuminated, every theatre offers some marvellous and scandalous play, at a cheaper rate than during the week. The parents of many of my boys would be far better pleased to hear their son had been spending his evening in some such place than at a Bible-class, which they consider utterly beneath a lad of seventeen or eighteen years of age. Praying and hoping we will go on, seeing at last the wondrous work of the Lord."

PESTH.

The Mission School with its hundreds of Hebrew children has, during its course of nearly forty years, sown the seeds of Christian truth on the minds of thousands of the seed of Jacob; on the conscience and the affections of many of these for the time, and surely in the hearts of some unto life eternal. In the present year Mr. Koenig writes that a young Jew, the son of a merchant in Pesth, has been baptized by a pastor in Roumania, to whom he stated that he had received his religious impressions in our Mission School at Pesth. In our present and previous reports it is shown that the colporteurs under our Mission frequently meet with Jews, in various districts, well acquainted with the New Testament and impressed with its teaching, who under more favourable circumstances would acknowledge Christ; and our Mission Schools must have reared a great number of Jews acquainted with the doctrines of Christianity, and well affected towards it. In the progress of the kingdom of heaven on earth there is nothing more observable than a slow preparatory work followed by a rapid and triumphant issue when the Lord's time is fully come; and most of all may we expect such a process in sapping the foundations of the mistaken faith of Israel on which the nation has rested so long and so confidently.

From Pesth, as from our other leading stations, we have the gratifying intelligence that there has recently been an unusual number of inquiring Jews. Mr. Moody writes that he hopes some of these may soon be received into the Church, and so does Mr. Koenig; and they give accounts of a number of interesting cases with which they have been dealing.

In the Hungarian Parliament the excitement against the Jews in Germany has caused a greater interest in the annual speech of one of the members against the principles and the encroaching character of the Jews, whose return to their own land he earnestly desires. Meanwhile, the leaders of the Jewish community in Pesth are persistently endeavouring to stop the teaching of the Christian religion to Hebrew children in our

Mission Schools, without which they would lose all their special value; and they have given notice to Superintendent Török that they will bring the subject before the ministry, and if necessary, before the Parliament and the Emperor. The Rabbi in his complaint referred to the case of a girl who had been removed from school on account of her confession of faith in the Lord Jesus, and said that the teachers "had made a perfect fanatic of her, such a fanatic that after she had been forbidden to read the New Testament, and it had been taken from her, she had been discovered during the night striking a light to look into it." On the enrolment days in our school a paper of concurrence lies on the table for the signature of the parents; and our missionaries have resolved to take their stand on the right of parents to decide on the religious instruction of their children.

Till recently, the language of the school has been mostly German, although other languages were taught; but the Government have insisted on Hungarian not merely being taught but being used as the language of the school, and most of the teachers have now acquired the Magyar tongue.

The Church is well filled both in the German services every Sabbath, and in the monthly services in English and French. During the year there have been 326 communicants.

The death of Mr. Alexander Neumann, who had been connected with the Mission since the year 1846, successively as teacher, colporteur, and evangelist, is affectionately recorded by Mr. Koenig, who says that "he had numerous acquaintances among high and low, and many a Rabbi and teacher of the Law, and many an opulent Jewish merchant, has heard the way of truth at his lips."

Mr. Koenig's Report.

"In presenting the annual Jewish report of this station, I beg first of all to refer to the loss we have sustained in the removal by death of our senior labourer at Pesth, Mr. Alexander Neumann. Mr. Neumann's connection with our Mission dates back to the year 1846, still fragrant with the memories of a remarkable season of refreshing from the presence of the Lord, attending the labours of our esteemed brethren, Messrs. Wingate and Smith. Mr. Neumann was appointed successively teacher, colporteur, and evangelist, among the Jews; he had numerous acquaintances among high and low, and among learned Israelites he numbered intimate friends. While passing through the different towns in his missionary tours, his testimony regarding the one thing needful was clear and uncompromising. Many a Rabbi and teacher of the law, and many an opulent Jewish merchant, has heard the way of truth at his lips. We desire to make loving mention of our aged friend, who was permitted to give evidence to the last of his firm trust in his Saviour, and of the sustaining love and grace of the Lord Jesus Christ in the hour of death.

"*Mr. Riedel.*

"Finding it advisable to ascertain the state of the Jewish mind towards Christianity in *Servia*, I directed Mr. Riedel to labour there on trial for two months, in the twofold capacity of Jewish evangelist and colporteur of the Scottish National Bible Society.

"On board the steamer to Belgrad, Mr. Riedel met with two intelligent Jews returning from Vienna, having consulted an eminent oculist there. Mr. Riedel says, 'I was able to render them trifling services; we became friends, and were soon discussing the Christian religion. To my joyful surprise, I found in the elder Jew a brother in disguise. He had lived for years at Galata in Constantinople,

had attended the Mission services, received instruction from Dr. Schauffler and from Pastor Koenig, and dates his spiritual life and knowledge of the truth from that period. Though now residing among Jews at Ismail, he daily reads his New Testament, and teaches his children according to his own enlightened and warm convictions. When we parted, I besought Mr. S. no longer to halt and serve two masters, but manfully confess the Lord in whom he believed.'

"It would seem there is deep-rooted malice and enmity prevalent in Servia against the Jews; they hate and envy them for their wealth and monopoly of trade. They will ill-treat and use invective language, unprovoked, against a Jew, simply because of his nationality. Nevertheless the Jewish spirit is not crushed; traces are everywhere to be found of a feeling after and a seeking the Lord. In one Servian town, there is a poor Jewish lad, taught in a Roman Catholic School, who spends his kreuzers on tracts instead of bread, and having read of the Lord Jesus, inquires of our colporteur 'if he has a large book which tells about Jesus Christ.' On being shown a New Testament, he exclaims, 'Yes! that's the book, I have seen it in our school.' The book is now his own, and he brings five kreuzers daily till the full sum is paid, relating joyfully on each occasion what he has read about Jesus.

"Another striking case is that of a Jew asking for Old Testament pictures, and, attracted by a passage read to him, leaves our faithful labourer enriched with a New Testament, and resolved to be '*reader*' to a circle of sincere inquirers among his acquaintances in that town. Returning to his old field in *Transylvania*, Mr. Riedel met with Jews who, with the smallest possible amount of education, namely, reading and writing, manifest a desire for God's word, and reverence it. I find reference made also to a poor Israelite earnestly requesting Mr. Riedel to interpret a dream of the past night. There are Jewish interpreters of dreams who amass wealth by this unholy calling.

"Arrived at *Vásárhely*, Mr. Riedel says, I was glad to meet my old friends, the Jewish artisans, once more. There are individual Jews in this town who have read the New Testament for years, and are Jews only in name, but with all their knowledge and conviction of the truth, they hesitate to join the Christian community, because that step implies absolute want with persecution. Mr. Riedel's journal notes cases of Polish Jews with a knowledge of the New Testament superior to that of many Christians, and apparently with a sincere heart-love of the Lord Jesus. And yet, living in a small town and dependent in trade on brother Jews, it was felt by them impossible to face an open declaration of their views, unless prepared for the loss of all things.

"The Committee are aware that we have the privilege conceded to us, by the National Bible Society of Scotland, of selling the New Testament at half-price to soldiers, which naturally includes Jewish soldiers. Not unfrequently we hear of pleasing results. From Arad to Karlsburg, Mr. Riedel had three Jewish fellow-travellers; of these, two were soldiers, who carried their New Testament with them, and spoke with humble trust of *Him* through whom they had received the forgiveness of sin. These rare and delightful utterances were rudely interrupted by the scoffs and jeers of the third Jew. 'What need have men in our days (said he) of Moses, or Christ, or of Messiah? The Emperor Franz Joseph is our Messiah, to him we look for deliverance from cruel bondage.' The soldiers now threw aside all restraint, and with admirable tact took up the argument, gaining every point, and completely silencing the adversary. Mr. Riedel addressed a few words of kindly warning, and offered him a New Testament to commemorate the eventful afternoon. The Jewish commercial traveller gratefully accepted the book, promising a careful perusal, and requested Mr. Riedel to inscribe his name.

"*Mr. Mestitz.*

"Mr. Mestitz has now terminated the second year of his engagement with the Committee. He has grown in humility and self-knowledge, and his usefulness has in consequence increased. I meet with him every Monday for consultation, and see him occasionally during the week, and my conscientious opinion is, that

he is a zealous worker, seeking Israel's good and speaking the truth in love. The great Jewish question of the day agitating public opinion in Germany, is not less eagerly discussed in Hungary. Whether in the cafés, or among the students, or through the press, this question is all-engrossing. Hence Mr. Mestitz is at no loss for points of contact or topics of conversation with the Jews. At times he enters my study fresh from some scene of excitement in the Jewish Café, to ask and receive fuller information, and returns to the battle-field well satisfied that he has replenished his quiver, and eager to utilize the knowledge gained. His service of love to our blind and aged friend Mr. Rosenzweig, is much valued. Mr. Mestitz reads a passage of Scripture which forms the subject of conversation, and this with regularity daily. In summer I have found it useful that he should spend one or two afternoons weekly at the Kaiserbad, a hot mineral spring in Buda, largely visited by Jews from abroad, and where resident Jews also are wont to meet in great numbers. Mr. Mestitz has found frequent opportunities for conversation with both Jews and Jewesses, and has distributed his tracts in considerable numbers. The case of a blind Jewess deserves mention. Mr. Mestitz hearing of a blind neighbour, visited her, and found in the aged widow a devout and believing Jewess. In answer to his question, she confessed she had no expectations whatever of a Messiah yet to come, but acknowledged Israel's Saviour to be Jesus of Nazareth. Evidently she must have had intercourse with Jews, who had visited the Missionaries, and this affords a precious illustration of the Word of the Lord not returning unto Him void. The aged Jewess added, 'All this has been made known to me by my Father in heaven.'

"Referring to the translated journals which I occasionally transmit to the Committee, I merely add that in consequence of constant visits to Mr. Neumann during his last illness, Mr. Mestitz became acquainted with the Jewish relatives with whom he resided, and has since had several religious discussions with Mr. Neumann's aunt, upwards of eighty years, and with a nephew and niece, intelligent and educated people. The friendly welcome accorded him encourages Mr. Mestitz to repeat his visits to that family. I close this paragraph with a brief quotation from Mr. Mestitz's journal. After a lively discussion with some Jews on their social standing Mr. Mestitz said, 'Believe me, this movement is a call from God to his ancient people to awake and arouse them from sleep; it is the finger of God admonishing them to consider their ways, to bethink them of their true position towards Himself and towards their fellow-men, in view of eternal realities.'

"*Jewish Inquirers.*

"We have no additions to report to the Mission Church by baptism during the past year, and yet we have had much close, and I trust profitable dealing with the Jewish mind. I have had inquiries at various stages of knowledge and experience, and from many lands, from Moldavia, Germany, Jassy, and Constantinople; some of these were cursory visitors, others making a brief stay at Pesth, and several were brought to me by Mr. Mestitz. Of two I had in course of time formed a high opinion, and would gladly have welcomed them as members of the Church, but circumstances seemed to point to a severing of our connection, and with sincere regret we bade them farewell, and God speed on their way. One Talmudic student surprised me with a rare amount of intellectual apprehension of the truth. That young man knew the New Testament by heart, and had an intimate acquaintance with its teachings and doctrine, but his heart was unmoved, nor could I convince myself of his sincerity. Wholly different was the case with Mr. Riedel, with whom it was my great joy to meet frequently and regularly for upwards of two months, and whom I consider to be 'an Israelite indeed.' Under great difficulties he earned a scanty livelihood, and came to me at night after work. It was absolutely refreshing to witness how he drank in the instruction given, and how his eyes would beam with joy as a new truth dawned upon him, and one difficulty after another vanished. He was a native of Jassy, had walked to Pesth, and through fear of his bigoted father he suddenly left us for the proselytes' home in London. He requested baptism, but I felt our

acquaintance had been too brief, nor was he fully ripe for that solemn step. He was deeply affected on taking leave, and I felt it most trying to part. I have no doubt, if life and health are granted, we shall yet have cheering news of Mr. Riedel.

"During summer we had one of the Constantinople Jewish converts residing among us for a season; he is meanwhile settled in Prague. From Pastor Bindseil of Turn Severin in Roumania, I had the gratifying intelligence of the baptism of a young Jew, C. S., son of a Jewish merchant at Pesth. He states that he had received his religious impressions at Pesth, where he attended the Free Church Mission School. Impressive and gladdening are such tokens, bringing home the word with living power, 'Cast thy bread upon the waters, for thou shalt find it after many days.'

"*Bethesda.*

"This excellent Institution has exercised its beneficial influence in our city for the term of fifteen years. At no period of its existence has it proved of more special value to our Mission than during this winter. Mr. Moody has duly reported on the severe trial of sickness in our circle since the beginning of January. Since then up to the present date, no fewer than nine connected with the Mission School and three of the congregation have found shelter in time of sorest need in the 'Bethesda.' Our faithful and devoted deaconesses have cheerfully given their valuable services both night and day, nursing our sufferers with the utmost tenderness, skill, and affection, laying us thereby under great obligations. The epidemic was small-pox of the severest type, and we feel that it was owing to Bethesda proving as a city of refuge to our smitten ones, that the work in the Mission School suffered no interruption. We record with deep thankfulness the signal goodness of God to us, and to the members of the Mission, in that all have been restored to perfect health, nor have our numbers been diminished.

"Mr. Moody and I take the weekly prayer-meeting at Bethesda in turn, where we generally find a full meeting and an attentive audience.

"*Dr. Lippner.*

"During several months of the year past we have been deprived of Dr. Lippner's services, owing to his failing health. After a period of great debility and suffering, we were happy to welcome him back to our staff of diligent labourers in the Lord's work here. Dr. Lippner adheres to his former practice of paying exclusively Jewish visits, after six o'clock in the evenings, to such families as are friendly, and who receive him as a missionary; he has the conviction that he is welcome, and that his message is appreciated, because of the unfailing and warm invitations tendered, 'to repeat his visit soon for another talk.' His daily duties are distributed as follows:—from eight o'clock to half-past nine A.M. is given to visitation of the sick, after which the Hospital Bethesda claims his attention till eleven o'clock, and patients in the city until one o'clock. In the afternoons, at his own dwelling, he receives poor Jews, and gives advice and medicine gratis till three o'clock; and the time after four to six P.M. is given to extraordinary calls, either among Jews or other denominations.

"Under the above-mentioned circumstances Dr. Lippner's statistics naturally fall considerably short of former years. I find the numbers stated as follows:—42 Jewish patients, and 198 visits; 51 Roman Catholic patients, and 214 visits; 21 Protestant patients, and 98 visits; in all 510 visits.

"During the months of January and February of the current year, Dr. Lippner has prosecuted his work with the vigour of restored health, and gives the following data:—January, 16 Jewish patients, and 51 visits; 21 Catholic patients, and 68 visits; 6 Protestant patients, and 25 visits. February, 18 Jewish patients, and 49 visits; 23 Roman Catholic patients, and 72 visits; 8 Protestant patients, and 31 visits.

"During these months thirteen Jews applied for medical advice at Dr. Lippner's private dwelling; he gives details with regard to religious conversations, and mentions his having distributed tracts on the Jewish controversy, as opportunity was afforded.

"*The Church.*

"It is gratifying to report progress and prosperity in all the branches of our congregational work. With great pleasure we note the very satisfying attendance at the public sermons of the house of God. Whether the gospel message be proclaimed in German, English, or the French language, the church is well filled, showing the need felt by these various nationalities to hear the Word of God preached in their own tongue, and the value attached to it. The English and French services are held once monthly. I regret to say that the heavy debt on the church remains undiminished, our efforts having been necessarily directed to paying the interest due.

"A monthly missionary meeting is statedly held by Mr. Moody and myself alternately, and a collection made in behalf of the heathen mission. The fortnightly Dorcas Society is maintained and numerously attended by the ladies of the Mission and of the congregation. A considerable number of destitute poor receive clothing at Christmas, and are otherwise helped from the funds of the ladies' society during the year. The staff of Sabbath-school teachers numbers twelve, with an average attendance of 150 scholars.

"The week of prayer was duly observed, Mr. Moody and myself conducting the meetings alternately. We were cheered by the encouraging and increased attendance, as also by the devout spirit which prevailed.

"We had 326 communicants during the past year, 17 baptisms, 5 admissions, 2 marriages, 19 deaths, and 2 secessions from the Romish Church.

"*Co-operation with Christian Societies.*

"1. *The London Religious Tract Society* sustain their work of translation and publication with great liberality, whereby our catalogue of religious literature has been augmented considerably.

"We have a depôt well stocked with books and tracts in seven of the languages spoken in Hungary. During the last year we have added the Croatian language. From our depôt in Pesth thirty-six smaller depositories in different parts of the country are supplied, ministers friendly to the cause charging themselves with the sales.

"The total number of copies printed in Pesth was 152,000. Our sales have been as follows:—Tracts, 29,671 copies. Books, 26,909 copies. Total, 56,580 copies, for which the sum of Fl. 2735, 39 kr. has been realised.

"Our colporteurs report as formerly, that a considerable portion of this Christian literature is purchased by Jews.

"2. *The National Bible Society of Scotland* supports twelve colporteurs, whose labours I superintend.

"They have sold Scriptures in *twenty-six* languages.

"The total number of copies, Bibles, New Testaments, and Parts, is 5066, for which Fl. 2491 have been realised.

"*The total number of Scriptures, books, and tracts disposed of* through the agency of our Mission therefore is 61,640 copies for Fr. 5227, nearly £500.

"3. *The Children's Special Service Mission* has published in Pesth eight of their children's papers in Hungarian, and eight in Slavonian, both tastefully illustrated. The columns have been stereotyped, and 16,000 copies printed.

"4. *The London Sunday-school Union* has continued to aid our Sunday-school work. We continue with them in close and constant correspondence. *The American Sunday-school Union* have supplied the means for printing 1000 copies of *Christie's Old Organ* in Hungarian, and propose to charge themselves with the cost of a Hungarian Sunday-school paper."

Mr. Moody's Report.

"We have had recently an unusual number of inquiring Jews, and hope that some of them may be received soon into the Church.

"1. The first one to whom I shall refer is Moses B., a fugitive from Russia, a poor wanderer—according to his own description of himself, a wandering lost sheep. I trust he has heard the call of the Good Shepherd. I saw him more than a year ago on the street in rather a pitiable condition, with a bundle of papers and cheap books under his arm. On speaking to him I found that he was endeavouring to earn a livelihood by the sale of illustrated publications of various kinds. He came to see me repeatedly after that, and attended church. It appeared that when in Odessa some time ago he had received a copy of the New Testament from Dr. Ben Lion, that he had been reading it diligently, and was now really anxious to be instructed. I was interested in him, and conversed with him frequently as I had opportunity, but at length he had to leave the city, not being able to maintain himself. He had attached himself to a travelling watchmaker, and started for the country with him. A considerable time elapsed during which we heard nothing of him; he seemed quite to have disappeared. Some months ago, however, he turned up again, and he has been coming to me regularly three times a week for instruction. I think that his heart has been touched and opened to receive the truth. As we were anxious to know more of his previous history I wrote to Dr. Ben Lion about him, but as he had only seen him in passing he could not remember him. 'I can only say,' he replied, 'use your judgment with the inquirer; if you find him punctual, doing whatever you say willingly, without excuses, and showing a hearty interest in the gospel, then I would not doubt his sincerity.' I wrote also to Pastor Faltin, of Kischined, with reference to the case. He advises us to be cautious in dealing with, and taking up such fugitives. We recognise the need of care, but at the same time are encouraged when we remember that some of the best converts of the Constantinople Mission have been fugitives from Russia.

"2. I have been much interested in another young man, C. A. D. He is a student, a native of Pressburg, and came recently from Breslau, where he had studied a year under Grätz in the Jewish Theological Seminary. He addressed a letter to me about three months ago, in which he expressed his desire to be received into our Church, and asked me to appoint a time when I would see him. Day and hour were fixed, and he appeared. I was struck with his appearance as he entered—a little man with a large head, intelligence stamped on the forehead, the eyes gleaming with the eagerness of an active but restless mind, and as he seated himself at the table opposite me, and I saw while conversing with him little more than his head, I could not help thinking: Who knows what future may be before that little man? I found that his mind was much exercised about religious questions, but that he was not yet a humble searcher after truth, but disposed to exalt his reason above everything, and have all points settled before the tribunal of his own reason. I gave him a book which I thought would suit him, a volume of lectures on the evidences of Christianity delivered some years ago in Basle, and fixed a time for his next visit. A day or two afterwards, however, he left the book with the janitor of our schoolhouse, with a letter for me, in which he gave expression to his deep disappointment; he had found, he said, in the lectures enthusiasm but not logic, fanaticism but not convincing argument. The letter was not couched in becoming terms, but its closing sentence, 'I shall now go my own way in search of the truth,' gave me hope as indicating that he was not at rest. Weeks passed, and I heard nothing of him, but after a month had elapsed I saw one day, while I was preaching English, a little man sitting at the back of the church, and looking eagerly at me, and as I looked my eyes were met by the sharp bright eyes of the little Jew. Soon after that he addressed another letter to me, in which he begged me to pardon him for expressing so hastily an unfavourable opinion about the book I had lent him, and asked me to fix another time when he might come to see me. I did so. He came as arranged, and I found him willing to hear and be

instructed. I had a lengthened conversation and Bible-reading with him, and endeavoured to address the word to his conscience and heart. He has since been unwell, but I think that he is occupied in his own lodging with the books and tracts I have given him.

"3. While on the Schwabenberg in the summer of 1878, I met with a young Jew, M. H., who was tutor in a Jewish family beside us. I saw him frequently, as the summer apartments we had were in one house. I was surprised to receive a letter from him recently from Brod on the Save. He wrote that he was about to marry a Christian, and that he was anxious to be received himself into our Church. He said that he felt more drawn to our Church than to any other, and that it was his wish to come to Pesth to be baptized. I sent him books for instruction—besides the New Testament, Dr. Saphir's *Christ and the Scriptures*, *The Heidelberg Catechism*, and another catechism of Christian doctrine, and had occasion, in the course of further correspondence, to mention that when he came to us for baptism he would be examined as to his knowledge of the New Testament in its relation to the Old, and his acquaintance generally with the doctrines of Christianity. It is possible that the idea of an examination may make him hesitate about coming to us, especially from so great a distance.

"4. Captain K., a Hungarian Jew, was baptized in London many years ago, and afterwards returned with his wife and family to this country. They were here two years ago for some time, and attended our services and meetings regularly. Mrs. K., who had been a Roman Catholic, joined our congregation. They removed afterwards to Nagy Kikinda, where they have a daughter. That daughter is married to a Jew. The circumstances were saddening, and caused much grief to the parents, but the son-in-law is now very anxious to become a Christian. I have been in correspondence with him for some time, and have provided him with suitable books. He is a young man of intelligence and of some earnestness of purpose.

"5. One of our *hordárs*, or street porters, applied for baptism some weeks ago. He said that it was his desire to be received into our Church, and that he wished thereafter to be married as soon as arrangements could be made. I had an opportunity of speaking to him earnestly about the one thing needful. The blunt honest way in which he expressed his mind was rather pleasing, but I think he was not quite prepared to be dealt with seriously, and he seems after all to be hesitating. There are various things which perhaps hold him back. He stands at a corner near our house, and I saw him make his escape the other day when he observed that I was coming.

"6. Chaim Stern has nearly completed his three years' term of military service at Krakau. He is now corporal. He writes to me frequently, and his letters recently have been most encouraging. In a letter written a few days ago he says that his mother has been writing to him warning and beseeching him not to renounce his religion, but that he is resolved now to take the step, and is about to proceed to his native place Lezaysk in order to secure the necessary documents, and he closes with the words, 'I long for the day when my brothers also shall be led to see and acknowledge the truth.'

"A Jewish lady, Mrs. P., who has been with her husband for some years in America, returned recently on a visit to this city, bringing two daughters with her. She called for us with the request that her daughters might be received into our school for the period of their sojourn here, and it appeared that the family had had some connection with our school in old times. We were very glad to receive the girls, and as the mother was anxious that they should not forget their English, we recommended them to take an English lady whom we named, for private lessons. After that lady had begun to frequent the house she brought us one day the interesting information that Mrs. P. had just had a letter from her son in America, a boy of sixteen, in which he wrote, '*I have found my Saviour*.' It appears that he had been sent to a farm somewhere, where he met with earnest Christians, that he had been led there to the knowledge of the truth, and had been baptized. Oh that the other members of the family might be enlightened!

"Reference was made in the Report of the Paisley Ladies' Society, recently

published, to the case of a Jewish girl who was removed from our school because of her confession of faith in the Lord Jesus. The case has excited the Jews very much. Articles written with much bitterness, attacking our school as a 'Converting Institution,' have been published in one of the daily papers, and I regret to say that the leaders of the community have resolved to petition the Ministry against us, with the avowed purpose of obtaining if they can an order to restrain us from giving Christian instruction to Jewish children. Dr. Kohn called for Superintendent Török to give him due notice of their intention, and alluded specially to the case of the girl above referred to, saying that we had made a perfect fanatic of her—such a fanatic, he said, that after she had been forbidden to read the New Testament, and it had been taken from her, she had been discovered during the night *striking a light to look into it.* Dr. K. said that it was the intention of those entrusted with the management of congregational affairs to present their petition to the Ministry, that, if that failed, they would have the question of the infringement of their rights in the matter of the education of their children brought before Parliament, and would thereafter, if necessary, send a deputation to His Majesty. Mr. Koenig and I have had conference with Superintendent Török as to what is to be done. We have resolved to take our stand on the ground that it is a just and right principle that the parents should decide as to the religious instruction to be given to their children. In the case of our school on enrolment days, a paper of concurrence lies on the table for the signatures of the parents. It is true that in certain circumstances the law does take the settlement of the religious question out of the hands of the parents, for in the case of mixed marriages the boy follows the religion of the father, the girl that of the mother; but notwithstanding this parents have been allowed hitherto considerable liberty, and it is possible that the discussion of the general question, to which the Jewish agitation against us will now give rise, may lead to an enlargement of the liberties of parents rather than to their being curtailed.

"The Jewish question has just been before Parliament here. Mr. Istoczy made his annual speech on the subject on the 3d of March. It was listened to with more than usual interest, as the Jewish question, since it was stirred in Germany, has been engrossing public attention everywhere. Mr. Istoczy argues that the Jews living in the midst of us endanger, by their principles and methods of action, the welfare of the community, and desires to see them take their flight to Palestine. The study of the Jewish question, in the phases in which it has presented itself recently in Berlin, is most interesting. All intolerance and every form of persecution is to be condemned, but there is undoubtedly a certain reaction against Jewish *principles* which is most Christian. One can only say: Would that Christianity asserted itself over against the Jews in its real power! Would they not be vanquished if it did? Our services and meetings have been well attended during the year. On special occasions the church has been crowded. The two German services are held regularly every Sabbath at ten o'clock and at six. Mestitz does what he can to bring Jews to hear the word. The evening meeting is on the first Sabbath of the month a missionary one. Tidings are communicated regarding the progress of the Lord's work in heathen lands and among the Jews, and there is a collection for a missionary object. The English service is held at intervals. We have now a good hour of meeting—half-past eleven—and the attendance is, as a rule, larger than at any time previously. It encouraged us that our Ambassador, Sir Henry Elliot, when here again last November during the sittings of the Delegations, attended. He was accompanied on the occasion by two Secretaries of the Embassy. The service is well advertised, and attracts many strangers. Jews and Jewesses come sometimes in considerable number. The French service is conducted at intervals by Pastor Selli of Vienna. The hour of meeting is four o'clock. It is well attended also. The number of French and Swiss Governesses in the city is very large.

"Our proposal to found a Governesses' Home here, referred to in the *Record* some months ago, is as yet only a proposal, but we trust it may some day be carried into effect. The heavy debt on our Church made us hesitate about undertaking in the meantime the responsibility *ourselves*, and it was our idea, in making our wants and desires in the matter known, that perhaps a Christian

lady, with means at her disposal, might be found ready to undertake the work. A short notice regarding the proposal was inserted by Miss Beamish in the *Christian*, also a letter in *Word and Work*, and we had letters of inquiry and offers from several ladies in response, but none of the offers was exactly such as we wanted, and so we are still waiting. The first contribution for the Home—£5 from Rev. Dr. Craig—is lodged in the Savings Bank. Another contribution of £5 is promised by Lady Sebright. There is, I may mention, a successful Governesses' Home in Vienna established and conducted by Mademoiselle Blairville.

"We should like to have a Home also for poor Jews. The need of such a place of refuge and shelter for inquirers is sometimes urgent. There might be united with it perhaps a House of Rest for aged proselytes. Mr. Neumann, one of the oldest of our proselytes and mission agents, passed away on the morning of Sabbath the 20th of February. He died in the house of his Jewish relatives. He had been feeble for some time, and thought that he was near the end of his earthly pilgrimage. When I asked him, on his return from a colportage journey last year, how long he thought of staying with us in the city, he replied: 'As long as I live.' Now he has been called away. He was 74 years of age. Mr. Rosenzweig, the blind proselyte, who is still alive, is ten years older. He said to Mr. Neumann last year, as he was starting on a journey: 'You will come back to my funeral, if you hear that I am gone;' but he is himself the survivor. Mrs. Rosenzweig is also still spared along with her husband. They have been in much difficulty and distress in consequence of reverses sustained by their son, who had given them a room in his house. We wish we could provide them with a quiet comfortable home in their old age.

"The Week of Prayer with which we commenced 1881 was, as in former years, a most interesting and refreshing season. The meetings were held in the hall of the school building, which was well filled. The Week gives a fresh impulse to our work, and many were looking forward with interest to the resuming of the Thursday evening evangelistic meetings, but a providential arrest was laid upon us, as small-pox broke out in the school building. The visitation has been most trying. Five of Mr. Rau's children have had small-pox, Mr. Buss's two children, one of the Janitor's sons, etc., and a number of the scholars. We had to report to the inspecting physician appointed by the city authorities, and the result was that Messrs. Rau and Buss were prevented teaching for a time, and their classes partially closed. The worst seems now to be over, and we are most thankful. The Sabbath-school was closed for several weeks, but it was opened again on the 27th of February. The Friday afternoon preparatory meetings have also been resumed. The attendance of Jewish children at the Sabbath-school has always been one of the most interesting and encouraging features of the work. The Jews are now, however, making greater efforts than ever before to prevent the children from coming. On the Saturday after the classes had been re-opened, both Rabbis, Dr. Kaiserling and Dr. Kohn, appeared among the children who were assembled for Hebrew instruction in one of the rooms of the temple-building, and prohibited their attendance at our Sabbath-school. It appears that on the same occasion some children were got to write down Christian prayers which they had been taught. These are evidently now to be used against us. With reference to the Sabbath-school work in general, the Secretary Mr. Victor, sen., reports:—'Our Sunday-school in Budapest was well attended during the year. Nearly 200 children assembled on the morning of the Lord's Day, and were taught by six male and five female teachers. About 30 of these children, those namely who could not read, received instruction in a separate room. One of the teachers, a young man who laboured faithfully while he was with us here, had to leave the city. His place is already supplied, however, and we expect to have a further increase of our staff of teachers very soon. During the summer our subject was for a number of Sabbaths the history of the prophet Elijah, while in winter the lessons were from the New Testament, and eternal realities thus brought near the children's hearts. At special Church seasons those great facts of redemption which were the occasion of the special services of the sanctuary formed the basis of our lessons in the Sunday-school. We had a Sunday-school Christmas

Festival this year also. By the efforts of some of the teachers a sum was raised sufficient to provide a treat for the children, and on the 27th of December they were gathered round the Christmas-tree. They sang our sweet Christmas hymns, and after they had been addressed, and their attention called to the great love of God manifest in the incarnation of Jesus Christ, they received the gifts which had been provided for them.' Mr. Victor refers also in his report to the gratifying fact, that Messrs. Szalay and Kecskeméti have opened Sunday-schools in the places where they are settled, Gross Becskerek and Pancsova. Mr. Szalay wrote to me on the 12th of January:—'On Sunday I shall begin a Sabbath-school, a singing class, a Bible class, and Evangelical meetings . . . I have been a month here, and have preached five times. I heard a very good result. One Jew who heard me twice was to day at our Curator's, and said that he will pay unto us' (he means give a church contribution) 'every year. Oh that God would grant unto us many Jews really converted!' It is cheering that the young men who studied in Scotland are interesting themselves about the Jews in Hungary.

"The number of children enrolled for the various classes of our Mission School was this year very large, and the attendance has been on the whole good. As an additional class was opened we were able to receive more children than before. Mr. J. Victor, our new teacher, gets on very well. He had been already tried, as we had him last year for Hungarian. Reference has been repeatedly made, in our communications to the Committee, to the pressure brought to bear upon us by the Government as regards the use of the Hungarian language. Messrs. Rau, Buss, and Maag attended during the holidays a course of instruction which was provided at Funfkirchen. They were not exactly transformed into Magyars, but they made good progress. With the exception of Mr. Maag, all the teachers now instruct the children in the language, without the help of an assistant teacher. Mr. Simon, a student from the Theological Seminary of the Reformed Church, recommended by Superintendent Török, assists in Mr. Maag's class for an hour daily.

"We meet on Monday morning early (at 7.40) in the hall of the school building, and have prayer before commencing the school work of the week. I give the teachers at this morning meeting a text for the week. Recently our texts have been chiefly such as give expression to the believer's hope in the day of trouble. May the Lord indeed grant us 'great deliverance,' showing us mercy for evermore."

CONSTANTINOPLE.

The report from this station will be read with much interest. Our indefatigable missionary, Mr. Tomory, has throughout the year had his hands full of work, much of it of a most encouraging character, and owned by the Lord's blessing. He gives an interesting account of the tenets of a Jew, a Talmudist, holding the doctrine of the Trinity, whom he baptized last summer. Some months later in the year he baptized the mother of one of our teachers, a Jewish widow, whose consistent confession of Christ has given him great satisfaction. During the year, also, a young man who had learned the gospel in our School at Constantinople has been baptized in Jerusalem. The schools have existed for more than thirty-six years, and have taught the truths of redemption to thousands of children, some of whom are now confessing Christ, and adorning the doctrine of the Cross. The language of the Italian School has now been successfully changed into French, which has taken the place of Italian in this city of many tongues. Mr. Tomory has at present five inquirers, and two of these young men are very serious. His evening classes are sometimes too crowded, his weekly Prayer-meeting has often been attended by 50 Jews besides his own people, and the Bible agents are doing most efficient work.

The Medical Mission under Dr. Rosenberg is by the Lord's blessing progressing and prospering beyond our highest expectations, and promises to be of the greatest value in the missionary work. From Galata it has this year been extended to Ballat, on the Golden Horn, where there have sometimes been a hundred patients, chiefly Spanish Jews, seeking advice.

Mr. Tomory's Report.

"The past year was just one of constant work. It was a time in, and by which the Lord in His goodness gives us rich opportunities for doing His work, and to prove our faithfulness. We had such seasons before, and we felt then as just now, how inadequate we are, alas, to grapple with such blessings, and also that after we have done all in our power we must feel and confess that it is not by might, nor by power, but by the Spirit that the real work is done.

"It is a pleasure and a blessing when we can scatter the seed beside all waters, and more so when among Israel, in the midst of the apathy and the hostility that prevails among them, so many individuals are stirred and aroused to hear the truth, to listen to the claims of the gospel, and to judge for themselves. But, alas! the mere hearers of the gospel are not saved. Conversion is a work of the Spirit wrought in the heart of man, and only the few that are so moved, and prepared to forsake all and embrace Christ, can savingly be worked upon, and helped out of the misery of unbelief and prejudice under which this people here labour in an especial manner.

"Very early in June, Margolioth received baptism. He came the year before to us. He was a Talmudist, belonging to the sect of the Hasidim, who are widespread in Russia. Their tenets are ridiculous doctrines, mere hallucinations; the members become victims of a blind submission to a *Rabban, or chief*, whose words or looks are a law to them. They indulge in gross superstitions, and are in general hated and detested by the rest of the orthodox Jews. They read the Sohar and other Cabbalistic books, and while these tend to make them slaves to superstition and ridiculous practices, they teach them also the doctrine of the Trinity, couched there in symbolic, enigmatic language, but the real doctrine. When any of the sect come in contact with the gospel, the doctrine of the Trinity, which is generally a stumbling-block to the Jews, and requires peculiar dealings to make it clear and acceptable to the Jewish mind, presents no difficulty to them, but exercises rather a magic power over them. I have seen some of them quite in ecstasy on hearing some of the Messianic passages that treat of the divinity of Christ explained to them.

"This was the case with Margolioth. But the gospel claims the whole inner man; it requires repentance, faith, humility, self-renunciation, and self-denial, against which the proud self-righteous spirit of the Jew rebels, and is only by the grace of God subdued and brought to true submission. Margolioth, after he was for many months under instruction, left us for Odessa; there he attended the services of the Reformed pastor, and got acquainted with Mr. Clark, who liked him very much. But he got tired of the Russian life and the political restrictions there, and came back to us. We found him quite in a subdued spirit, and after due preparation he received the ordinance of baptism. He was a comparative stranger here, but being a Talmudist his public profession created quite a stir among the Jews.

"Margolioth possesses great mechanical skill, and was determined to become an engineer. The winter before he worked in an engineer's shop, but when after his baptism he was threatened by the Jews to be handed over to the Russians, and was in real danger, he left for Bucharest, but finding no work there he made his way to Prague. Christian friends there put him into an iron factory, and he felt quite happy. But his slender constitution is not robust enough for such hard work; he got ill, and was advised to go back to our milder climate. Where he is just now I scarcely know, but if he should return he might be useful among us.

"On Sabbath the 28th November, Mrs. Cohen was baptized—a Spanish Jewish widow, nearly sixty years of age, a native of Ballat, on the Golden Horn, a village mostly inhabited by Jews. She has a remarkable history. Four of her daughters have preceded her, and have been received in the Church of Christ. The oldest daughter was baptized with her husband and children in Paris, the second one in Brazil, the two youngest daughters grew up in our school. Miss Esther is now for many years a teacher—first she served in that capacity in our German school; there her convictions were deepened, and she preached a simple gospel to her father on his deathbed, who died in the faith of Christ without having received the ordinance of baptism. Miss Esther joined after the death of her father Miss Ewan at Kouskoundjouk, on the Asiatic side of the Bosporus; she is a devoted teacher, and possesses four or five languages; she is a right hand to Miss Ewan. She received the ordinance of baptism four years ago. This aroused the anger and the hostility of the mother, and to escape the influence of the gospel she went off to Alexandria to her son.

"On her return after a year's absence she used strenuous efforts to get Rosa, her youngest daughter, away from us. She went often to Kouskoundjouk, pretending to visit Miss Ewan, and to see her daughters, but in reality she went there with the view to seek an opportunity of gaining over Rosa by false promises, and remove her to Ballata. Poor Rosa was often sorely tried; but not to expose her any longer to these repeated attacks, we took her to our house, and afterwards she came to the Girls' Home. There she made rapid progress, and being away from the mother's influence the gospel was telling upon her, and she was prepared for baptism. The mother was present when Rosa made her public profession, and the Lord blessed to her soul what she heard and saw that day. Not long after the old mother called, and I felt not a little surprised when she said that she had come to put herself under the wings of the Almighty, and asked earnestly to be instructed in the way of life. To save her from persecution from her friends and relatives at Ballata, we put her into the Girls' Home; that place was a blessing to her, and she proved a help to the girls by making herself useful in various ways. For years she heard about the truth; the seed thus sown, and lying so long dormant, sprung now up, and there is no doubt that a work of grace has been performed in her heart—the change is so marked, and so evident. She emancipated herself entirely from all the habits of the Oriental Jewish women, and became, indeed, a new creature. In November last she was baptized in the presence of a numerous congregation, some Christian friends coming from a distance to witness her good confession. And a good confession it was. She walks quietly before the Lord, delights in His word and in the Christian ordinances, and makes herself useful in every way. She is sixty years of age, but very active and intelligent. She has now learned reading her Testament in her native language, and her delight in it is inexpressible.

"I have just now five inquirers under instruction. One was nearly ready for baptism, but left us for Jerusalem. There is very little business in Constantinople, and people can scarcely find any kind of employment. They get disheartened, and when the wandering instinct revives in them, they immediately set out for another place. Only the sanctifying power of the gospel can teach them, and enable them to settle down. Two of the young men are very serious, and one may become a very useful man. The fifth is a tailor, who seeks instruction with a view to baptism with his wife and two children.

"Our evening class was well attended, both during the summer months, up to the time of the vacation, and during the past winter months. We had often no room to receive more applicants. We give them in that class reading, writing, French, German, and many other useful things, in order to attract them. Numbers of young Jews of different ages have been benefited by these classes, and are now in respectable situations. They feel grateful, and are friendly to us. But our main object is to bring them within the hearing of the gospel. We read every evening the Scriptures in two languages; they attend the Wednesday evening prayer-meeting, and the exposition of the Pentateuch on those occasions has been blessed to many. On the prophecies of Balaam I was for about ten weeks, and it attracted numbers of them. Often fifty Jews were present besides

our own people. There are two or three in the class in whose minds the truth is working. Two others are now in the Home. The evening class has become a kind of an institution in Galata, the people calculate upon it, and in speaking to them, we appeal as it were to the whole community. The subjects of the Wednesday evening meetings are often discussed in their homes, the Bible-woman and the colporteur are asked many questions, and get a ready opportunity to say a word in season.

"The Sabbath's services have been well attended throughout the year, and last summer, during the absence of the Prussian chaplain, the Germans worshipped with us. We have thus the opportunity of serving occasionally the Protestant colony, and they in return help us in various ways, especially with their hospital, where the Kaiserswerth sisters are. I have for a small remuneration a free bed for the inquirers in our Home.

"The schools had no examinations this year. The Italian school, now rather called the French school, have it every alternate year. They had to change the language, and the process involved weary and protracted labours. But while it was undergoing the change, the Jewish Alliance established a rival school for girls, opened it with great *éclat* and pomp, induced and forced many of the parents to withdraw the children from us. But Misses M'Gregor and Smith persevered, and perseverance and devotion will always find its reward. The school is again increasing in numbers, and by its standing and influence it will make itself felt among the parents. The children are mostly of Italian and Spanish Jewish parents. The Italian language was at one time the vernacular of Galata, certainly the business language, and all had to learn it; the French has now superseded it, and the change in the school has not been made too early.

"The German school has above 290 children in attendance, and had of late great teaching powers. Mr. Leonhard, Mr. Leitner, and Miss M'William are the principal teachers. Blumenkranz is a very able assistant, and gives great satisfaction. There is also an assistant female teacher for the sewing class. That school draws the children from the main Galata community, who are mostly Polish Jews coming from Russia, Poland, Moldavia, Wallachia, Buchovina, Galicia, and Austria. The school exists now for more than thirty-six years, and has educated two generations of Jewish children, and might be counted by thousands. Some of these children have received their first impressions and convictions of the truth in the school, who are now confessors of Christ, and adorn the doctrine by walk and conversation. This year, one young man has been baptized in Jerusalem, who was a pupil of the German school, corresponded with Miss M'William, and came at last to rest and peace by professing Christ in the city of his fathers, as he says. These individual cases of conversions among old pupils are a great encouragement to the teacher, who have otherwise to labour in hope against hope on account of the great adverse influence of the parents, who naturally try to undo and counteract the effect of the gospel-teaching in the school.

"The Girls' Home enjoys the blessing of the Lord; the labours of Miss Lindsay and Mrs. Tomory bestowed upon the children have not been in vain. Rosa, Annetta, and Marie, the latter a girl of twelve, have there found the Lord, and have given their hearts unto him. The others are all diligent, attending school, learning their lessons, but have withal to do all the housework at home. The three elder girls, Louise, Rosa, and Annetta, who have a good education, are preparing for future usefulness. They will, we hope, get in due time places in families to teach young children. They all know English, French, and German. Rosa has three languages more, Greek, Turkish, and Spanish, and may one day be very useful to her own people in a Jewish or Spanish school.

"The dispensary has been steadily developing. It attracts not only large numbers from Galata, which we expected from the beginning, but the Spanish Jews began to come from the different suburbs, and in the course of the year we made arrangements to meet their case, and come nearer their door. Dr. Rosenberg goes every Thursday to Ballat, on the Golden Horn, and meets there in a German Protestant house numbers of Jewish patients. These poor Spanish Jews are thorough Orientals, and as such more degraded and ignorant than the

Ashkenasim, or Polish German Jews. The latter come from civilised, or semi-civilised countries, seek education for their children, and are every way more accessible than the Sephardim, or Spanish Jews. The latter are slaves of the Rabbinical system, and are kept under an iron yoke. The poor are trampled down, and the rich are overawed by the superstition and the fear of the Rabbis. It is a great matter, if through the medical agency a new door has been opened, which may lead to great results. Meanwhile, there is access to numbers of them who were beyond the reach of any missionary, and by coming daily in contact with them a word may be spoken, tracts be given to those that can read, and let especially the women, for whom nobody cares, hear something of the truth for their immortal souls.

"Dr. Rosenberg will prepare an annual statement, and give particulars about the numbers of patients that attended the private visits and conversations he had among numerous families in Galata, and especially about his work at Ballat. He has a faithful helper in Israel Bechar, who speaks all the languages of the different classes, and has especially a warm heart for Israel. He came originally from Jerusalem, and was baptized here five years ago. He feels happy when he can do something for the Spanish Jew.

"The Bible-woman, Mrs. Selinger, has had as usual many visits among the Jewish women. Few of them can read, and are thus shut out from knowing the real way of life. They are kept ignorant, and are by turns the slaves of superstition, and the supporters of the degrading Rabbinical system as it is carried out so shamefully in the East. The foulest things about marriage and divorces are perpetrated by ignorant Rabbis among the Polish Jews, and the women are both the victims and the supporters of it. It is a work of mercy, if a worker like Mrs. S. can go down to that quarter, and having found access among the women, speaks to them about the eternal welfare of their souls. She visited this year for a long time a woman that was lying on her deathbed; she had some hope that the word spoken was not in vain, but after the death of the mother, the daughter opened her mind, expressing her desire to get regular instruction, and she and her husband are now attending the Sabbath services, and if it is the will of the Lord, the whole family may in due time be brought to Christ and enter the Church.

"Mr. Selinger, who sells the Scriptures for our National Bible Society, has had many opportunities during the last twelve months of speaking to many of the mixed multitude who enter his shop. He is indefatigable, and sold Bibles and parts of it in seventeen different languages. I am glad that his work is appreciated by Dr. Goold, and honourable mention is made of him and his work in the last Annual Report of the National Bible Society.

"The Broussa female school for Spanish Jewish girls there was opened in September last; it made steady progress, and had already twenty pupils, but a Herem (anathema) came, and has nearly emptied it. Elizabeth, a young Armenian Protestant girl, did her best as a new teacher, but she will not be able to grapple with the Rabbis and their anathemas. This is now the passover time, but after the feast we will see how far the crisis has affected the school in its weak beginning.

"Miss Ewan at Kouskoundjouk had her struggles as usual, and maintained her ground. She had often forty girls in attendance. I am sorry that ill health compels her to go home, for a time only I hope. On her return, she may re-open with new vigour her school, supported as she is by Miss Esther Cohen. I am behind the time with this hasty report; the arrival of the deputation kept me busy otherwise. I thank the Lord for their visit, and great good will be the result. They met with a warm reception from our English friends, and the missionaries of the different societies enjoyed very much their intercourse. We follow them with our prayers and best wishes in their journey to Pesth and the other stations."

Dr. Rosenberg's Report.

"It is now more than eighteen months since the dispensary in connection with our Mission here has been opened. In April of last year I gave some description

of the way in which our work is carried on, and also of the measure of success it pleased the Lord to grant us. This year also our work has been going on prospering, and has proved, as we sincerely trust, a blessing to many a poor and suffering soul.

"Both the Dispensary and visiting departments have greatly increased, and continue to extend into every corner and among the different nationalities of this great city. May it please our Heavenly Father to pour out His blessing upon this our work, and make it a means not only of relieving bodily suffering, but also of enlightening the minds and hearts of those who are yet in darkness!

"The attendance of patients at our dispensary has greatly increased this year; more than 1200 new names have been enrolled, and the average daily attendance amounted to over thirty. By far the greater number of our patients are Jews—both German and Spanish—but we feel it a privilege to be able to render assistance to people of other faiths, and this particularly in the case of those individuals recommended to us by Missionary brethren of other Churches labouring among the different nationalities in this place. Thus in one dispensary there may often be seen, besides Jews, most of the nationalities of this mixed city, such as—Greeks, Armenians, Turks, Syrians, and individuals from the different European places.

"Last year I told you that our work was chiefly confined to Galata and its neighbourhood; this year we have burst our limits and established a branch dispensary in Ballat, one of the many villages on the Golden Horn, chiefly inhabited by Spanish Jews. You will be glad to hear that this branch has quite exceeded our expectations; from the very beginning the rooms we hired in the place were literally crowded, sometimes as many as a hundred assembling to seek for advice. At present I go there only once a week; and it is here particularly that I find the assistance of Mr. Israel Behara very useful. Himself a convert from the Spanish Jews, and knowing all the languages of the country, he is of great help to me. We entertain great hopes of this new field of our work, as it is here particularly that we have good opportunity to scatter the seeds of the living word amongst the benighted descendants of the house of Israel.

"Our visiting department has also greatly extended. During the past year I paid about 900 visits to over 200 Jewish and other families, both in the city and the suburbs, and I have had many an occasion of drawing the attention of some feeble and broken heart to the great Physician of souls.

"Although I have gained access to many a well-to-do family, yet the mass of my patients belong to the poorer classes. Most of them receive with grateful feelings our assistance, and a great many are well disposed to our cause. Also in connection with this branch of our work, we are glad to oblige other Missionaries who may ask us to attend any family in whom they may take a special interest. Besides the above our work has also proved useful to the Mission in general, to the schools in connection with it, and to the highly commendable home for Jewish girls under the care of Mrs. Tomory.

"In concluding these lines, I beg to express my thanks to our Pastor, the Rev. Mr. Tomory, for the kind help he always gave me in my work, and my trust that the Lord will continue to bless and prosper all the efforts our Church is making in behalf of Israel."

PRAGUE.

This station has brought us into intercourse with the pastors and students of the Bohemian Church, and there are many grateful acknowledgments on their part of the encouragement and help which their struggling Church has received from Scotland. They are this year to commemorate the centenary of their toleration granted in 1781, and that event recalls the long struggles maintained, and the fearful persecutions endured in Bohemia for the name of our Lord Jesus Christ. We

cannot but regard it as a marked recognition by our Lord of our Mission to the Jews, that in seeking the good of Israel we have been led to stretch out a brother's hand to a Church which from the days of the noble Huss, has offered so many martyrs for the Gospel of grace. But while the secondary fruits of our Mission in Bohemia have been of the highest value, the direct aim of our Mission to the Jews has never been so successful as elsewhere, and we cannot say that in the present year there has been greater progress than before. The Mission has often been a centre for good in many ways, but there is little fruitful access to the many Jews in the country. Missionaries have not the same unrestricted liberty as elsewhere, and there is no opening for confessedly Missionary schools. There is, however, a yearly increasing band of pastors who have been for one or two sessions in Scotland; from their connection with this Committee their minds have been directed to the salvation of the Jews, who are so numerous in their own land; and we cannot but look for a blessing on Israel through their labours in the Lord's own time.

Our Missionary, the Rev. Mr. Pirie, is assisted by Mr. Gotlieb as a catechist amongst the Jews, and by Mrs. Christoph, who teaches English to advanced pupils with the view of communicating the Gospel to them.

Mr. Pirie's Report.

"I regret to say that the Jew of whom I spoke in my last report as having intimated to me one Sabbath-evening after the German service, that he wished to be instructed in the Christian religion, and with whom I made an appointment to come to me, has never to this day turned up, nor have I been able to find him. In September of last year there came a Jew to my house one day, a young man of about twenty-four years of age. He represented himself at first as having come to speak for a friend of his own age, who lived in the country, who had lost faith in Judaism, and who had acquainted himself enough with the Christian religion, through the reading of the New Testament, so as to be prepared to become a Christian. I intimated to him that of course I would need to see his friend, and that he would either require to undergo a course of instruction in the Christian religion, or at least be able to satisfy me that he was fully acquainted with it, and was, besides, fully convinced that Jesus was the promised Messiah of his nation, and that he believed in Him as the Saviour that came to save him from his sin. By and by he let me know that he himself was the young man of whom he spoke. He lived in the country, he said, held some office through which he could win his bread quite well, but was not happy in his own mind. He was accustomed to go into the Roman Catholic Church to hear what of Christianity he could hear there, but its ceremonies were an offence to him, and the immoral life of the priests must of itself keep him from declaring himself a Christian in connection with that Church. He could not however come at present to get instruction or remain in Prague long enough to satisfy me. One thing, however, was clear, he said, he could not face the storm of opposition that would meet him from his Jewish connections and his friends, were he to become a Christian, and as a condition of his making a Christian profession, he must be at once able to leave the country. Did the friends he was staying with in Prague even know that he was with me that day, he said, they would spit upon him, and curse him, and drive him from them for ever. He spoke of America, and seemed to look to the Mission to help him thither. I told him the Mission did not exist for this object, but only to guide him and all such as him to the knowledge of Christ, for whose sake both he and I should be willing to bear a good deal of reproach. I urged him to seek Jesus more through his conscience and his need of Him as a

poor sinner, and he left me taking with him my address, but declining to give his own, although I suggested to him that it was becoming in him to do so, as a mark of trust in me, and also as a proof of his being sincere that he should even venture some possibility of sustaining reproach for the Saviour he professed to be seeking. He said he would write to me likely in spring, as he could not take any definite step till then, owing to military service to which he was subject, and other duties. 'There are many such as I am,' he said as he left me. May the Lord guide this young man to find and confess before all men the Saviour whom he professed to be seeking!

"In the same month appeared a proselyte from Constantinople, who had made profession of Christianity, and been baptized in connection with our Mission there. As it was not deemed safe for him that he should stay in Constantinople, seeing that his friends in Russia were plotting to have him seized and brought home and punished for the step he had taken, he was advised to leave it for a time, and he wandered on as far as here, coming by Bucharest, and Jassy, and Buda-Pesth. We had pleasant intercourse with him for a time.

"In October two Jews came to us, and were for a time under instruction. One of these, L. K., seemed for a time very hopeful. He was a young Jew from Russia, and had been intended for a Rabbi, but had become convinced from the teaching of the Jewish Talmud, that the Messiah must be already come. He made the acquaintance of another Jew, that had been in London, who advised him to make for England if he wanted to know rightly of Christianity. After having taught in a Jewish family in the neighbourhood of Breslau for nine months, he came on here and was brought to us. He seemed, as already said, very hopeful, and was about two months with us, when, I am sorry to say, he left us, like the young Jew from Constantinople, to be under another Mission agency.

"The other, M. M., was a Cantor in a synagogue in the east of Austria, who was known to Mr. Gottlieb. In his report he speaks more at length of him, but as his case did not seem a very promising one, and as we had to maintain him, we advised him to take some situation in the country, and inquire further, and then return to us. He went for a time to Jung-Bunzlau, but has returned to Prague, and, I am sorry to say, seems to have gone back instead of having made any progress forward.

"Several other Jews passing through here have visited us for counsel, and to obtain some pecuniary help as well. I have attempted, when the opportunity offered, to make the acquaintance of Jewish families, but find them terribly shy of me.

The German services, every alternate Sabbath evening and Wednesday evening, have been very fairly attended.

"In the Week of Prayer in the beginning of this year we had a prayer-meeting in the German language on the Tuesday evening, in which Pastor Schubert from Krabschitz, Prediger Schmidt from Leitmeritz, the Rev. A. Clark, American missionary, and myself, took part. On Wednesday and Thursday evenings we had prayer-meetings in the Bohemian language in our hall conducted by different Bohemian pastors, and on Saturday evening, which was the evening appointed for prayer for Israel, we had a German prayer-meeting. Mr. Sage, during the winter, was able to gather a class of three or four young Jews—the condition on his part that he should give them instruction in English, and on theirs that they should be willing to make the English New Testament their text-book. One of the young men was present on two occasions in the hall at the German service.

"The English service is well attended, and apparently appreciated by not a few. I feel strongest here, although perhaps I may do as much good by my German service, in which, however, I do not feel so much at home. Strangers coming to Prague on business, and tourists, take advantage of the English service. A Scotch Duchess worshipped with us for two Sabbaths last autumn. Americans, lay and clerical, are not unfrequently with us. An earnest member of the Presbyterian Church of England was with us last summer, who cheered us greatly by his visit, and continues still to cheer us by his letters and his

prayers. Jews are often with us. And I am glad to say that the service is taken advantage of by several Roman Catholics, who seem almost the most interested, and devout, and grateful of my hearers. We had our usual Communion service at Christmas, the Rev. A. Clark assisting me to distribute the elements on the Sabbath, and preaching for me to a large audience in the evening, and we purpose to celebrate the Communion again next month at the usual time, with the same help as at Christmas.

"My little supplementary work of ministering to the Bohemian Protestant Church, as the representative here for the Edinburgh Association for the spread of the Gospel in Bohemia, is a very pleasant work. The descendants of the Hussites have a good claim on the fostering help of all Churches stronger and richer than themselves. Better days seem gradually coming for the Bohemian Protestant Church. This present year, the Centenary of their Toleration, will be a motive to the Bohemian Church itself, to 'thank God and take courage,' and will as well bring their history and their struggles, and their strong claims for help, before most of the Christian Protestant Churches of the world, which will thereby have the privilege granted them of sympathising with them by words and deeds. The seminaries of Krabschitz and Czaslau—the one for training girls as teachers, and the other boys—are of the greatest importance, and cannot be fostered too much. I have elsewhere given an account of a visit to Leitmeritz to attend a conference of Protestant pastors and foreign missionaries in Bohemia, and of another to Velim to attend a conference there, which will doubtless have a historical value in the history of Bohemian Protestantism, as being the inauguration of a general Sabbath-school movement in all the congregations. I may state in addition to this that through the kindness of Mr. Maclagan, the Convener of the Continental Committee, I have been able to put into the hands of more than a hundred Protestant pastors in Bohemia, Moravia, and part of Upper Austria, a copy of M'Cheyne's Memoir and Remains, which has just been translated into German with a preface by Professor Gottlieb of Bonn, which, with God's blessing, we hope to be a means of advancing Christ's cause wherever we have been able to send it. Indeed there are answers already from some of the recipients full of gratitude for the gift, and saying that the book has introduced them to a new Christian world, and to a Christian devotion and activity to which they were strangers before."

STRASBURG.

As a deputation from the Committee, two of our ministers, Mr. Walker of Dysart, and Mr. Affleck of Auchtermuchty, accompanied by Colonel Young, visited this station last year.

Dr. Fürst reports an increased attendance at both the English and German services on the Lord's Day, and he narrates some interesting results of his English sermons. He has an evangelist who labours amongst the Jews in Strasburg and the district around; and has himself a remarkable adaptation for dealing with educated Jews. During the present year he has had the satisfaction of learning that a young Jew, in whom he was deeply interested and of whom he gave an account last year, has been baptized by a Christian pastor in Cologne. Dr. Fürst sends the following report:—

"1. *English Service.*—The attendance has been better and steadier than at any previous year, and this is owing to some American families residing here for a time, and to Scotch and American students attending our university. They cannot strictly be called students, for the majority of them have already finished their studies and taken the highest degree in their native country. They come here to make some branch of science their particular study, with professors in great reputation. And among these scientific visitors we find not seldom professors. My experience with many of those who attended our English service has

been a cause of great thankfulness to me, for many have not only heard the gospel of Christ preached, but have received the message of Divine love with believing hearts. I could state instances of this kind which have come to my knowledge, but for the sake of the persons concerned, I refrain from doing this. I can, however, write with more freedom concerning three Americans, all doctors of medicine. They were here during the last summer, and were regular in their attendance at our Scotch hall. One of them, Dr. Pohlmann, a youth of great promise, was suddenly attacked with a disease which terminated fatally. He had to return immediately to America, and when taking leave of me, he expressed his readiness to leave this world for a better one. I received later a letter from one of his friends, Dr. H., announcing his death in a most touching manner. I will transcribe a part of it, as it shows in what relation I stand to my hearers. He writes from Vienna:—'MY DEAR DOCTOR,—With pleasure and sadness I pen these lines. It is a pleasure to tell you, dear doctor, that we often think of you and Mrs. Fürst with the most loving thoughts. How could it be otherwise! You have indeed cheered us in gloomy moments, and have made us feel as if we had a home, a certain something which took more interest in us than the cold world. We looked upon you with veneration, and felt towards you as only dutiful sons can do towards a loving father. It is only one week now that we have heard the sad news that our number is one less. The Great Almighty has taken out dear friend, Dr. Pohlmann, to a better land—a land where no sorrows are known, but eternal love rules all. We feel the loss of our friend and brother very deeply, but yet we can only thank the Lord for this act of kindness. Dr. Pohlmann had a pretty favourable voyage, and arrived home in good spirits. His intention was to go south for the winter, and on the journey it was that he called to another one. Poor boy, away from father and mother, friends or acquaintances, he breathed his last. He enjoyed a loving home for only three or four weeks, when he was taken from the midst of it. He possessed all the qualities which made him beloved by all who came in contact with him. His sense of honour and duty were highly developed in him, and he died, as he had lived, a worthy object of regard and emulation. His life was gentle, and the elements so mixed in him, that Nature might stand up and say to all the world: 'This was a man!'

"It has been said that in spending so much time in carrying on the English service, it is withdrawing from the object of the Jewish Mission, for which I am appointed. This sounds very reasonable, but is nevertheless not true. Those who are acquainted with mission work on the Continent will know, that nothing is more difficult for the Jewish missionary than to gain a position at the station which he manages, from which he can exercise an influence, and hope to realise the object for which he is sent. Such a position I have established here through the English service, through which I exercise a large amount of influence among Jews and Christians. Without this, our position here is untenable. Besides this, the better and educated class of Jews, understanding English, do from time to time attend our services.

"2. *German Service.*—I have made some changes in this service. In previous years I had only a weekly service, but last year I introduced an afternoon service on every Lord's Day. The attendance has also, on the whole, been much better than at any previous year, but still I could wish it was larger. When I, however, consider, how many Protestant churches, chapels, and meeting-places there are here, I can be thankful for the number that do attend our place of worship. The increase of last year encourages me to look for a larger one during the remainder of this year.

"3. *Specific Jewish Work.*—All our work here is meant, first of all, spiritually to benefit the Jew. The German and English services are carried on with this one object. When, however, I make an especial rubric under the name of 'Specific Jewish Work,' it is done with the intention of relating more conveniently my personal intercourse with the Jews, and the result arising from it. I am glad to be able to state that I go on increasing my acquaintance among the Jews, and this among all classes. I am always treated with kindness by those to whom

I am personally known, and with respect by those who, for various reasons, have remained still strangers to me. Difficult as it is to get access to Alsatian Jews, I have, nevertheless, a considerable number of accessible families. I will just relate an instance which will illustrate the confidence I am gaining, even among orthodox Jews, Alsatians by birth. One Sunday morning a Jew waited for me in our hall, but was told by our church-servant that, if he wished to speak to me, he had better call upon me at my private dwelling. The following day he came and begged of me to give his grown-up son lessons in the English language. I agreed to it, in order to show him that I entertain towards the Jewish race most friendly feelings. The young man to whom I give instruction has last year published, in the French language, a pamphlet on the Jews in China. We often have polemical arguments, but until he gets rid of his pharisaical pride, little hope can be entertained that he will be a disciple of Christ, although he possesses a Greek New Testament and reads Christian books. I have made him a present of *Keith on Prophecy*, which he accepted cheerfully.

"The anti-Semitic agitation is still going on, but it has already lost much of its first vehemence and virulence. The Jews naturally feel indignant at such treatment from those who profess to be actuated in all they do by the law of love. The reports of these noisy meetings, held in Berlin, are eagerly read, but with disgust. Walking one day through one of our principal streets, a Jew called me, and requested me to enter his shop. He held in his hands a newspaper, where the report of such a meeting was published, and in great excitement he said: 'Read here, sir; this is the way we are treated in the metropolis of intelligence! It is really unbearable to stay any longer in Germany. We must go to France,' etc. It speaks well for the future prospects of the Jews, that these lectures and pamphlets, either for or against, and even those which put forth the Christian truth in love and sympathy, are read by many of them. A young inquirer of mine, who left Strasburg two years ago, paid me a visit last Christmas, and among the presents he brought me was also the historian Mommsen's pamphlet on the Jewish question. He surprised me by saying that he and other Jews read as many of these publications as they can get. This young man is not far from the kingdom of God, and I hope he will have grace given him openly to confess Christ as his Saviour. In the October number of the last year's *Record* I have already given a statement respecting the baptism of one of my inquirers. I stand in correspondence with him, and I am happy to say that I have every reason to be satisfied with his Christian conduct. I have also in the last March number of our *Record* spoken of a medical student, to whom I had given regular Christian instruction, but who has left for Würzburg. With him too I keep up a correspondence, and I hope he may too declare himself to be a follower of Christ.

"4. *Colporteur's work.*—The sale of Scriptures, religious books, tracts, etc., has been during the last year very good. Our colporteur has sold 163 Bibles, 463 New Testaments, 40 Pentateuchs, 152 Psalters, 302 books, 91 tracts, 3806 pictures with Scripture-texts and religious poems, and given away gratis to Jews 96 tracts. He has strict orders to go house by house, and pay particular attention to the Jews, and bring the claims of Christianity before them. He is thus not only a colporteur, but also an evangelist. He has to give me every quarter a written report, stating his experience in his work among Catholics, Protestants, and Jews. I have before me all his reports during the last year, all containing interesting incidents of his arduous work, and it is therefore difficult to make a selection of them, so as to do him justice. I will, however, try to do this, in order to show what kind of experience he has made.

"Two Jews bought books of him, and hardly had they done so, when one of them opened his book, and being displeased with what he read, he in his rage tore a few pages out of it and threw them at the colporteur's feet. The other Jew, however, said, 'It is bought and must be read, before I can pass an opinion on it.' At an inn where he had put up, he found many Jews who were anxious to see the contents of his knapsack. Whilst they were gathering around him, he took out a Bible and read to them the 52d and 53d chapters of Isaiah. They

listened attentively, but when he asked whether he should pray with them, they all left the inn. Two Jews, however, waited for him outside the door with the malicious intention of harming him, but the innkeeper frustrated this their design. In a village he called at a house where he met two old Jewesses. They received him kindly, and asked him to show the books he had for sale. He took out a New Testament and said, 'This book can show you the way to be saved.' 'Such a book,' both exclaimed, 'we must buy and read it together.' They bought it, but the colporteur had hardly left the house when a Jew called him back, abusing him for selling such a book; he left, but the book remained. In another large village where there is a prison he called upon the chaplain, who accompanied him thither. In one of the cells he found a Jew imprisoned for a minor offence. This Jew was anxious to possess a Bible, and when asked if he knew what book it was he wished for, he replied, 'I have often enough read in it, and know that it speaks of the Messiah, man's Saviour.' Our colporteur left him a Bible, and exhorted him to search in it diligently until he has found Christ to be *his* Saviour.

"This is a slight sketch of the work we are doing at this station. I feel all that can be done by the agents employed is done. The gospel is preached to Jews and Gentiles, to Catholics, Protestants and Jews, of different nationalities May our covenant God bless our work to the saving of many!"

AMSTERDAM.

In our mission to the Jews our connection with Holland has been of an important and interesting character from the first years of the Free Church. It brought us into friendly intercourse with Dutch Christians of the highest standing, who took a lively interest both in our own Church and in the conversion of the Jews. They have always acknowledged with gratitude that the progress of evangelical religion in Holland was much assisted by our missionaries. A building was given to us to form an institution for the training of ministers; and the use of that building for this object we have granted to the Christian friends who were represented in this country two years ago by the Rev. Dr. Hoedemaker, and who now occupy it, but so as not to interfere with our own mission.

Our mission to the Jews is at present carried on by evangelists under the guidance of friends in Amsterdam, who are most anxious that we should send them again an ordained missionary. They have suffered a great loss in the sudden death in the prime of life of one of their own earnest labourers for the salvation of Israel, who had been a fruit of our seminary under Dr. Schwartz. The following affecting testimony is one of two accounts sent to us of the very high estimation in which Mr. Schlitt was held by the 'friends of Israel' in Holland:—

"With deep-felt grief, I must now send you a communication very afflicting for me and for thousands in our city and our country.

"A hero in Israel fell down! The Lord has taken away our beloved friend and brother Johann Schlitt. The corporeally strong man succumbed after a violent suffering of pleurisy of only four days. He that prayed, combated, and suffered for Israel has gone away,—he the fruit of your former seminary in this city, of whom Dr. Schwartz and Mr. Van Loon said: 'If the seminary had produced nothing else' (and how many are there still more in our fatherland and in India!) 'all the costs and pains would be richly rewarded.'

"It is above my strength to give you a biography of him, for I am much in pain for his loss. It is true we have still with us our beloved brother Korff, who is particularly blessed by the Lord, to assist us, but the forces are little in comparison with the greatness of the labour. O may the Lord send labourers to His

vineyard! Might it please so God, to indicate you in these days a man after his heart to send us as a preacher. This remains always our most sincere wish for the sake of the ancient people of God.

"Everything goes on, thanks to God, in due order, the preaching for and among Israel, meetings with the proselytes, etc. The professors of the Free University give every day their lessons to their students."

JASSY.

In the beginning of our Mission to the Jews, before the Disruption, Jassy was occupied as a missionary station by the Rev. Daniel Edward. He left it more than thirty years ago, in 1848; and although it has since been occupied by missionaries of other societies, there are none there now. The Jews have increased, and are said to number about 50,000.

Eliezer Bassin, a convert of our Mission in Constantinople, in whom much interest was taken to procure his discharge from the Russian army, was sent last autumn by the Committee to inquire if this town now presents a favourable field for a mission to the Jews. His report will be read with much interest. If we had a Scotch missionary to send, and could establish there a well-equipped Mission with missionary schools, this Mission might, by God's blessing, become a centre of much work amongst the Jews.

Mr. Eliezer Bassin writes:—

"The station from which I write this Report has a place in the very early date of the history of the Free Church of Scotland; but for more than thirty years this station was not occupied by our Church, when Rev. D. Edward left it in 1848 on account of the unsafe state in which the country was in that time. It was a chief station in the time of Mr. Edward, now of Breslau. Years have passed on, the Episcopalians occupied it, but it never recovered to be as before, and through some disaster of the missionaries, the place was left, and for some years not occupied any more by the Episcopalians.

"Since Mr. Edward left Jassy, the place and the land have undergone great political changes. (1.) The Union of the two Danubian Principalities, Wallachia and Moldavia, in one Roumania in 1859. (2.) The constitution of 1866, and (3.) The Independence of 1878. In May next the Prince of this country, Charles the First, will be proclaimed the first king of Roumania.

"By the providence of our Lord, I was appointed by the Jewish Mission Committee, July 20th, 1880, to visit Roumania in order that I may spend one year in the work of making known the Gospel among my Jewish brethren, and may report to the Committee as to the expediency and hopefulness of establishing a permanent Jewish Mission Station in this country, and I do it now accordingly.

"The number of Jews in Jassy amounts to about 50,000; of this large number many are bankers, merchants, and different professional appointments, but the majority are poor, and many in such a miserable condition as it is scarcely equalled in any other place in Europe. The Jews are here divided into three sects—(1.) Talmudists; (2.) Chasidim; and (3.) Semi-Reformer. But I have no difficulty to get into contact with any of them, as they are for the most part not averse to religious discussion. What the great importance and significance is, that among all classes are many who are dissatisfied with Judaism, and desire a better faith. As soon as it was known here of my arrival, several young Jews came to me expressing their desire for instruction in the Christian religion, and even some for baptism.

"It is now about nine months since I duly commenced my Mission work here, and on reviewing the work I do with pleasure and thankfulness to God express my deep conviction that Moldavia presents a most encouraging field for Jewish Mission operations.

"My lectures have not only attracted the hearers and readers, but also the envy

of the Rabbis and the orthodox Jews, who tried to counteract my work, but in vain. The articles they wrote in their papers to warn the Jews brought me more hearers, so that amidst all the difficulties I had to contend with, I feel that there is much to bless the Lord for the progress which is being made in the short time I am here, and that the barriers which Satan raises are but walls of cobweb impotent to withstand fervent prayer and faithful labour—'If the Lord is for us, who can be against us?'

"The Jews in this country are more hopeful and promising than in any other country where I was till now. Since my public lectures, and distributing them among them who heard not, I marked a growing consciousness that a religion professing to be divine must be able to satisfy man's highest aspirations. I showed them in my lectures that the present Judaism cannot do it, and many asked me what are they to do? What the great difficulty is that they do not like to secede from the Synagogue, and break the feeble tie that binds them to their people. I know here many Jews who are persuaded that Jesus is the Messiah, but notwithstanding this conviction, will not openly profess the faith they secretly cherish. Gladly would they do so, did they not shrink from the sacrifices the step would entail.

"Besides my special lectures I held also evening Bible classes, and had a daily-reading room; and hope that it was a blessing to many of the house of Israel.

"During the time I was here fourteen Jews presented themselves for instruction and baptism. Eight of them appeared to me to be wanting in earnestness; but not deeming it right to refuse them at once, I encouraged their visits in order that I might form a better opinion of their fitness. These visits they continued for some time, but when they found that I offered them no temporal advantages, they ultimately withdrew. With two others I had a similar experience. They came almost every day for some weeks, in order, as they said, to dispute and debate, and often used very hostile language; but they soon left off disputing, and became silent listeners, and ultimately offered themselves as candidates for baptism. This offer quite perplexed me, as I could scarcely believe that such a thorough change of mind could have taken place in so short a time. This I candidly explained to them, and said that although I do not doubt their sincerity, I thought it best there should be some time longer before baptism. They then went away, but have not since called again upon me. Three I have still under instruction, of whom I have great hope that the Lord will bring them to His flock. One who was a candidate for baptism left Jassy for Vienna on account of the death of his father there.

"The Jews here desire very much to have a school, and many asked me several times if I am going to have any, for they like very much the Mission schools; and the late Mission School is still remembered by many with gratitude. I shall be extremely happy if our Church will resolve to establish a school here, where the name of Jesus should be heard, read, and sung; and am sure that to many it would be a sweet sound, and seed that may bring forth fruit a hundred fold.

"In conclusion, I can only say that I am thankful to the Almighty God through our Lord Jesus Christ for the many opportunities for preaching the Word of God which have been vouchsafed to me, and I will go on to cast out the seed in hope of reaping in due time, trusting in the gracious promise of God, that His Word shall not return void. May the Lord who has in His providence placed me here, and who is able and willing to do abundantly more than we can ask or think, pour out the Holy Spirit and give His grace and wisdom to all who are engaged in making known of His glory to His ancient people Israel."

HUNGARIAN AND BOHEMIAN STUDENTS.

An increasing blessing from the Lord has been resting on the Hungarian and Bohemian candidates for the ministry, who study for one or two Theological Sessions in Scotland. During the past winter there have been six students, two from Hungary, and four from Bohemia. Some who had come to Scotland with little belief in the great doctrines of grace,

or even in the efficacy of prayer, are now for themselves believing in the Bible with the simplicity of little children, and witnessing for Christ in their own land. In reference to the manifold ministerial work in which Mr. Szalay, who left Scotland a year ago, is now engaged in his own country, an eminent Hungarian pastor said, that "he wished they could send to Scotland not four but 400 candidates for the ministry." Mr. S. writes:—"One Jew who heard me twice was to-day at our Curator's, and said that he will pay into us [he means, give a church contribution] every year. Oh that God would grant us many Jews really converted!"

LADIES' ASSOCIATIONS.

The Committee desire most cordially to acknowledge their great obligation in the present as in previous years, to the Ladies' Associations in Edinburgh, Glasgow, Dundee, Aberdeen, Paisley, and elsewhere, for their earnest and prayerful support of the Mission; and for their liberal contributions, especially in behalf of the Jewish Girls who occupy a most interesting and important place in our Mission fields. The intelligent, painstaking, and affectionate interest taken in the Schools by the ladies of these Associations is a great encouragement and support to the missionaries, to the teachers, and to the scholars; and forms many links of connection between the Committee and the Missionary Schools that are quite invaluable.

PRAYER FOR ISRAEL.

Many ministers and members of this and other Churches remember Israel in their prayers on their own Sabbath, on Friday evening or Saturday morning; and the number of these remembrancers, as well as of the Ministers who make mention of Israel in the congregation at prayers, is surely increasing year by year.

Their own great day of annual supplication, the Day of Atonement, on the tenth day of the seventh month, falls this year on Monday, 3d October; and presents to us a very special opportunity for asking that in their solemn fast and deep sorrow their eyes may be opened to see their true sacrifice. For several years the noon Prayer-meeting in our Assembly Hall has on this day been devoted to prayer for the conversion of the Jews, and the attendance has been such as to prove a deep and growing interest in God's ancient people. Our ministers are requested specially to remember Israel on the preceding Sabbath (Oct. 2); and many need only to be reminded of the day to unite their prayers to those of thousands for the salvation of Israel.

A. MOODY STUART, *Convener.*

APPENDIX.

Report of the Teachers in Pesth Schools.

Mr. Rau reports as follows:—When the call comes to us to present our reports I seem to see myself surrounded by all the Members of Committee and honoured friends, whose representatives we are, and in whose name we labour in this Mission field, and seem to hear them as they say, "Give an account of thy stewardship." But above all there is the Omniscient God, who tries the hearts and reins, the great children's friend, Jesus Christ, who says to us each morning anew, "Feed my lambs. Lovest thou me? Feed my sheep." Yes, it is only the love of Jesus Christ which gives strength, patience, and joyful courage for such a work. "You must have a persuasion of the truth of the gospel which cannot be shaken," said a gentleman to me recently, "when you do not grow weary of your work among the Jews." "Yes," I replied, "without such faith and without love to the Saviour the work would be a burden, not a delight." But we know assuredly that there is salvation in none other, neither is there any other name given among men whereby we can be saved. We gather from week to week new strength for our work as we meet on Monday morning with Mr. Moody in our hall for prayer. We pour out our hearts before the Lord, bring unitedly our joys and sorrows to Him, seek wisdom, grace, and blessing for further work, and give thanks for the marvellous mercy shown us in the past. We remember also the dear kind friends who raise along with us by their prayers and supplications a wall of defence against the enemy. What is more natural than that those who support the Institution should pray for those for whom they care, and that those who are in the work should remember lovingly those who maintain it? We are thus united in the great work of bringing the word of salvation to Israel, and of solving, as far as it is given to us to do so, the Jewish question in the only right, the divine way. In view of prevailing social democracy and religious indifference, Christians of all classes in Germany, desirous of raising a barrier against such evils, have become persuaded that the best means of securing the godly upbringing of the young is the introducing of Sunday-schools, and so the Church authorities have been recommending and urging the establishing of such schools according to the English and American system. That our Mission school does exert an influence, and that there is a power in its work which is felt, is evident from the way in which it is attacked by the leaders of the Jewish community. Our children having been obliged to go to the Hebrew-Jewish instruction provided for them, the Jewish teachers have made the discovery that they have really learned to look at the Prophets and the Psalms in the New Testament light, and that they have an acquaintance with and knowledge of the Scriptures such as they had not dreamed of. What the feelings of the children regarding the Jewish instruction provided for them are, is evident from the fact that only 5 of the 44 Jewish girls belonging to my class have been recently attending it, although I tell them from time to time that it is the wish of the managers of the Jewish congregation that they should go, as I desire to avoid all appearance of standing in their way. The prohibition regarding the Sunday-school has also had little effect. There has been interruption in consequence of sickness, but the opposition of the Jews has not harmed us much, and we trust that in this department of our work we may not be hindered. After the notice about the Jewish girl *Steiner* had appeared in the newspapers, I observed for a time that some of my girls, influenced by what they heard at home, showed less interest than usual in the Bible-lesson. The Acts of the Apostles which I am going through this year with my scholars, furnished

excellent lessons for the time of trial. The joyful boldness of Peter and John, their witness-bearing in presence of the Council, the glorious martyrdom of Stephen, the wonderful conversion of Saul of Tarsus, etc., made a deep impression on the hearts of many of the children, and I was myself filled with new boldness to testify to the truth among these girls. They are from 10 to 14 years of age, and are themselves thus able to prove and judge what is truth. The resisting of the Holy Ghost, which Stephen spoke of, manifests itself also here, I said, and I was able to make a solemn use of such passages. A girl remarked that God knew that Israel would reject Jesus, on which I said that at first the Christian Church was composed of believers from the midst of Israel, and that each one who rejects the Lord's salvation now does so at his own peril. If one is led sometimes to say, the people are bent on backsliding (Hosea xi. 7), one is encouraged again as one hears the Lord's word (Hosea xi. 8), "How shall I give thee up, Ephraim? how shall I deliver thee, Israel?" The Lord hath not cast away his people. The labour to which we are called is also part of His work of mercy. So we desire to work on in the Lord's name, as long as the door to Israel stands open. "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."

Miss Knipping writes:—"It is a good thing to give thanks to the Lord," and this must be, even at a time when the devices and plans of those who seek to overthrow our work make us afraid, the key-note of our reports; it must be so even though some of us personally have been passing through trouble and sorrow. Yes, we desire to give thanks to the Lord that He hath permitted us hitherto to speak freely to the children of Him who is indeed despised and rejected by their rulers, and yet whose word is feared by these rulers as the power of God, on which account they desire to keep it from them. These rulers are sore displeased, as of old, when they hear the children sing Hosanna, and they turn now to those in authority, saying, "Forbid them! Hear ye not what these say?" O that a Christian Government might not yield to them! O that it might not consent to hinder that which alone can effectually solve the Jewish question, and thus deliver from the Jews, who are feared and hated! It would be to its own detriment if it did. We trust that our children may still be witnesses of the truth in presence of the Rabbis, as was the case again three weeks ago. Both Rabbis appeared at the Hebrew lesson in the temple building where the children of my class were being instructed, and prohibited them from attending our Sunday-school: they were Jews, they said, and had their own religious observances, the Christians did not come to them. "But we are coming notwithstanding," said many of my children, smiling as they told me this. And one of my little girls, who is never absent, then said, smiling also as she spoke: "Just think, the Rabbi asked me what it was that attracted us to the Sunday-school, and I said to him, We go to hear the Word of God. On this he said angrily that we ought not to go, and inquired particularly where we were, what lesson we had reached at school in the New Testament, and what lesson in the Old, and then one of us had to write out for him two evening prayers which we had learned." These two prayers were: "Spread thy wings over us, O Jesus," and "Weary I am and go to rest." What the Rabbis intend to do with these prayers we do not yet know. Doubtless the second line of the first one, and the words in the second, "Remove all evil in mercy through the blood of Jesus," will be adduced to prove that Jewish children are taught by us things which it is not suitable that they should learn. Would that the words of these evening-prayers might in some quiet evening hour come into the minds of the Rabbis themselves, and give them no rest until they themselves find redemption through the blood of the Lamb! I did not allow the children to tell me more of what had been said, but I just asked one of them what the reason would be that the Rabbi was thus forbidding them to hear about Jesus. "Oh," she said, "Satan drives him to it," and she said it with such concern and such earnestness, that I wished he had himself heard it. That was the girl who along with her sister has such a desire to attend the Sunday-school, but is forbidden by her father.

She expressed her sorrow about this again, and told a companion, a Christian child, about it. That child happened to see the father one da entreated him so urgently, that he yielded, and allowed his children to again, but it was only for once. We have not as yet observed that the religious instruction has had any marked influence on the children; it appears that since they began to go to it, they value the truth more, fo see the difference. At first the Jewish teacher endeavoured to persuade that there was no hell and no devil, but they lost respect for him wher heard him tell them that; it was enough to make him lose all influenc them. May He who has all power in heaven and on earth fill our heart love to Israel, and make us faithful in our work, and say to His enemie authority: "Suffer the children to come unto me, and forbid them not, such is the Kingdom of Heaven."

Miss Müller writes:—Called again to give an account of the work in my c feel that it is not quite easy to do so, for the work is in the main the sam year to year, and of one's experiences among the little ones, the joys and so of one's labours in detail, it is only an imperfect picture that one can pres a letter. My class numbers 85 children. Among these there are many wi only hear the Word of God with earnest attention, but seem also to have re it. It seems as if many were really so near the kingdom of God; they such clear apprehension of the way of salvation through Jesus Christ, and willing to give themselves wholly up to Jesus, and to pray, "Wash me may be whiter than snow." But alas! they are exposed also to other influ The case of the poor children is very hard this year, harder than before, f Jews, led by their Rabbi, are now making greater efforts than ever bef counteract and overturn our work. The Lord grants us tokens of His evidence that He is with us, and that the work done in His name is not in We see this in the case of a young Jewish girl, who attended formerly our ing class, and comes to church now and again as she has opportunity. She often to see Miss Knipping and myself. We are always glad to see her; sh dear child, she loves the gospel, and it is her deep conviction that it is o Jesus that one can find life and blessedness. When she last came to Miss Knipping spoke seriously and frankly with her. Regard for rel hinders her, as it does so many others, from making public profession faith in Jesus. We trust that her love to the Saviour may so grow that i overcome all that hinders. May the love of our faithful Lord so take hold hearts of the children, that none of them will be lost, but all gathered in good Shepherd's fold.

Mr. Maag writes:—They that wait upon the Lord shall renew their stre for He giveth power to the faint. The truth of this promise is realised who lift up their eyes to the hills whence cometh our help. It has ever bee experience that the hand of the Lord hath upheld and led us, but we hav recently more abundant cause to observe and recognise this. The work structing and educating which is committed to us is such, that we can accom it aright only if we have daily help and guidance from the Lord. We are to teach the children not only earthly but also heavenly wisdom. They be educated not only that they may be good citizens here, but trained al the citizenship of heaven. The heavenly training is the Lord's own work, is ours to direct the lambs to the Great Shepherd. The work has been co on, as the Lord gave us opportunity and grace during the past year, and Christian and Jewish children have heard the message of salvation. Wil seed sown take root, spring up, and bear fruit? This is a question which I put to myself, when I see the love which the children have for the Word of But it is the Lord alone who can give the increase, and I can only pray and that the Lord will cause the fruit to ripen in its season. It is often my wi see the fruit, but I would not prescribe to the Lord, but would give thanks He hath permitted us hitherto to proclaim His name freely to the children. efforts which the Jews are making now anew to disturb and hinder our w

can, I am persuaded, have success only in so far as He permits it. These attacks lead us to place our confidence more fully in Him, and we desire to labour according to His injunction. Work while it is called to-day. We are still permitted to instruct the children for an hour daily from the Scriptures, we are still permitted to put the Bible into their hands; but it is just on these two points that we are attacked. In the case of two of my scholars the parents refused at first to purchase Bibles; their children, they said, did not require Bibles. They yielded, however, afterwards, and there has been no further opposition, and the boys have been learning their Bible-lessons at home and in the school to my satisfaction. In another case a father sent me a message that he had no money to buy a Bible for his boy, and that his boy did not require one, but after some time had elapsed, without any compulsion on my part, he bought a German copy for his son, and a Hungarian copy for himself. May the Lord bless His word to parents and children, and grant that it may still have access freely to many hearts. According to the new arrangement and division of classes, the boys of the third and fourth year have been given to me. My scholars, however, for the present, are mostly of the third year. At the beginning of the season, I had 77 on my roll; of these, two have left. Of the two who left, one had to leave the city, the other was removed from religious motives. Of the 75 now on the roll, 35 are Jewish, 31 Roman Catholic, 6 Lutheran, and 3 Reformed. In compliance with the wishes of the authorities, we are introducing Hungarian as the language of instruction, and this causes difficulty both to teacher and scholars. It will gradually, however, become easier. We commend our work to the Lord, who has helped us hitherto. May He prosper the work, and grant that it may be fruitful to the glory of His name.

Mr. Buss writes:—For the school year 1880-81, 63 boys were enrolled for my class, 7 of these being Protestant, 30 Jewish, and 26 Roman Catholic. In former years I had often above 100 in my class; I have not so many now, in consequence of the new arrangement which took effect in autumn at the re-opening of the school. As regards the instruction, we have complied as far as possible with the wishes and demands of the authorities with reference to the use of the Hungarian language. The Bible-lesson is given in German; the other lessons, however, in Hungarian. Besides the New Testament passages usually taken at special seasons, I have had this year a portion of the Acts of the Apostles. The Book of Acts furnishes most interesting matter for the Jewish children. The strongholds of the Jews are attacked, and the doctrines of the gospel and the way of salvation set forth clearly. The boys, many of whom are thirteen or fourteen years of age, are quite able to understand what it was that took place on the day of Pentecost, when Peter said, "Ye men of Israel, hear these words," and when those who heard not only with their ears, but also with their hearts, were converted and baptized, and the same day there were added to the number of the disciples about 3000 souls. Peter confessed without fear before the Council that Jesus of Nazareth whom they had crucified and whom God had raised from the dead, was the stone rejected by the builders, but now made the head stone of the corner, and that there was not salvation in any other. They can quite understand again what it was that the martyr Stephen meant when he addressed the people as being uncircumcised in heart and ears, and charged them with resisting the Holy Ghost, and what it was again that took place when the Ethiopian said to Philip, "See, here is water, what doth hinder me to be baptized?" and Philip answered, "If thou believest with all thy heart thou mayest!" They can quite comprehend all, and yet it seems to me sometimes as if something were pressing upon and restraining them, so that they cannot give free expression to their feelings as formerly. From the time that they were obliged to go to their Jewish teachers also a certain difference has been observable, for every effort is made on the other side to destroy what has been implanted through the teaching in our school. In former years we had difficulties in special cases, but there was no general systematic opposition as there is now. I cannot by any means say that there are boys who will not learn the New Testament lessons; they do so, but it seems to me often, when we are speaking

of the most important truths, as if they would say, "It is not so, we know better." A boy said to me the other day that the promised Messiah was Elijah, that he would come, and that they were waiting for him. We are afraid of what may come, but are not in dispair. We pray unitedly for Israel, we pray in our classes with Israel, and the Lord who hath begun the good work will carry it out, and redeem Israel from all iniquity. May He grant that the day of redemption may speedily dawn.

Mr. J. Victor, after giving some statistical details regarding his class, writes:—I have some Jewish children, in dealing with whom I observe that they and their parents are not indifferent to the religious instruction given in the school. One can see that they have been taught to cling to the faith of their fathers. It has encouraged me greatly, however, to observe that just in the case of these children the word of God has made an impression. I have noticed how they were thinking about what they had heard, and not taking it merely as a lesson which they had to learn for the school, and with which they had nothing more to do. I trust that the good seed sown may not be choked by the tares sown by the enemy. The religious instruction provided by the Jews has not materially affected my class. Of 29 Jewish children, only 4 or 5 go, and these, as I hear, have only been learning Hebrew reading. With regard to the most of the other children, I can say that they grow in the knowledge of Bible truth. They come gladly also to the Sunday-school. During the period when the Sunday-school work was interrupted, they were in the habit of asking regularly on Friday, "Will there be no Sunday-school next Sunday?" In our own strength we can truly do nothing; all that we do is imperfect; the will is present with us, but often the power to do is wanting. May the Lord Himself give us power for the work, and out of the mouths of these little ones may He perfect praise!

No. X.

Free Church of Scotland.

REPORT

OF

CHURCH AND MANSE BUILDING COMMITTEE.

MAY 1881.

The deliverance of last General Assembly authorised the Committee, if they saw cause, instead of distributing the Fund placed at their disposal in equal portions between Grants for Churches and Manses, to allocate a larger sum than one-half to aid in the erection of Manses. The Committee have availed themselves of this permission, and have set apart £1100 for Grants to Manses, and £890 for Grants to aid in the repair and alteration of Churches, which together constitute the whole amount realised by the collection. From these sums there fall to be deducted various items of expense, so that the Committee have been enabled only to pass Grants for Manses to the amount of £940, and for Churches to the amount of £790.

In the practice of the Committee the Grants for Churches have been made more elastic than in the case of Manses. The former class of Grants have been made larger or smaller according to the claims submitted to the Committee, and the amount of available funds, while in the latter class, unless in very exceptional circumstances, the Grants have been uniformly £100, and the Committee have seen no reason to alter this method of distribution. The Grants for Manses during the past year, and, indeed, in former years, have been in cases where no Grant had previously been given, and hence for Manses where none had existed before. The Committee regarded these cases as having a preferable claim, and have acted accordingly. But these claims have exhausted the fund at their disposal, and they have been obliged to refuse several claims of a very urgent character, where, by the removal of the locality of the Churches, and from other causes, new Manses have had to be built, for the erection of which the Committee have been unable to give any assistance. There have been also numerous claims for extensive repairs and enlargement of Manses, which the Committee have been constrained to

decline. They have allocated small Grants in almost every case for the expense of altering and repairing Churches.

The Grants made by the Committee during the year have been as follows :—

I.—*For Alterations and Repairs on Churches.*

Bowden,	£20	0	0	Leswalt,	£10	0	0
Kilchrennan,	20	0	0	Kilbrandon,	15	0	0
Fordyce,	30	0	0	Newton-Stewart,	20	0	0
Strathaird,	30	0	0	Pleasance, Edinburgh,	40	0	0
Cockburnspath,	20	0	0	Largs,	20	0	0
Old Aberdeen,	40	0	0	Nigg,	30	0	0
Ardow,	20	0	0	Norrieston,	20	0	0
Ardersier,	20	0	0	Duirinish,	20	0	0
Inch,	20	0	0	Tarland,	20	0	0
St. Columba's, Govan,	50	0	0	Fetlar,	20	0	0
Whitevale, Glasgow,	50	0	0	Kilmalie,	20	0	0
Alves,	40	0	0	Temple,	30	0	0
Morven,	20	0	0	Argyle, Glasgow,	40	0	0
Kinlochbervie,	30	0	0	Loanhead,	30	0	0
Tongue,	30	0	0	Bernera,	25	0	0
Lochcarron,	20	0	0				

Of these Grants, £305 are, at the date of this Report, unpaid.

II.—*For Manses.*

Nitshill,	£100	0	0	Melness,	£100	0	0
Glenmorriston,	100	0	0	Temple,	60	0	0
Dyce,	100	0	0	Sanday Station,	40	0	0
Cleland,	100	0	0	Walls Station,	40	0	0
Baillieston,	100	0	0	Kilfinnan,	50	0	0
Unst, 2d Church,	100	0	0	Portnahaven,	50	0	0

Of these Grants, £500 are, at the date of this Report, unpaid.

A glance at these items will make it at once apparent how very inadequate the funds placed at the disposal of the Committee are to meet the urgent claims for Church and Manse Building. The largest Grants given, £100 for Manses, do not probably exceed one-tenth of the sum that must be expended in their erection, and the claims for aid, almost without exception, come from congregations composed of people who earn their bread by the sweat of their brow. When the Manse Fund was instituted, the aid given from it amounted to more than one-fourth part of the cost of erection in almost all cases, and now when Manses have to be built, almost always by a much poorer class of people, only a tenth part of the cost is given. But there are besides, as the Committee have indicated, numerous cases in which new Manses have to be built, and cases in which costly repairs and changes have to be made, and the claims of these for aid the Committee are obliged, however painfully and reluctantly, altogether to disregard.

And what is true of Manses is almost equally true of Churches. In former days the Church Building Fund was in a position to afford Grants amounting to about one-fourth part of the cost of erection; but now the case is deplorably different. The Committee, indeed, in virtue of the

operation of the Church Extension Building Fund, have been freed from all claims for aid in the erection of new Churches. But, after the lapse of well-nigh forty years, very many of the Churches which were built at the smallest possible cost, have got into such a state of dilapidation as to require repairs, often well-nigh equivalent to rebuilding, and the Committee can afford extremely little aid in accomplishing the necessary work.

It would be a singular benefit to a large class of the most needy congregations of the Free Church, if, as the fruit of this Biennial Collection, a sum of at least three times the amount which the last collection yielded were placed in the hands of the Committee.

Before closing their Report, the Committee desire to call renewed attention to the matter of titles. It comes within their knowledge, in paying Grants, that these are by no means in a perfectly satisfactory state. In some cases the titles have been found amissing, and in other cases it is believed that, if suitable means were used, more satisfactory titles could be obtained than at one time it was possible to secure. In concert with the Custodier of Titles, the Committee hope, where titles have been lost, to get them renewed; where they are unsatisfactory, to get them amended, and to have them all lodged for safe keeping in the hands of the Custodier.

WILLIAM WILSON, *Joint-Convener.*

APPENDIX.

No. I.

ABSTRACT OF THE ACCOUNT OF THE *CHURCH BUILDING-FU*
FOR THE YEAR ENDING 31ST MARCH 1881.

CHARGE.

I. Balance of Funds at 31st March 1880,	£522
II. Contributions during the year, viz., Proportion of Collection of Church and Manse Fund,	787
III. Interest accrued,	5
AMOUNT OF CHARGE,	£1315

DISCHARGE.

I. Grants paid—				
1. Portnahaven,	£40	0	0	
2. Altnaharra,	60	0	0	
3. Tarland,	20	0	0	
4. Old Aberdeen,	40	0	0	
5. Glasgow—Whitevale,	20	0	0	
6. Alves,	40	0	0	
7. Govan—St. Columba's,	50	0	0	
8. Newton-Stewart,	20	0	0	
9. Cockburnspath,	20	0	0	
10. Lochcarron,	20	0	0	
11. Ardersier,	20	0	0	
12. Bowden,	20	0	0	
13. Leswalt,	10	0	0	
14. Inch,	20	0	0	
15. Ardow,	20	0	0	
16. Strathaird,	30	0	0	
17. Kilbrandon,	15	0	0	
18. Norrieston,	20	0	0	
19. Edinburgh—Pleasance,	40	0	0	
20. Fetlar,	10	0	0	
21. Tongue,	30	0	0	
22. Morven,	10	0	0	
23. Kilmallie,	20	0	0	
				£595
II. Expenses—				
1. General Charges for Assembly and Treasurer's Office,	£61	0	0	
2. Printing Report, etc. (one-half),	7	1	0	
3. Custodier of Titles and Revising Deeds, etc. (one-half),	27	4	0	95
				£690
Balance in Treasurer's hands at 31st March 1881,				*625
SUM OF DISCHARGE,				£1315

* This sum will be exhausted on the payment of the Grants outstanding.

†

No. II.

ABSTRACT OF THE ACCOUNT OF THE *MANSE BUILDING-FUND* FOR YEAR TO 31ST MARCH 1881.

CHARGE.

I. Balance of Funds at 31st March 1880,				£632	14	8
II. Contributions during year, viz., Proportion of Collection for Church and Manse Fund,				1100	0	0
III. Interest accrued,				5	9	4
AMOUNT OF CHARGE,				£1738	4	0

DISCHARGE.

I. Grants paid—						
1. West Calder,	£100	0	0			
2. Falkland,	100	0	0			
3. Shettlestone,	100	0	0			
4. Kilfinnan,	50	0	0			
5. Portnahaven,	50	0	0			
6. Temple,	60	0	0			
7. Glenmorriston,	100	0	0			
8. Walls, Orkney,	40	0	0			
9. Cleland,	100	0	0			
				£700	0	0
II. Expenses—						
1. General Charges, Assembly and Treasurer's Office,	£61	0	0			
2. Printing Report (one-half),	1	14	9			
3. Custodier of Titles and Revising Deeds (one-half),	15	13	0			
				78	7	9
				£778	7	9
Balance in Treasurer's hands at 31st March 1881,				*959	16	3
AMOUNT OF DISCHARGE,				£1738	4	0

* This sum will be exhausted on the payment of the Grant outstanding.

No. XI.

Free Church of Scotland.

REPORT OF COMMITTEE

FOR THE

DISTRIBUTION OF THE FUND RAISED FOR THE PRE-DISRUPTION MINISTERS.

MAY 1881.

THE Committee beg respectfully to report that the amount of the Fund placed at their disposal for the year 1880-81 was as follows, namely:—

Church-door Collections contributed by Congregations, . .	£2,030	15	9
Donations, Legacies, etc., ...	313	15	3
Interest, ...	1	12	6
Together,	£2,346	3	6

During the past year the Funds placed at the disposal of the Committee have enabled it to make a little further progress toward equalising the Grants to all the Ministers of the Disruption. It has made up the Stipends of Parochial Ministers still in full charges to £200, and of *quoad sacra* Ministers to £190, and given Grants of £40 and £30 respectively to those having Colleagues or *emeriti*. Before striking the payments to those in full charges, an Equal Dividend of £153, Congregational Supplements, and Grants from Trusts have been taken into view.

As usual, detailed lists of the Grants for the year are appended, and the following is an Abstract of the Discharge side of the Account:—

Grants to make up to £200 the Stipends of Pre-Disruption Ministers who left Parochial Charges and are still in full Charge, according to detailed List in Appendix No. 1, .	£479	0	5
Ditto to Pre-Disruption Parochial Ministers who have Colleagues and Successors, or are *emeriti*, Appendix No. 2, . .	760	0	0
Ditto to *quoad sacra* Ministers, to make up their Stipends to £150 when in full charges, and of £30 to those having Colleagues, or *emeriti*, Appendix No. 3, ...	984	6	4
Ditto Special Case, ...	40	0	0
Total Grants,	£2,263	7	9
Expenses, ...	85	2	11
	£2,348	9	11
Balance overexpended, ...	2	6	5
	£2,346	3	6

The amount of Grants, as in the above Abstract, is larger than the amount in the Accounts of the Church, and the balance is different, owing to delay in presenting some of this year's orders.

There is no Surplus to hand over to the Aged and Infirm Ministers' Fund.

WILLIAM WOOD,
Convener.

EDINBURGH, *9th May* 1881.

APPENDIX.

1. GRANTS TO PRE-DISRUPTION MINISTERS IN FULL CHARGES WHO LEFT PAROCHIAL CHARGES, NAMELY :—

Andrew Urquhart,	Portpatrick,	£22	0	0
A. Stewart,	Killin,	47	0	0
James Carment,	Comrie,	11	11	9
John R. Omond,	Monzie,	27	0	0
William Gilston,	Carnock,	47	0	0
G. F. Knight,	East Wemyss,	33	12	6
John Murray,	Abdie,	47	0	0
James W. Taylor,	Flisk,	47	0	0
Walter Wood,	Elie,	32	0	0
Including allowance for want of a Manse.				
D. S. Ferguson,	Strachan,	47	0	0
Alexander Fraser,	Kirkhill,	23	16	5
Alexander Gunn,	Watten,	47	0	0
John Ingram,	Unst,	47	0	0
		£479	0	8

2. GRANTS TO PRE-DISRUPTION PAROCHIAL MINISTERS WITH COLLEAGUES AND SUCCESSORS, OR *EMERITI*.

George Orr,	Symington,	£40	0	0
Alex. Keith, Junr.,	St. Cyrus,	40	0	0
John Ferguson,	Bridge of Allan,	40	0	0
Simon Fraser,	Fortrose,	40	0	0
Robert Kinnear,	Moffat,	40	0	0
W. Mackenzie,	North Leith,	40	0	0
John Thomson,	Aberdeen,	40	0	0
Robert Smith, Missionary,	Pesth,	40	0	0
Alexander Cumming,	Glasgow,	40	0	0
John Thomson,	Prestonkirk,	40	0	0
John Ainslie, D.D.,	St. Andrews,	40	0	0
Walter MacGilvray, D.D.,	Aberdeen,	40	0	0
James Drummond,	Forgandenny,	40	0	0
David Dewar,	Bellie,	40	0	0
J. F. M'Lachlan,	Cawdor,	40	0	0
George Tulloch,	Eddrachillis,	40	0	0
Alex. Spence, D.D.,	Aberdeen,	40	0	0
Alexander M'Watt,	Rothes,	40	0	0
James M'Donald,	Urray,	40	0	0
		£560	0	0

3. GRANTS TO PRE-DISRUPTION *QUOAD SACRA* MINISTERS TO BRING UP STIPENDS TO £190, AND OF £30 TO THOSE HAVING COLLEAGU *EMERITI.*

John Montgomerie (*C*),	Innerleithen,	£30
John Fairbairn (*C*),	Greenlaw,	30
Thomas Wright (*C*),	Swinton,	30
David Wilson,	Fullerton,	29
John Gemmel (*C*),	Fairlie,	30
Neill Brodie,	Pollockshaws,	28
Alexander Rankine,	Strathaven,	37
William Alexander,	Duntocher,	23
Colin M'Kenzie (*C*),	Arrochar,	30
William Lauder,	Strachur,	37
James Pearson,	Kilmeny,	27
Donald M'Vean,	Iona,	37
John Wright (*E*),	Alloa,	30
William Watt,	Norrieston,	30
Alexander M'Kinnon (*C*),	Strathfillan,	30
Thomas Gunn (*C*),	Madderty,	30
C. Marshall (*C*),	Dunfermline,	30
Alexander M'Pherson,	Meigle,	37
W. R. Moncur,	Liff,	30
David Paton,	Fettercairn,	33
John Longmuir, LL.D.,	Aberdeen,	37
His supplement is in lieu of Manse rent.		
Robert Shanks (*C*),	Buckie,	30
Farquhar Macrae (*C*),	Knockbain,	30
James Yuill,	Peterhead,	30
David Waters,	Burghead,	30
Gustavus Aird,	Creich,	37
Norman M'Leod,	North Uist,	37
Charles Stewart,	Fort-William,	14
A. S. Paterson (*C*),	Hutchesontown,	30
James Finlay,	Camlachie,	30
William Cousin,	Melrose,	30
Andrew Noble,	London,	30
		£984

4. SPECIAL CASE SANCTIONED BY THE GENERAL ASSEMBLY OF 1880.

J. C. Dunlop,	Ireland,	£40

COMMITTEE.

REV. D. THORBURN, M.A.
REV. JOHN MURRAY.
REV. JAMES BEGG, D.D.
REV. ROBERT RAINY, D.D.
REV. JOHN R. OMOND.
REV. A. A. BONAR, D.D.
REV. G. R. DAVIDSON, D.D.
REV. J. ADAM, D.D.

WILLIAM KIDSTON, Esq.
COLONEL YOUNG.
P. D. SWAN, Esq.
WILLIAM WOOD, Esq.
ANDERSON KIRKWOOD, LL.D.
DAVID MACLAGAN, Esq.

No. XII.

Free Church of Scotland.

REPORT OF COMMITTEE

ON

ASSEMBLY ARRANGEMENTS.

MAY 1881.

I. *Correspondence with other Churches.*—The following Deputation was appointed, by authority of the Assembly, to visit the Synod of the Presbyterian Church of England, at its meeting in Newcastle in April last, viz. :—Rev. Thomas Main, D.D., Moderator of last Assembly, and the Rev. D. D. Bannerman, Minister of St. Leonard's Church, Perth, with William Collins, Esq., *ex* Lord Provost of Glasgow, and E. A. Stuart Gray, Esq., of Gray and Kinfauns, Elders.

In accordance with the deliverance of last Assembly, by which it was arranged to send alternate deputations to the General Assembly of the Presbyterian Church of Ireland and to the Synod of the Presbyterian Church of England, and that a letter should be sent to the Church in the year in which a deputation is not sent, a letter will fall to be sent this year to the General Assembly of the Irish Presbyterian Church.

II. *Ministers to preach in the Hall.*—The Committee recommend that the General Assembly should adopt the following as their minute on this subject:—

"The Assembly hereby appoint Mr. James Hood Wilson, Minister of the Barclay Church, Edinburgh, to lecture and preach in the Hall in the forenoon; Mr. John T. Maclean, Minister at North Bute, to preach in the afternoon; and Mr. Alexander Orrock Johnston, Minister of Westbourne Church, Glasgow, to

preach in the evening of Sabbath, 22d May. They further appoint Mr. Alexander Walker, Minister at Millport, to lecture and preach in the forenoon; Mr. James Alexander George, Minister of St. John's Church, Montrose, to preach in the afternoon; and Mr. Thomas Crerar, Minister of North Leith Church, to preach in the evening of Sabbath, 29th May.

"The Assembly also instruct Mr. Wilson, when preaching in the forenoon of the 22d May, to urge the claims of the Society for the Benefit of the Sons and Daughters of the Clergy."

III. *Representation of Presbyteries.*—This year being the first of a new triennium, the Clerks prepared and laid on the Table of the Commission, in March, a Table of Representation for the next three years. From this Table, it appears that there are in the Church at present 1000 regular charges, of which 72 are collegiate. There are 15 Professors (of whom one has, since the March Commission, resigned), and 4 Ministers emeriti. The total number of Ministers to be taken into account in adjusting representation is 1091. The number of *clerical* members of Assembly for each of the three following years (subject to the usual annual changes) will therefore be respectively, 362, 362, and 367.

The above calculation is exclusive of Foreign Presbyteries, which together send 7 clerical representatives to the Assembly each year.

IV. *Remit of Assembly to prepare Petition to Parliament anent Academic Privileges.*—A remit was made by last Assembly to the Committee to prepare and forward to Parliament a Petition anent Academic Privileges.

The Committee accordingly prepared and forwarded Petitions to both Houses of Parliament.

V. *Remit of Assembly in regard to procedure of Presbyteries in the calling and settlement of Ministers.*—A remit was made by last Assembly to the Committee to consider certain overtures anent procedure of Presbyteries in the calling and settlement of Ministers, and to bring up a report to this Assembly as to alterations, if they see cause to suggest any, on the present mode of procedure, with a view to prepare an Overture for transmission to Presbyteries. The Committee having considered this subject, are of opinion that it would be of advantage to the Presbyteries and Congregations of the Church that the existing regulations should be modified in the following particulars:—

1. In connection with the Sustentation Committee's Schedule for vacant charges, they recommend that Act III., 1851, should be so altered as to allow of the Presbytery, if it shall see fit, instructing its Committee to report direct to the Sustentation Committee on the state of the Fund in a vacant charge.

2. They recommend that Presbyteries should be allowed to meet for any purpose connected with the calling and settlement of Ministers, after seven clear days have passed from the Sabbath on which intimation of such a meeting is made to a Congregation, instead of *ten* days as at present.

3. They recommend that the procedure in calls from one Presbytery to another should be so regulated, that Commissioners from the Presbytery and Congregation calling should be received and heard only at one meeting

of the Presbytery, to which the Minister called belongs. Also that in the event of no ordinary meeting of a Presbytery being held within three weeks of the time when the clerk receives official intimation that a call to one of its members has been sustained by another Presbytery, he, along with the Moderator, should be empowered to send intimation of the call to the Minister's Congregation, and to summon them and all parties to the next ordinary meeting, that the call may be disposed of then.

VI. *State of Accounts.*—Referring to the Abstract included in the Public Accounts, and comparing it with the previous year, it will be seen—

1. As regards *Income*, that the sum received for Tickets (£479, 16s.) is a few shillings more than the previous year, and that the sums received from congregations for Assembly Expenses is more by £28 than the sum received last year, and also that the collections at Assembly doors show an increase of £13 compared with the preceding year.

2. As regards *Expenditure*, the only item calling for remark is the expenses of Committees having no funds, which amount to £137 more than the previous year. The expenses of the principal of these Committees are as follows, viz. :—

(1.) Board of Examiners, £138, 9s. 7d.
(2.) Welfare of Youth, £106, 3s. 5d.
(3.) Religion and Morals, £55, 7s. 2d.
(4.) Society for the Propagation of Christian Knowledge, £19, 19s.
(5.) Temperance, £16, 5s. 9d.

In name and by authority of the Committee,

H. WELLWOOD MONCREIFF,
Vice-Convener.

No. XIV.

Free Church of Scotland.

REPORT

OF THE

PUBLICATIONS COMMITTEE.

MAY 1881.

The facts which the Committee is called upon to submit in this annual Report are few, but they are, on the whole, such as may be recorded with thankfulness. The circulation of the *Monthly Record* has increased from 46,000 last year to 47,000 at this date; the *Children's Record* has now a circulation of 78,000, being 2000 per month more than at this time last year; and the *Gaelic Record* is distributed to the amount of about 2000 copies quarterly, a part of this distribution being, however, gratuitous.

The suggestions which the Committee deems it important to bring before the Assembly, in addition to a cordial recognition of the services of the Editors of these Publications, are three:—

1. That urgent recommendation be made to those congregations (still a considerable number) in which the *Monthly Record* and the *Children's Record* are either not circulated at all, or only to a very limited extent, that they should make some special effort during the ensuing year to secure improvement in this respect. Every year brings more and more clearly into view the fact that there is a manifest proportion between the amount of information imparted to old and young in the membership of our Church and the warmth of the interest taken in the Church's work, and readiness with which response is given to the appeals made for the support of her agencies at home and abroad. It is a very significant fact that the amount of juvenile contributions for the past year is £4522, and if a tabular view of the connection between the circulation of the *Children's Record* and the ingathering of these contributions were presented, it would enforce in a very striking way the expediency of widely diffusing the information which the Church's monthly publications contain.

2. In view of the important service rendered to the Church by the *Gaelic Record*, and the impossibility of finding any substitute for it in large districts of the country which are very warmly devoted to the Free Church, the Committee recommend that the Assembly continue this *Record* for another year, although the circulation does not pay the expense of publishing, and that the congregations which it is especially intended to benefit should be exhorted to do their utmost to insure to this enterprise an enlarged measure of success.

3. The Committee find that the present arrangement of receiving so late as up to the 15th of each month inclusive, the sums which are acknowledged by the General Treasurer in the next *Monthly Record*, involves the following among other disadvantages:—

(1.) The officials in the General Treasurer's office are subjected for a few days in each month to the pressure of work which is excessive and unnecessary, and which is attended with the risk of inaccuracy in recording the sums received. (2.) The Editor is hindered from inserting in the *Record* any interesting intelligence which may come into his hands later than the early days of the month, as the whole literary matter must be ready for the press before the printing of the pages containing the financial details is begun.

As there is reason to believe that no real hardship would be imposed upon the Treasurers of Deacons' Courts if they were required to remit the moneys received by them a week earlier than at present, the Committee, after consultation with the Conveners of Committees and others who are well acquainted with the disadvantages of the present arrangement, would respectfully recommend that the Assembly should appoint the date up to which contributions received by the General Treasurer shall be acknowledged in the next month's *Record* to be the 8th of each month, and the Committee suggest that, in the event of this proposal being adopted, it should begin to be carried into effect in the *Monthly Record* for September, time being thus allowed for the change to become fully known throughout the Church.

J. G. CUNNINGHAM, *Convener*.

No. XV.

Free Church of Scotland.

REPORT

OF

THE EXAMINATION BOARD.

MAY 1881.

I. The total number of Students who passed the Entrance Board Examination on the 21st and 22d of July, and the 29th and 30th of October 1880, is 72. Of these, 30 passed at Edinburgh, 34 at Glasgow, and 8 at Aberdeen. As compared with the previous year, there is an increase of 26. It is gratifying to find that, of the whole number, 33, or nearly one-half, were graduates, while 18 others had passed one or two of the University examinations for the Degree in Arts.

The total number of Students who passed the Exit Examinations in 1880-81 is 55. Of these, 27 passed at Edinburgh, 20 at Glasgow, and 8 at Aberdeen. Compared with the previous year, the results show an increase of 12.

The names of the Students who passed in these Examinations will be found in the Appendix.

II. Instead of holding two examinations for Entrant Students—one towards the end of July for non-graduates, and the other near the beginning of the Session for graduates and others who were unable to appear in July—the Board has deemed it advisable to hold only one examination for all classes of Students, towards the end of October, The chief reasons for this change have been that, under former arrangements, non-graduates who were examined in July had very little time for preparation, and thus were the more likely to fail; that the Examiners

had to prepare two different sets of papers on the same subjects every year; and that unnecessary expense was incurred. The Board hope that the new arrangements will prove more convenient and advantageous to all concerned.

III. The attention of the Board having been called to certain cases in which Students have been enrolled in the several Colleges as regular Students without presenting certificates of having passed the University examination in Classics, as required by the Act of Assembly 1873; and having before them an extract Minute, forwarded by the College Committee, the Board recommend the Assembly to grant indemnity to those who have inadvertently contravened the Act.

In name of the Examination Board,

ALEXANDER WHYTE,
Convener.

APPENDIX.

I.—LIST of STUDENTS who passed the ENTRANCE EXAMINATION in July or October 1880.

1. Adam, Andrew.
2. Agnew, Joseph.
3. Allan, David.
4. Andrew, John G.
5. Archibald, John E.
6. Bannerman, James.
7. Barry, John C.
8. Brownlie, John.
9. Campbell, Alexander J.
10. Campbell, Malcolm.
11. Cowie, Wilson.
12. Davidson, Thomas.
13. Deans, David.
14. Dixon, William G.
15. Fraser, Alexander.
16. Galt, W. A.
17. Glover, William.
18. Gregory, Alexander.
19. Gregory, Thomas.
20. Inglis, William B.
21. Iverach, Donald.
22. Kennedy, John.
23. Kerr, Archibald.
24. Linklater, William.
25. Loudon, Robert T.
26. Macaffer, R. S.
27. Macainsh, John.
28. Macalpine, John.
29. MacCaskell, John A.
30. Macdonald, James M.
31. Macdonald, William.
32. Macdonald, Peter.
33. Macdougall, George P.
34. Macdougall, John.
35. MacGilvray, Malcolm D.
36. Mackintosh, Patrick S.
37. Maclean, Hector.
38. MacLennan, Duncan.
39. Macleod, Andrew G.
40. Macleod, Donald.
41. Macleod, Donald J.
42. MacOmish, Robert.
43. Macphail, James M.
44. Macpherson, William.
45. Macrae, John.
46. Miller, Andrew T.
47. Mitchell, Alexander.
48. Morrison, James.
49. Morrison, John H.
50. Munro, Duncan.
51. Munro, Robert A.
52. Murray, Charles.
53. Peattie, James C.
54. Pittendrigh, George.
55. Porteous, Thomas B.
56. Reyburn, Hugh Y.
57. Riddick, S. M.
58. Robertson, William L.
59. Rodger, Robert G.
60. Ross, Hugh.
61. Russell, James M.
62. Shearer, Hugh.
63. Skinner, William.
64. Stewart, Alexander.
65. Stewart, Donald C.
66. Smith, Walter.
67. Spence, Alexander.
68. Steele, Thomas.
69. Thomson, Alexander B.
70. Tod, David M.
71. Watt, Arthur C.
72. Wilson, John S.

II.—LIST OF STUDENTS who passed the EXIT EXAMINATION, Session 1880-81.

1. Abel, George.
2. Bain, Alexander M.
3. Boyd, Archibald.
4. Brown, Andrew.
5. Brown, James W.
6. Burgess, John.
7. Campbell, James.
8. Clow, William M.
9. Cruickshank, William.
10. Davidson, Alexander P.
11. Döhne, Gottfried A.
12. Durran, James.
13. Fleming, John.
14. Fulton, William.
15. Gardiner, Francis S.
16. Gilruth, Andrew H.
17. Hardy, William J.
18. Hewat, Kirkwood.
19. Hunter, William S.
20. Inglis, Henry H. T.
21. Kelly, James J.
22. Kilpatrick, Thomas B.
23. MacCulloch, William.
24. Macdonald, William J.
25. Macgregor, Duncan C.
26. Mackay, George S.
27. Mackenzie, Murdo.
28. Mackie, James.
29. Mackintosh, Robert.
30. Macleod, Adam G.
31. Macphail, William M.
32. M'Glashan, Robert B.
33. M'Kinlay, Alexander.
34. Main, James.
35. Marshall, James.
36. Mathieson, Thomas.
37. Mavor, John S.
38. Mitchell, Alexander.
39. Muirhead, Lewis A.
40. Philip, William H.
41. Philps, George M.
42. Pitt, Thomas C.
43. Rose, John.
44. Ross, David.
45. Ross, John.
46. Scott, Thomas.
47. Shepherd, Andrew.
48. Sinclair, Colin.
49. Smith, Alexander C.
50. Smith, George I.
51. Smith, William.
52. Strang, Robert C.
53. Taylor, Charles E.
54. Turner, Duncan.
55. Williamson, James D.

No. XVI.

Free Church of Scotland.

REPORT

ON

DISTRIBUTION AND EMPLOYMENT OF PROBATIONERS.

MAY 1881.

In reporting to the General Assembly their proceedings during the past year, the Committee on the Distribution and Employment of Probationers have much pleasure in being able to say that their proceedings have been attended with satisfactory results.

During the year 37 vacant charges were on the Committee's roll in accordance with the rules laid down by the General Assembly, and in connection with these vacancies 146 appointments were made. They beg to state that, from several causes, only about 100 have been actually fulfilled. This arises partly from the difficulty that preachers have in leaving their stated work, especially those in charge of congregations as assistants or substitutes, and partly from being located in remote districts of the country. It also happens not unfrequently that between the time when the appointment is made by the Committee and the date fixed for officiating, the congregation resolves to elect or to hear a short leet; in such cases the appointments are necessarily cancelled. These are, however, causes which, in the circumstances of preachers and congregations, are unavoidable, and will always occur in a greater or less degree. Notwithstanding these drawbacks, it is gratifying to your Committee to report that of the Probationers who officiated on the appointment of the Committee, no fewer than 13 have been elected by the congregations to which they were sent. The Committee have to express their obligation to Moderators of vacant congregations and Sessions for the

ready and valuable services rendered by them in carrying on the important work laid to the Committee's hand by the General Assembly. The work is always found to be pleasant and successful when Moderators fully explain to congregations their duty alike to themselves and to the Probationers of the Church. In no previous year has this been more marked than in that now ended.

Forty-four names formed the List of Probationers appended to last year's report, and to that were added the names of 34 admitted by licence during the year, making a total of 78. Of these, 22 have been settled in home charges, 4 have gone to the Foreign and Colonial fields, 2 are removed from the list, and 1 has died, reducing the number to 49, and of that number 6 fall to be dropped this year from the top of the list, as being six years licensed, and having had twelve opportunities of being heard in vacant charges. The number now available, as at this date, is 43, being one less than last year,—a number altogether inadequate for carrying on the Church's work with efficiency at home and abroad. But while such is the state of matters at present, it is gratifying to know that, in so far as numbers are concerned, the prospects for the future are brighter. The Report of the College Committee of last year shows that 56 have, or should have, this year completed their course of study, and from that number a considerable accession to the Probationers' List may be expected.

As to the employment of the Probationers, the Committee are very glad to report that, almost without exception, they are occupying positions of importance, and doing valuable work in the service of the Church and of her Divine Head. The Committee would close this report by again bringing before the General Assembly what they so urgently pleaded last year, viz., that the position of the Probationers should be kept more fully before the view of the Church, and that special prayers should be offered for them, as a class, in the services of the Sanctuary.

ROBERT GORDON, *Convener.*

APPENDIX.

LIST OF PROBATIONERS.

1. Mr. John B. Watt.
2. ,, Daniel Blue.
3. ,, Walter White.
4. ,, William Patterson.
5. ,, James Wallace.
6. ,, M. G. Campbell.
7. ,, John Wood.
8. ,, James Scott, B.Sc.
9. ,, Alexander G. Fraser, M.A.
10. ,, John M. M'Lennan.
11. ,, James H. W. Johnstone.
12. ,, Matthew Bell.
13. ,, Matthew D. Finlayson.
14. ,, John K. Campbell.
15. ,, Duncan Finlayson.
16. ,, Peter MacGregor.
17. ,, David Bisset.
18. ,, A. Murray Scott.
19. ,, Alexander Aitken.
20. ,, John Warrick, M.A.
21. ,, Gavin J. Tait, M.A.
22. ,, Colin C. Mackenzie.
23. Mr. R. T. Cunningham, M.A.
24. ,, John M'Laren.
25. ,, David Miller, M.A.
26. ,, John James Mackay, M.A.
27. ,, Alexander Miller.
28. ,, David Hewitt.
29. ,, Archibald Alexander, M.A.
30. ,, John Rutherford, MA., B.D.
31. ,, John Finlayson.
32. ,, John A. Selbie.
33. ,, James J. Still.
34. ,, Thomas S. Anderson.
35. ,, Malcolm Carment.
36. ,, William Ewen, M.A.
37. ,, Robert H. Falconer.
38. ,, James T. Ferguson.
39. ,, Alexander Burnside.
40. ,, Adam Philip, M.A.
41. ,, George A. Smith, M.A.
42. ,, R. W. Barbour, M.A.
43. ,, D. M. Macdonald, M.A., B.D.

No. XVII.

Free Church of Scotland.

REPORT OF THE COMMITTEE

ON

ELECTION OF PROFESSORS.

MAY 1881.

In prospect of a vacancy in the Chair of Systematic Theology, New College, through the resignation of Professor MacGregor, and in view of the ensuing General Assembly being required to make a new appointment to the Chair, the Committee on the Election of Professors issued notices to the Presbyteries and Synods of the Church in the usual form, in terms of Act X., Assembly 1859.

Returns have been received from 59 Presbyteries and 10 Synods. Nineteen names have been proposed, viz. :—

(1.) Dr. Goold, by 43 Presbyteries and 9 Synods.
(2.) Dr. Laidlaw, by 36 Presbyteries and 6 Synods.
(3.) Mr. Bannerman,* by 36 Presbyteries and 7 Synods.
(4.) Professor Watts, of Belfast, by 28 Presbyteries and 5 Synods.
(5.) Professor Candlish, by 13 Presbyteries and 3 Synods.
(6.) Mr. Iverach, by 13 Presbyteries and 2 Synods.
(7.) Professor Salmond, by 6 Presbyteries and 2 Synods.
(8.) Dr. J. Kennedy, Dingwall, by 3 Presbyteries and 1 Synod.
(9.) Mr. Cameron, St. John's, Glasgow, by 2 Presbyteries and 1 Synod.
(10.) Dr. Marcus Dods, by 1 Presbytery and 1 Synod.
(11.) Mr. Nicoll, Glasgow, by 1 Presbytery and 1 Synod.
(12.) Dr. Williamson, Ascog, by 1 Presbytery and 1 Synod.
(13.) Mr. M'Pherson, Findhorn, by 1 Presbytery and 1 Synod.
(14.) Mr. Matthew, Haddington, by 1 Presbytery and 1 Synod.
(15.) Mr. R. A. Mitchell, Aberdeen, by 1 Presbytery and 1 Synod.
(16.) Mr. Ferguson, Ellon, by 1 Synod.
(17.) Dr. Dykes, London, by 1 Presbytery.
(18.) Professor Henderson, by 1 Presbytery.
(19.) Dr. Scott, Aberlour, by 1 Presbytery.

* Mr. Bannerman, by letter to the Convener of date 12th May, desires that he should not be nominated to the vacant Chair.

ALEX. BEITH, *Convener.*

TABULAR STATEMENT.

PRESBYTERIES.

PRESBYTERIES.	NAMES PROPOSED.
1. *Aberdeen*	Mr. Iverach, Dr. Goold, Dr. Salmond, Mr. Bannerman, Dr. Watts, Dr. Laidlaw, Mr. Nicoll, Prof. Candlish.
2. *Aberlour*	Dr. Dykes, Mr. Iverach.
3. *Abernethy*	Dr. Goold, Dr. Watts, Dr. Scott, Aberlour.
4. *Abertarff*	Dr. Kennedy, Dr. Williamson, Dr. Goold, Dr. Watts.
5. *Alford*	Prof. Salmond, Dr. J. S. Candlish, Mr. Iverach.
6. *Arbroath*	Dr. Laidlaw, Mr. M'Pherson, Dr. Salmond.
7. *Auchterarder*	Prof. Candlish, Dr. Laidlaw, Mr. Bannerman.
8. *Ayr*	Dr. Goold, Prof. Candlish, Dr. Laidlaw, Prof. Watts.
9. *Biggar and Peebles*	
10. *Breadalbane*	
11. *Brechin*	
12. *Caithness*	Dr. Goold, Mr. Bannerman.
13. *Chanonry*	Dr. Goold, Prof. Watts, Mr. Bannerman.
14. *Cupar*	Dr. Laidlaw, Dr. Goold, Mr. Iverach.
15. *Dalkeith*	Mr. Bannerman.
16. *Deer*	
17. *Dingwall*	
18. *Dornoch*	Dr. Goold, Dr. Watts.
19. *Dumbarton*	Dr. J. S. Candlish, Dr. Laidlaw, Prof. Henderson, Mr. Bannerman.
20. *Dumfries*	Dr. Goold, Mr. Bannerman.
21. *Dunblane*	Dr. Goold, Mr. Bannerman, Dr. Laidlaw, Prof. Watts.
22. *Dundee*	Dr. Watts, Dr. Goold, Dr. Laidlaw.
23. *Dunfermline*	Prof. Candlish, Dr. Laidlaw, Dr. Goold.
24. *Dunkeld*	Dr. Watts, Dr. Goold, Dr. Laidlaw, Mr. Bannerman, Mr. Iverach.
25. *Dunoon*	Dr. Laidlaw, Prof. Candlish, Dr. Goold, Mr. Bannerman.
26. *Dunse and Chirnside*	
27. *Edinburgh*	Dr. Goold, Mr. Bannerman, Dr. Watts, Dr. Laidlaw.
28. *Elgin*	Dr. Laidlaw, Mr. Bannerman. Mr. Iverach.
29. *Ellon*	Dr. Laidlaw, Mr. Iverach, Mr. Bannerman.
30. *Fordoun*	Dr. Laidlaw, Mr. Bannerman, Dr. Goold, Prof. Watts.
31. *Fordyce*	Mr. Bannerman, Dr. Goold, Dr. Laidlaw, Dr. J. S. Candlish, Mr. Iverach.
32. *Forfar*	Dr. Goold, Dr. Watts, Dr. Laidlaw.
33. *Forres*	
34. *Garioch*	Dr. Goold, Mr. Iverach.
35. *Glasgow*	Dr. Goold, Dr. J. S. Candlish, Dr. Laidlaw, Mr. Bannerman.
36. *Greenock*	Dr. Laidlaw, Mr. Bannerman, Dr. Goold.
37. *Haddington & Dunbar*	Mr. Bannerman, Dr. Goold, Mr. Matthew, Dr. Laidlaw.
38. *Hamilton*	Dr. Goold, Mr. Bannerman, Dr. Laidlaw.
39. *Inveraray*	Dr. Goold, Mr. Bannerman, Dr. Watts, Dr. Kennedy.
40. *Inverness*	Dr. Watts.
41. *Irvine*	Dr. Goold, Mr. Bannerman, Dr. Laidlaw.
42. *Islay*	Mr. Bannerman, Dr. Watts, Dr. Goold.
43. *Jedburgh*	
44. *Kelso and Lauder*	Dr. Laidlaw.
45. *Kincardine O'Neil*	Mr. Bannerman, Mr. Iverach, Dr. Watts, Mr. Cameron.
46. *Kinross*	Dr. Watts, Mr. Bannerman, Dr. Goold.
47. *Kintyre*	Dr. Goold, Mr. Bannerman, Dr. Laidlaw.

PRESBYTERIES.	NAMES PROPOSED.
48. *Kirkcaldy*	Dr. Laidlaw, Dr. Goold, Dr. Watts, Professor Candlish, Mr. Bannerman.
49. *Kirkcudbright*.....	Dr. Goold, Dr. Laidlaw, Professor Salmond.
50. *Lanark*	
51. *Lewis*	Dr. Kennedy, Dr. Goold, Mr. Bannerman.
52. *Linlithgow*	Dr. Goold, Mr. Bannerman.
53. *Lochcarron*	
54. *Lockerbie*.....	
55. *Lorn*.....	
56. *Meigle*	Dr. Goold, Dr. Watts.
57. *Mull*.....	
58. *Nairn*	Dr. Goold, Dr. Watts, Mr. Bannerman.
59. *Orkney*.....	Mr. Bannerman, Dr. Laidlaw, Dr. Watts, Prof. Candlish.
60. *Paisley*.....	Mr. Bannerman, Dr. Watts, Dr. Goold, Dr. Laidlaw.
61. *Penpont*	Dr. Goold.
62. *Perth*	Professor Watts, Mr. Bannerman, Dr. Laidlaw.
63. *St. Andrews*	Dr. Watts, Dr. Laidlaw, Mr. R. A. Mitchell, Mr. Iverach, Dr. J. S. Candlish.
64. *Selkirk*.....	Dr. Laidlaw, Dr. Goold, Mr. Iverach, Mr. M'Pherson.
65. *Shetland*	
66. *Skye and Uist*.....	
67. *Stirling*.....	Dr. Goold, Professor Watts, Dr. Laidlaw.
68. *Stranraer*	Dr. Goold, Dr. Laidlaw, Dr. M. Dods.
69. *Strathbogie*	Mr. Bannerman, Dr. Laidlaw.
70. *Tain*.....	Dr. Watts, Dr. Goold, Mr. Cameron, Mr. Bannerman.
71. *Tongue*.....	Dr. Goold, Dr. Watts, Mr. Bannerman.
72. *Turriff*.....	Prof. Salmond, Dr. Laidlaw, Mr. Iverach, Dr. J. S. Candlish.
73. *Wigtown*	Dr. Goold, Prof. Salmond, Dr. Laidlaw, Dr. Dods.
74. *Italy*, ...	Dr. Goold, Mr. Bannerman, Dr. Watts.

SYNODS.

SYNODS.	NAMES PROPOSED.
1. *Aberdeen*	Dr. Salmond, Dr. Goold, Dr. Laidlaw, Mr. Iverach, Mr. Bannerman, Mr. Nicoll, Mr. Ferguson, Dr. Candlish, Mr. Mitchell.
2. *Angus and Mearns*...	
3. *Argyll*	Mr. Bannerman, Dr. Laidlaw, Dr. Goold.
4. *Dumfries*.....	Mr. Bannerman, Dr. Goold, Prof. Watts.
5. *Fife*	Prof. Candlish, Dr. Laidlaw, Mr. Bannerman.
6. *Galloway*.....	Dr. Goold, Dr. Laidlaw, Dr. M. Dods, Dr. Salmond.
7. *Glasgow and Ayr* ...	
8. *Glenelg*.....	Dr. Goold, Prof. Watts, Dr. Williamson.
9. *Lothian & Tweeddale*	Mr. Bannerman, Prof. Watts, Prof. Candlish, Dr. Goold, Dr. Laidlaw, Mr. J. M'Pherson.
10. *Merse and Teviotdale*	
11. *Moray*	
12. *Perth and Stirling* ...	Prof. Watts, Dr. Goold, Dr. Laidlaw, Mr. Bannerman, Mr. Iverach.
13. *Ross*	Dr. Watts, Dr. Kennedy, Mr. Matthew, Dr. Goold, Mr. Cameron.
14. *Sutherland and Caithness*	Dr. Goold, Mr. Bannerman.

ALEX. BEITH, *Convener.*

No. XIV.

Free Church of Scotland.

REPORT

OF THE

PUBLICATIONS COMMITTEE.

MAY 1881.

THE facts which the Committee is called upon to submit in this annual Report are few, but they are, on the whole, such as may be recorded with thankfulness. The circulation of the *Monthly Record* has increased from 46,000 last year to 47,000 at this date; the *Children's Record* has now a circulation of 78,000, being 2000 per month more than at this time last year; and the *Gaelic Record* is distributed to the amount of about 2000 copies quarterly, a part of this distribution being, however, gratuitous.

The suggestions which the Committee deems it important to bring before the Assembly, in addition to a cordial recognition of the services of the Editors of these Publications, are three:—

1. That urgent recommendation be made to those congregations (still a considerable number) in which the *Monthly Record* and the *Children's Record* are either not circulated at all, or only to a very limited extent, that they should make some special effort during the ensuing year to secure improvement in this respect. Every year brings more and more clearly into view the fact that there is a manifest proportion between the amount of information imparted to old and young in the membership of our Church and the warmth of the interest taken in the Church's work, and readiness with which response is given to the appeals made for the support of her agencies at home and abroad. It is a very significant fact that the amount of juvenile contributions for the past year is £4522, and if a tabular view of the connection between the circulation of the *Children's Record* and the ingathering of these contributions were presented, it would enforce in a very striking way the expediency of widely diffusing the information which the Church's monthly publications contain.

No. XVIII.

Free Church of Scotland.

REPORT

BY

THE CUSTODIER OF TITLES

In terms of Act IX., Assembly 1875.

MAY 1881.

In compliance with the duty laid on him by the Act IX., Assembly 1875, the Custodier of Titles has made inquiries into the Sales and Transferences of Property authorised by the Assemblies since 1875, so far as these had not been satisfactorily concluded at the date of his last Report, and he now begs to submit, in the accompanying Appendix, a statement of the present position of each case.

The Grant to the Candlish Memorial Church, Glasgow, from the proceeds of Maitland Church, Glasgow, has not yet been drawn.

Humbly reported by

JAMES MACDONALD, W.S.,
Custodier of Titles.

APPENDIX.

SALES AUTHORISED BY THE ASSEMBLY OF 1875:—

1. KETTLE AND CULTS.—The money deposited in name of the General Treasurer has been uplifted, under authority of the Special Commission on Schools.

2. ST. ANDREW'S, DUNDEE. } Nothing has been done in those cases
3. MONKTON and PRESTWICK. } during the past year.

4. COCKENZIE.—Efforts have been made to effect a sale which it is hoped may soon be secured.

5. ROXBURGH MANSE, EDINBURGH.—The proceeds of the old Manse still remain invested in name of the General Treasurer.

6. GOVAN, GAELIC.—The Titles have not yet been deposited with the Custodier.

SALES AUTHORISED BY ASSEMBLY OF 1876:—

1. ST. DAVID'S, GLASGOW.—Nothing has been done in this case since last Assembly.

2. BRIDGEGATE MANSE, GLASGOW.—A sale has not been effected, and the Deacons' Court are now advised that they must wait a year or two ere the Manse can be sold to advantage.

3. NORTH MANSE, STIRLING.—The free proceeds of this Manse remain invested in the name of the General Treasurer.

SALES AUTHORISED BY ASSEMBLY OF 1877:—

1. ANDERSTON, GLASGOW.—The Church has again been exposed to public sale, but unsuccessfully.

2. BUCKIE. } No steps have been taken in these cases
3. MORAY MANSE, EDINBURGH. } during the past year.

4. FORTROSE MANSE.—Efforts are being made to effect a sale.

5. LESLIE.—The old Church has been sold for £125, but the transaction is not yet settled.

6. WEST KILBRIDE.—Schoolmaster's house.—This transaction has now been completed, and the proceeds of the sale applied towards the erection of the new Church. The title to the latter has been arranged for, and an obligation for its completion given to the Custodier.

SALES AUTHORISED BY ASSEMBLY OF 1878:—

1. MACDONALD CHURCH, GLASGOW.—The Church has been advertised for sale without success.

2. TONGLAND MANSE.—The Title to the new Manse has been completed in terms of the Model Trust Deed, and deposited with the Custodier.

3. BEITH.—No steps have yet been taken to carry out a sale.

4. ST. ANDREW'S SCHOOL, DUNDEE.—This case remains in the same position as last year.

5. KIPPEN.—The old Church has been advertised, but no offer has yet been received.

6. OBAN.—The Title to the Hall has now been completed to the satisfaction of the Custodier.

SALES AUTHORISED BY ASSEMBLY OF 1879:—

1. CAMPBELTOWN.—No steps towards a sale have been taken during the past year.

2. PARTICK.—The property was recently unsuccessfully advertised for sale.

3. NORTH BUTE.—A purchaser for the old Church has not yet been found.

4. FIRST CHURCH, BLAIRGOWRIE.—The excambion has been duly carried out.

5. KIRKCALDY.—The old Church has been unsuccessfully advertised for sale.

6. WEST PORT MANSE, EDINBURGH.—The Congregation are occupied with the erection of a new Church, and are doing nothing with regard to the Manse in the meantime.

7. NEWINGTON MANSE, EDINBURGH.—The property has been sold for £1900, and the free proceeds are at present in course of investment.

8. FREE ST. CUTHBERT'S, EDINBURGH.—This transaction has been duly completed; but the deeds have not yet been received from the Register of Sasines.

9. COLLESSIE.—The old Church and Manse have been sold, and the proceeds applied towards the erection of the new buildings at Ladybank, which are duly settled in terms of the Model Trust Deed.

10. ST. ANDREW'S CHURCH, DUNDEE.—The borrowing power has not yet been exercised.

SALES AUTHORISED BY THE ASSEMBLY OF 1880:—

1. ROSLIN.—The old Church and Hall have been twice unsuccessfully exposed to sale.

2. WEST KILBRIDE.—A sale has been effected, but it is not to be carried out until the new Church is ready.

aspect of it, in every corner of Scotland, is abundantly manifested in the information now presented to the Assembly. In this connection the Committee would specially direct attention to the extracts submitted under the heading "Hopeful Results" (pp. 23-25).

In an Act of the first General Assembly of the Free Church (1843) a Committee was appointed "who shall direct special attention to Sabbath-schools as one of the stated congregational means of grace." From that year onward, and especially during the last twenty years, the numbers have gone on to increase, both of teachers and scholars, as shown in the figures from time to time presented to the Assembly. The increase, however, as was remarked in a recent report, can scarcely be expected now to advance to any very much larger proportion to the whole of the adult population with which the Church is related. But while thankful for the quantity, the Committee are deeply impressed with the importance, never greater than now, of the *quality* of the teaching in our Sabbath-schools. There is not a more hopeful sign than the sense of this apparent throughout the reports received from all parts of the Church. And instead of merely lamenting over deficiencies, as used sometimes to be formerly the case, earnest effort is everywhere being made for the encouragement, and for increasing the efficiency, of the teachers.

Now that the whole subject has, by direction of the Assembly, been so generally taken up by the inferior courts of the Church, there appears to remain comparatively little direct action which, in a definite way, the Committee can competently and suitably take. But while rejoicing that the issue of former efforts, during many successive years, has been that practically their work has so largely been taken out of their hands, it is still found that by watching over and stimulating the ecclesiastical machinery, which gradually increases in completeness, and by continuing the careful gathering up, recording, and circulating of figures and facts as to the work now actually going on, great help is afforded. These are not mere vague and general statements as to a congregation or district, but detailed facts as to what is actually being done; and lingerers are thereby stimulated to "go and do likewise." There is still apparent a gradual and gratifying development into systematic action of the various lines of effort suggested and referred to in former reports to the Assembly. Great progress is being made in the training and equipment of teachers; in making the ordinary Sabbath services attractive to the young; and, perhaps most notably of all, in the increasing interest manifested throughout by the Kirk-sessions, Presbyteries, and Synods of the Church.

The Committee gratefully acknowledge the kindness of Professor A. R.

Simpson of Edinburgh, a respected member of last General Assembly, in defraying the whole expense (£30, 7s.) of putting a copy of last Report into the hands of all the Sabbath-school teachers, numbering nearly 17,000, throughout the Church. The Committee renew the suggestion, which is found to be increasingly acted upon, that shortly after the copies of Report are received, a conference should be held, at which minister, superintendent, and teachers might go over it together, with a view to utilising any of the hints and suggestions which it may contain.

Summary of Statistics.

Last year, as well as for many years preceding, it has been the privilege of the Committee to report, year by year, a steady advance in the Sabbath-school operations of the Church. This year, in several of the totals (as tabulated on pp. 28-32) there is a slight falling off, while in others there is an increase, as shown in the following summary:—

Number of Sabbath-Schools, Congregational and Missionary, .	1,944
Senior Classes, including Ministers', ...	1,224
Total,	3,168

Being, as compared with last year, an increase of 37 Senior Classes, and a decrease of 6 Schools.

Sabbath-School Teachers—		
Male, ...	7,934	
Female, ...	8,362	
		16,296
Teachers of Senior Classes, including Ministers, . .		1,205
Total Engaged in Teaching,		17,501

Being a decrease, as compared with last year, of 157 Ordinary, and 11 Senior Class Teachers.

Sabbath Scholars at ordinary Schools—		
Male, ...	71,536	
Female, ...	80,565	
		152,101
Scholars at Senior Classes—		
Male, ...	18,905	
Female, ...	25,398	
		44,303
Total under Instruction,		196,404

Being a decrease from last year of 1702.

The above numbers show on an average nearly 2 Sabbath-schools to every congregation in the Church, and a Senior Class connected with each congregation.

At each of the Sabbath-schools the returns show an average attendance of very nearly 80, and an average of nearly 10 scholars in each class.

Of the 16,296 teachers, there are 428 more females than males; while among the 152,101 scholars, ordinary, there are 9029 more girls than boys.

"CHILDREN'S RECORD"—

Copies circulated in Schools, monthly, . . .

Circulated otherwise, ...

Total monthly circulation,

Being an increase over last year of 2000.

SABBATH-SCHOOL MISSIONARY CONTRIBUTIONS—

Total contributions for the year, ... £4,539 1

Being an increase over last year of £17, 11s. 8½d.

As in former years, there are now presented, arranged under heads, a great variety of details and suggestions gathered from of the Church. These would have been much more numerous a plete if the request of the Committee had been more uniformly c with, that the *congregational* schedules, from which the ret Presbyteries are made up, should afterwards, when done with, be sent on to the Convener. When this is neglected, or when t gregational notes are not fully transcribed, the information and hints which many of them contain are of course unavailable purpose for which they are desired by the Committee. A ver increase of attention to this matter, which is respectfully but e requested, would greatly enhance the completeness of the Report, as facilitate the labour of its compilation. For the great am trouble (in some cases, the Committee have reason to fear, very u sarily increased), which in many Presbyteries and Synods continu bestowed upon the subject, they anew express their grateful oblig

Supervision and Encouragement by Ministers Kirk-Sessions, and Presbyteries.

In the replies given in Schedules, as well as in the followin encouraging progress is observable. It may be safely stated th comparatively few exceptions, the whole Sabbath-schools of the C more or less, receive the personal attention of the minister. In

cases, as shown, the school is cared for with the most thoughtful and fostering kindness. Nor can this be wondered at, when we find more than one saying that the great hope for their congregations is in their Sabbath-school. In compliance with repeated deliverances of Assembly, Committees of Presbytery have very generally been appointed, and these have in many cases already resulted in the systematic visitation of the schools. It is deeply interesting to note the great variety of ways in which, by Kirk-sessions, Presbyteries, and Synods, the same great end is sought,—the promotion of the work, and the encouragement of the workers:—

"Sabbath-schools considered every year in connection with schedules: also at annual conference of Presbytery on this and other subjects. Last year there was a general exchange of pulpits throughout bounds, when subject was preached upon, and all the schools were visited."—(*Presbytery of Kincardine O'Neil.*) "Whole working of each school minutely investigated at our Presbyterial visitation, which is now going on."—(*Presbytery of Fordyce.*) "Committee of Presbytery arrange annual conference, at which last year over 400 teachers were present. In every sense successful. Also visitation of schools, all of which, in Aberdeen, almost without exception, have during winter been visited. Visitors give written reports to Committee; these show Sabbath-school work to be very efficiently done." —(*Presbytery of Aberdeen.*) "Sabbath-schools often under consideration of Presbytery. Deputations occasionally appointed to visit schools and report. Schools generally seem in healthy condition, sessions, ministers, and teachers doing all they can to promote efficiency. Old methods continue to be sedulously plied, and in some cases new ones advantageously adopted, for stimulating both teachers and scholars. Some of our teachers have passed the London Sunday-school Union examination."—(*Presbytery of Greenock.*)

"Each congregation has a congregational Sabbath-school; nine have one additional district school each; one has two; one has three, and one has four. A large amount of spiritual good appears to have been accomplished, and that the work will be carried on with renewed vigour. There is a Sabbath-school Committee of Presbytery, and special supervision is taken of the subject."—(*Presbytery of Hamilton.*)

"Throughout the Presbytery there are eleven libraries for teachers and scholars; two week-day preparation meetings; and the usual encouragements in the way of soirees, prizes, etc., are given. In one or other of the congregations, almost every known means is being tried for the spiritual good of the young. Exchange of pulpits from time to time in connection with this matter."—(*Presbytery of Lanark.*) "Special supervision by Presbytery."—(*Presbytery of Linlithgow.*) "Each teacher has been furnished with 'Helps to Study of the Bible,' by Presbytery. Subject from time to time considered, and much interest taken."—(*Presbytery of Dalkeith.*) "A Committee of supervision by Presbytery, with conferences." —(*Presbytery of Dunse and Chirnside.*) "A Committee appointed by Presbytery to visit schools."—(*Presbytery of Irvine.*) "All schools within bounds visited by deputies from Presbytery."—(*Presbytery of Glasgow.*)

"Arrangements made for Presbytery's visitation of all schools within the bounds, and to report. Teachers encouraged by the visits."—(*Presbytery of Stirling.*) "Standing Committee of Presbytery on Sabbath-schools, which are under consideration at least once, generally twice, a year. Presbytery have had several conferences with their teachers and office-bearers within the bounds."—(*Presbytery of Perth.*) "A member of Presbytery appointed to visit all the Sabbath-schools within the bounds" —(*Presbytery of Forfar.*) "A Committee of Presbytery appointed to examine Sabbath-schools, and preach to the young. Report given in annually by corresponding member."—(*Presbytery of Fordoun.*) "Yearly consideration."—(*Presbytery of Aberlour.*) "Committee of Presbytery appointed to visit and report upon all Sabbath-schools within the bounds. Subject frequently considered."—(*Presbytery of Chanonry.*) "Subject considered by Presbytery."—(*Presbytery of Orkney.*)

"All our male teachers are elders."—(*Culsalmond.*) "Sabbath-schools periodically considered."—(*Inverary.*) "Session annually appoints Committee to visit Sabbath-schools and report."—(*Elgin, High.*) "Elders visit us occasionally; minister frequently."—(*St. David's, Edinburgh.*) "A member of session visits schools once a month in rotation."—(*Pilrig.*) "Elders occasionally visit school and address children."—(*Mayfield, Edinburgh.*) "Elder appointed as visiting member for Sabbath-school, to report quarterly as to efficiency, etc."—(*Dalry, Edinburgh.*) "School opened and closed every Sabbath by minister."—(*Uphall.*) "Deputation of session visit quarterly, and report."—(*Dunse; St. Peter's, Glasgow.*) "Minister present, and addresses toward close of hour. Children interested, and attend well."—(*Langton.*) "Committee of session visit and report quarterly."—(*Kilmarnock, Grange.*) "Deputation of session visit."—(*Kilmarnock, Henderson.*) "Occasional visits by elders deputed."—(*St. George's, Cunningham, Glasgow.*) "Directly under session; each school is superintended by an elder." (*Bishopbriggs.*) "Teachers and scholars greatly stimulated by visits of minister and elders."—(*St. George's Road, and Kingston, Glasgow.*) "Session receives monthly report on Sabbath-school."—(*Fairbairn.*) "School strictly under charge of session."—(*North Woodside.*) "Eleven of our elders and nine deacons are teachers."—(*Pollockshields.*) "Appointment of superintendents confirmed by session."—(*Chryston.*) "Committee of two elders, who visit and report."—(*Kirkintilloch, St. David's.*) "All members of session are members of Sabbath-school Association, ex officio.—(*Hope Street, Glasgow.*) "Elders appointed to visit, encourage, and take place of absent teachers."—(*Govan, St. Columba's.*) "Deputation of session appointed half-yearly to visit all schools, and report. Congregational and mission schools visited by minister and elders."—(*St. Leonard's, Perth.*) "Minister generally present at opening of school. Sympathies of elders and deacons so interested that, when visiting, they are expected and required by the session to inquire as to attendance of children at Sabbath-school."—(*Knox's, Perth.*) "Subject specially considered by session once a year."—(*Errol, Falkland.*) "All the elders with one exception are teachers."—(*Collace.*) "Elders, when visiting, endeavour to increase attendance."—(*Cupar.*) "Schools always under supervision of session. There is a meeting of elders of all the churches in Presbytery, in connection with church work."—(*Kettle.*) "Conference with teachers, and missionary meetings for children. Schools visited by

minister, and sermons and addresses by him."—(*Hilltown, Dundee.*) "Conference with teachers and superintendents."—(*Ogilvie, Dundee.*) "Elders visit schools in rotation second Sabbath of every month."—(*Liff, Dundee.*) "Report periodically called for by session."—(*Arbroath, East.*) "Sabbath-school committee appointed from members of congregation."—(*Barry.*) "Session appoint elders monthly to visit schools."—(*Holburn, Aberdeen.*) "Strict supervision of classes by minister, and immediate inquiry after absentees."—(*Rothes.*) "Minister acts as superintendent; when absent, a member of session."—(*Kilbirnie.*)

"Sabbath-schools periodically considered by sessions in Presbytery of Perth, 10; in Presbytery of Auchterarder, 8."—(*Synod of Perth and Stirling.*) "Monthly sermon to young; visits by sessions; school always opened by minister."—(*Perth, West; Dunkeld; Auchtergaven.*)

"Report laid before Synod on 26th April. Agreed to recommend that congregational returns be ordered up by Assembly a month earlier, to allow full consideration by the different Presbyteries before being sent in to corresponding member for the Synod. With a view to this also, agreed to recommend that all congregational returns be ordered to be made up annually as from 1st January to 31st December. Synod believe that, if this done, greater punctuality, accuracy, and completeness would be secured."—(*Synod of Moray.*) "A large amount of earnest work and spiritual blessing reported from many quarters. Much good from office-bearers, when visiting, inquiring after the children, and securing their attendance at Sabbath-school; also from sessions taking a special interest in visiting the schools, and elders and deacons acting as teachers."—(*Synod of Angus and Mearns.*) "Session appoints a visitor every month."—(*Queen's Park, Glasgow.*)

Preparation, Training, Lessons, Prayer, etc.

In many of the following extracts, the above subjects are so connected with each other that they do not admit of being more specifically classified. There will be found throughout a great variety of ideas and practical hints, the study of which cannot fail to be useful, as well as being of the deepest interest. The zeal, diligence, and application of mind manifested, show how this subject is reaching the very heart of the Church:—

"Prayer-meeting at close of school, also monthly for prayer and conference."—(*Loanhead.*) "Training-class during half of the year."—(*Hurlford.*) "Minister meets teachers fortnightly for study of lessons."—(*Stewarton.*) "Minister gives general lesson in course every Sabbath evening. Found very useful."—(*Stevenston.*) "Teachers occasionally meet in manse. *Glasgow Union Magazine* circulated."—(*Kilbirnie, West.*) "Scripture lesson for the day considered by Young Men's Morning Association. Found helpful to teachers. *Glasgow Sabbath School Teachers' Magazine* circulated."—(*Kilmarnock, Grange.*) "Teachers' monthly prayer-meeting."—(*St. Stephen's, and Granton, Edinburgh.*) "Helps to Study of the Bible,' given last winter to each teacher."—(*St. Paul's, Edinburgh.*) "Bible lesson, with Shorter Catechism, taken

up at Young Men's Sabbath Morning class. Similar class teachers; exercises conducted by two of the elders."—(*St. Da burgh.*) "Junior pastor superintends Sabbath-school, and tea class, where young teachers are trained."—(*St. Cuthbert's, Ed*

"Monthly meeting of teachers for prayer and confere *Columba's, Edinburgh; Mayfield, Edinburgh; Musselburgh; Tollcross, Glasgow; St. Stephen's, Glasgow; St. Matthew's St. Paul's, Glasgow; Rothesay, Gaelic; Rothesay, Free Par Middle; Benholm; Wick; Old Meldrum.*)

"Weekly preparatory meetings."—(*Kinning Park, Glasgo ston; North Woodside, Glasgow; Rutherglen, East; Sighthill; Hope Street, Glasgow; Govan, St. Columba's; North But North; Perth, Territorial; Dudhope, Dundee; Dundee, H loan, Arbroath; Barry; Woodside, Aberdeen; Bon-Accord Greyfriars', Aberdeen; West, Aberdeen; Wick; Elgin, Sou Hawick; Queen's Park, Glasgow; Elgin, High; St. Mary's, Moray, Edinburgh; Cramond.*)

"Occasional lectures on teaching and cognate subjects by r (*Roxburgh, Edinburgh.*) "Deep interest shown by minister; ready to advise and to aid in finding suitable teachers."—(*Gr burgh.*) "School frequently visited by minister, who meets m teachers, for prayer and report."—(*Dalry, Edinburgh.*) "Meeti for prayer and conference. International Series taken up Morning Association; attended by many of the teachers."- *Edinburgh.*) "Conference of teachers at tea meeting."—("Minister goes over Sabbath-school lesson in church, week taught. Teachers supplied with International Scheme notes.' "Conference of teachers; a new plan of minister giving fiv after lessons, when children assemble for closing exercises."- "Teachers meet monthly for prayer and conference, when on lesson for following Sabbath. Prayer, conference, and the l very beneficial."—(*Dunse.*) "A member of session, who is e interest his fellow-elders, teaches highest class of boys *law.*) "Teachers greatly encouraged by "Bible Dictionaries" them."—(*Allanton.*) "Monthly meeting for prayer and co stranger always present to address teachers."—(*St. George'* "Most of teachers are in minister's class; same scheme of les in Sabbath-schools; it thus trains young teachers."—(*B* "Minister and elders frequently visit school."—(*Tollcross* "Weekly preparatory class found very helpful."—(*Trinity* "Lesson taken up in church on Sabbath afternoons, with r (*Barrowfield.*) "Efficiency much promoted by weekly prepa Also teachers' prayer-meeting every Saturday night from 8 to been means of blessing not only to those who attend, but to th general."—(*Fairbairn, Glasgow.*) "Quarterly meeting of t kirk-session."—(*Buchanan, Glasgow.*) "Teachers' preparato during interval on Sabbaths. Teachers make remarks. Found by interchange of idea."—(*Great Hamilton Street, Glasgow.*) meetings and model-lessons."—(*St. James's, Glasgow.*) "Wee for preparation and prayer. Feel assured much spiritual good both to teachers and scholars."—(*Young Street, Glasgow.*) reference to work of the schools from the pulpit, and in public

(*Shettleston.*) "Preparation meeting statedly."—(*Govan.*) "Teachers' Association meeting quarterly."—(*Chryston.*) "Two model classes; one or more teachers take part, others criticising. Social meetings also held regularly, with papers on Sabbath-school work and conversation. Found most useful."—(*Partick, High.*) "Sabbath-morning meeting for prayer and preparation; also prayer-meeting at close of schools. Library for the teachers."—(*Rose Street, Glasgow.*) "Minister goes round classes every month, speaking a word of encouragement to teachers."—(*Rutherglen, East.*) "At monthly business meeting reports on classes given in. These are felt to be very stimulating. The conversation also (for about half-an-hour) contributes much to interest the teachers in each other's work, and to impress on all of them their responsibility for the winning of souls, as well as their privilege."—(*Finnieston.*) "School frequently addressed by minister and a member of session."—(*Kirkintilloch, St. Andrew's.*) "Monthly meeting of minister and teachers for prayer and conference."—(*Rothesay.*) "Minister reads and expounds scheme lesson every Sabbath afternoon."—(*Rothesay, Free Parish.*) "Weekly meeting; male teachers in turn go over lesson. Remarks invited. Much benefit derived. Children examined by minister before dismissal of school."—(*Campbeltown, Lorne Street.*) "Young Men's Association takes up lesson every Sabbath morning. In this way great good done."—(*Bannockburn.*) "Weekly prayer-meeting at close of school."—(*Dollar; Cunningham, Glasgow.*) "Meeting at close of school monthly for prayer and conversation."—(*Scone.*) "Weekly meeting; very useful, not merely for preparation, but in keeping up interest in scholars and in the teachers themselves."—(*Perth, West.*) "Periodicals distributed among teachers, who have conferences among themselves."—(*St. Stephen's, Perth.*) "Preparation meeting every Sabbath during interval. No regular teachers' meeting of late, most of teachers being engaged at Sabbath-morning Free Breakfast, which has been crowded during the long storm."—(*St. Leonard's, Perth.*) "Meeting twice a month with minister, who goes over the lesson. In the other weeks teachers study it by themselves. They have brief meeting for prayer at close of Sabbath-school work."—(*Perth, Knox's.*) "Prayer-meeting of teachers every Sabbath."—(*Cupar-Fife; Bonnethill, Dundee.*) "Preparation meeting every Sabbath morning."—(*Chapelshade, Dundee.*) "Prayer-meeting of teachers and senior scholars every Sabbath evening."—(*Dudhope, Dundee.*) Prayer-meeting at close of each of schools, and monthly of all the teachers jointly."—(*Hilltown, Dundee.*) "Lesson taken up at Sabbath morning fellowship meeting. Found beneficial."—(*M'Cheyne, Dundee.*) "Conversazione of all the Free Church Sabbath-school teachers, with conference and addresses."—(*Broughty-Ferry, East.*) "Minister expounds lesson statedly in the church; holds examination after Divine service in general once a month."—(*Tealing.*) "Minister has preparation meeting with teachers from time to time."—(*Colliston.*) "Lesson forms subject at weekly prayer-meeting. Teachers meet for prayer immediately after school."—(*Barry.*) "Minister gives out a text in Sabbath-school every Sabbath, on which he questions scholars and makes remarks on following Sabbath."—(*Glenbervie.*) "Teachers meet for preparation; superintendent occasionally present."—(*Kingswells; Newhills; Aberdeen, North.*) Teachers in Galashiels churches meet weekly to go over the Sabbath-school lesson in their Fellowship Associa-

tions. In Ladhope, the Shorter Catechism question is still made the subject of the general lesson, and thus direct doctrinal teaching is secured."—(*Presbytery of Selkirk.*)

"Weekly preparation class, and quarterly conference of teachers."—(*St. Clement's, Aberdeen.*) "Notes on lessons supplied to teachers, but no combined training, as most of them live miles apart."—(*Knockando.*) "Session supplies teachers with magazines and notes. They meet every Sabbath at close for prayer and conference."—(*Nairn.*) "Minister occasionally examines whole school on Shorter Catechism and lessons."—(*Avoch.*) "Teachers supplied with *Glasgow Sabbath-school Magazine.*"—(*Knockbain.*) "Periodic examination by minister of classes on Sabbath."—(*Harray, Orkney.*) "Address to school by minister when ordinary exercises are over. Occasional conference at close of prayer-meeting in connection with Sabbath-school."—(*Kirkwall.*) "Minister gives short addresses at close of school lessons."—(*Rousay, Orkney.*) "Minister frequently meets with teachers as to state of schools."—(*Udny.*) "Quarterly sermon, and minister visits school occasionally. All teachers are communicants, most of males being office-bearers. Meeting for prayer every Sabbath evening."—(*Oban.*) "Minister visits school monthly."—(*Ardchattan.*) "Weekly meeting of teachers, mainly for prayer: this has led to increased interest on part of teachers in their work, and an increase in number of scholars."—(*Tarbert.*) "Weekly preparation meeting. Lesson made subject at congregational prayer-meeting. 'International' scheme giving great satisfaction."—(*Kinross.*) "Sabbath-school Magazine and notes supplied. Lesson generally gone over by minister at weekly prayer-meeting."—(*Botriphnie.*) "In several congregations minister meets teachers for prayer and preparation. Praise meetings of the children."—(*Presbytery of Inverness.*) "Minister superintends both schools. Quarterly sermon and public examination on lessons. Minister at forenoon service makes remarks on lesson for following Sabbath. Severe winter greatly interfered with Sabbath-school."—(*Oyne.*) "Before dismissal, two of the teachers question scholars on lessons, with remarks. At close, teachers meet for prayer and study of next lesson."—(*Macduff.*) "Lecture on lesson on Sabbath forenoon. Besides teachers, there are in Sabbath-school, superintendent, precentor, and clerk."—(*Buckie.*) "Visiting Committee appointed by session; available also as supernumeraries. Lesson frequently expounded at prayer-meeting."—(*Portsoy.*) "Superintendent advises with teachers as to methods. Lectures on Bible to young; well attended and much appreciated."—(*Melrose.*) "In most cases sessions largely represented as teachers and superintendents; in some (*Lauder*, etc.), ministers superintend. Addresses and sermons from time to time general throughout the bounds."—(*Presbytery of Selkirk.*) "At close of each ordinary meeting of Sabbath-school, teachers meet shortly for reading of Scripture and prayer."—(*St. George's, Edinburgh.*) "Sabbath lesson regularly expounded at previous prayer-meeting by minister, who opens the school every Sabbath."—(*Kirkliston.*) "Periodical examinations on Bible and Catechism, with special prizes. Conferences on Sabbath-school work. Useful books given to teachers."—(*Cockpen.*) "As only some of the classes can take a written examination, an oral examination by a member of Presbytery might be useful."—(*Fullarton.*) "Lesson made subject of weekly prayer-meeting."—(*Cramond; Bathgate; Hutchesontown.*)

"Competitive examination on the 'Life of David,' and questions in Shorter Catechism."—(*Penicuik.*) "Quarterly examinations. Weekly prayer-meeting after school."—(*Forgue.*) "Local examination at end of session. Prizes given; great interest."—(*Dunfermline, Abbey.*) "Prayer and conference among teachers and older scholars."—(*Rosskeen.*)

"International" Series of Lessons.

Besides notes as to lessons under foregoing head, the following references are made to the "International" Series, which appear gradually, though slowly, to be gaining ground:—

"International notes used."—(*Leith, St. John's; St. Paul's, Edinburgh; Mayfield, Edinburgh; Uphall; Loanhead; Kinning Park; Alloa, East; Forfar, East; Helensburgh, West.*) "Shorter Catechism regularly used; children catechised before congregation." — (*Grange, Edinburgh.*) "Shorter Catechism and International series."—(*Blackridge.*) "Minister expounds International lessons every Sabbath afternoon."—(*Rothesay, Gaelic.*) "International series much approved, after three years' trial. Monthly 'leaflets' found to interest both teachers and scholars."—(*Stirling, Craigs.*) International found very suitable in every respect."—(*Broughty Ferry, East.*) "International series of lessons and notes to teachers much prized."—(*Fordoun.*)

"Children's Record."

The circulation of the *Children's Record*, in its recently improved form, has now reached 78,000 monthly, being an increase over last year of 2000. Of these, 71,867 are circulated among our Sabbath-schools, and the remainder through other channels. It is surely to be regretted, both on account of its missionary intelligence and on other grounds, that there are still so many of our Sabbath-schools where it is not, even to the smallest extent, received. Among those so reported in the schedules, there are fifty schools, attended by about 7000 children, or on an average by 140 in each school, where not a copy of the *Record* is in circulation. In a few of these this is probably from want of funds, but in many it is not so, as other periodicals are given, which, however excellent otherwise, give no missionary intelligence of the missions of the Free Church, or of any other. Might not this matter be considered by Presbyteries, when they have the subject of Sabbath-schools under consideration?

The following notes are given:—

"Care taken to send a copy of *Children's Record* to every family."—(*Cluny.*) "Session supplies *Record* to each scholar."—(*Nairn.*) "Superintendent examines children monthly on contents of *Children's Record*, and also questions them on the quarterly sermon, on subsequent

Sabbath."—(*Torry, Aberdeen.*) "Attention of scholars on first Sabbath of month specially directed to *Children's Record*, and on following Sabbath its contents more or less made use of in general exercises."—(*Carlops.*) "*Children's Record* found useful."—(*Presbytery of Stranraer.*)

Rewards and Encouragements to Scholars, etc.

Very obviously, under this head, are found the effects of hints gathered from former Reports by the Committee. The stimulus, both to attendance and attention, shown to be created by rewards, however simple and inexpensive, if judiciously given, has evidently induced the largely extended adoption of them. The notes are moreover interesting, as indicating the thoughtful care and kindly ingenuity applied to whatever may tend to the outward prosperity of the school.

"Attendance greatly more regular by carefully marking roll, and giving reward books at end of year to those who have three-fourths of possible attendance. Money hitherto spent on trips and soirees, now discontinued, has gone to cover cost."—(*St. Ninian's, Leith.*) "Summer trip."—(*Ratho.*) "Trip and soiree."—(*Granton, Edinburgh; Harthill; Dowanvale; Kirkintilloch, St. Andrew's; Denny.*)

"Teachers give books to their scholars for regular attendance and proficiency. Attendance excellent, and much interest manifested."—(*St. Stephen's, Edinburgh.*) "Prizes for best reports of quarterly sermon to the young. A prize for each class, only members of which compete for it."—(*St. Paul's, Edinburgh.*) "In mission school, reward cards, given quarterly for bringing Bible and hymn-book regularly, have been effective for the purpose, as well as for making attendance more regular."—(*Bathgate.*) "Daily tickets for attendance, and reward tickets quarterly. Hymns and books at New Year."—(*Blackridge.*) "Free tickets given to scholars to congregational soiree. Picnic in summer. Reward books at Christmas."—(*Swinton.*) "Picnic in summer, soiree in winter, given by congregation."—(*Greenlaw.*) "Presents of little books to most regular attenders."—(*Langton.*) "Free tickets to congregational soiree are much appreciated by scholars."—(*Allanton.*) "Prizes for attendance and repeating 'Golden Texts' at close of year."—(*Stewarton.*) "We use trips, soirees, and prizes, and find them good, notwithstanding their many evils. *Bait* is good, if it catch the fish. Prizes for repetition of texts found very useful."—(*Stevenston.*) "Books given to all scholars first Sabbath of year."—(*Kilbirnie.*) "Cards, small books, *Children's Records*, and library; also trip in summer and soiree in winter."—(*Kilmarnock, Grange.*) "Prizes yearly for attendance and proficiency; 130 given last year." (*Barrowfield, Glasgow.*) "Prizes and soiree."—(*Cumbernauld.*) "Prizes given to scholars with whom examiners were satisfied. Beneficial effect on the various classes."—(*Rose Street, Glasgow.*) "Tickets and prizes; Bibles, and books on religion and morals."—(*Rothesay, West.*) "Prizes at close of session for regularity of attendance, diligence, careful preparation, and good conduct. *Children's Record* distributed beginning of each month, and another publication toward the close of it."—(*Dollar.*)

"A great amount of latent interest in the work developed in connection with preparation of a 'tree' laden with presents for the children, at the annual soiree."—(*Tullibody.*) "Trip and soiree; small tickets are given; a certain number of these, when collected, being exchanged for a larger card. Books, etc., given occasionally."—(*Airth.*) "Both in Sabbath-school and Bible class, prizes given for written examinations on subject of study during the year. The plan, however, is not altogether free from fault, as sometimes a spirit of emulation is unduly stirred."—(*Errol.*) "Annual meeting, when report given in by superintendent, and addresses to scholars by neighbouring ministers. Last summer also an open-air meeting; much relished by the young people."—(*Cupar-Fife.*) "Books given for excellence in Shorter Catechism and written exercises."—(*Ceres.*) "Written examination on work done in school found to give greater interest. Prizes to highest marks."—(*Forfar, East.*) "Book prizes for proficiency, specially in Shorter Catechism."—(*Kirriemuir, South.*) "Prizes for repetition of texts and Shorter Catechism; special for best essay on 'Life of Joseph.'"—(*Broughty Ferry, East.*) "Prizes for Shorter Catechism, thus:—those under 10 years, to answer first 25 questions correctly; 10 years and under 13 years, the first 56; 13 years and upwards, the whole 107. As a result, some who, when beginning, could scarcely answer one question, could with very few mistakes repeat the whole."—(*Albert Square, Dundee.*) "Many prizes given at soiree for diligence and close attention." (*Bonnethill, Dundee.*) "Annual meeting of all the schools, when reports given in, with addresses by ministers."—(*Kinneff.*) "Annual soiree; books given to all scholars, also reward cards to younger classes for regular attendance."—(*Glenbervie.*) "Some large illustrative pictures lately introduced. Found to be attractive. Prizes occasionally; these, with annual soiree, have good effect."—(*Blackburn, Aberdeen.*) "Last year a 'Christmas tree.'"—(*Kingswells.*) "The practice of giving to the most regular in attendance beautifully illuminated certificates is still continued with good effect. Last year 58 received such; this year the number was increased to 80. These certificates must be earned out of a possible 50, by 48, 49 or 50 attendances. During past two years, 10 have been present every Sabbath in 1879 and 1880."—(*Torry, Aberdeen.*)

"Reward cards at end of year for attendance."—(*Knockando.*) "A member of the congregation gives prizes for regularity, good conduct, and thorough preparation of lessons."—(*Nairn.*) "Reward cards and prizes given by minister seem to increase attention."—(*Avoch.*) "To encourage attendance, a book prize given to every scholar at end of year, value depending upon regularity."—(*Knockbain.*) "Prizes given."—(*Wick.*) "Distribution of reward books."—(*Kirkwall.*) "Tickets and little books given for regular attendance and diligence."—(*Delting, Shetland.*) "Reward books for attendance tried with success."—(*Lerwick.*) "Soiree and a few prizes have been very serviceable."—(*Udny.*) "Annual tea given to school and Bible class have stimulated. Also prizes for reading the Scriptures, answers to questions on passage, accurate repeating of Psalms." —(*Slains.*) "Prizes given for written exercises on prescribed subjects bearing on lesson. Sabbath-school regularly catechised on the sermon by minister, with good result."—(*Yetholm.*) "Written examination on Scripture subjects, for which prizes are given. Quarterly sermons."—(*Ballater.*) "Picnic and prizes, to encourage attendance and good behaviour. —(*Cromar.*) "Annual social meeting. Religious literature distributed."

—(*Alves.*) "Prizes to Bible class found stimulating."—(*Elgin, South.*) "Prizes for repetition of Shorter Catechism."—(*Urquhart.*) "Examinations, oral and written; prizes given."—(*Dumbarton, High.*) "Prizes for repeating the whole of the Psalms, and the whole, or two-thirds, of the Shorter Catechism, with good results."—(*Portknockie.*) "Prizes for singing hymns, for answers to Bible questions, and Shorter Catechism. Special interest shown in prizes awarded by votes of scholars to those whose attendance had been most regular, and whose conduct had been most exemplary."—(*Ellon.*)

"Reward cards given; library books eagerly read."—(*Glencoe.*) "Annual soiree and trip."—(*Fort William, Auchtergaven.*) "Prizes for regular attendance."—(*Raasay.*) "Prizes to best scholars."—(*Carloway, Lewis.*) "Reward cards at end of year for perfect attendance and for regular attendance."—(*Stornoway, English.*) "Roll called regularly; prizes for attendance."—(*Moulin.*)

Provision for the Young in Pulpit Services, etc.

The importance of such provision seems now to be almost universally acknowledged. A great variety of methods is followed, but all in the direction of making the public services more useful and attractive to the young. In many cases there are periodically special sermons, in others a brief address, in others a few words in course of, or at close of, ordinary sermon. All these will be found in the following:—

"Minister specially addresses the young every Sabbath forenoon, in connection with Scripture read before sermon."—(*St. Stephen's, Edin.*) "Ten minutes' address to children previous to forenoon lecture or sermon." (*Fountainbridge, Edinburgh.*) "Ten minutes' address in forenoon before reading of chapter. Parents requested to ask their children about it at home."—(*Uphall.*) "Sermons to children from time to time."—(*Musselburgh; Cunningham, Glasgow; Lorne Street, Campbeltown; Benholm; Harray, Orkney.*)

"Monthly sermon to the young."—(*St. David's, Edinburgh; Grange, Edinburgh; Polmont; Rothesay, West; Ceres; Slains.*) "Every two months."—(*Bourtree Bush; Denny; Barry.*) "Quarterly sermons to the young."—(*Shettleston; Rutherglen, East; Kirkwall.*)

"Quarterly sermon to the young, but also remembered in ordinary weekly discourse, getting at least a crumb as their own to carry away. They are ready to catch it, and told to keep it, and are asked to show that they do so by Scripture proof or illustration next Lord's Day. They have been accustomed to this now for five years."—(*Greenlaw.*) "Short address given by minister to the children, of about seven minutes, at each diet of worship on Sabbaths."—(*Saltcoats.*) "Brief addresses in church on Sabbath forenoons. Very useful in Sabbath-school, both to teacher and scholar."—(*Kilmarnock, Grange.*) "Minister gives ten minutes' talk to the children every Sabbath forenoon."—(*Cunningham, Glasgow.*) "Minister addresses the young in course of each Sabbath forenoon, taking up Sabbath-school lesson for the day."—(*Kinning Park.*) "Children shortly addressed every Sabbath forenoon."—(*Rose Street, Glasgow.*) "Sermon to young

half-yearly."—(*Aberlemno.*) "About three times a year."—(*Glenbervie.*) "Eight minutes' address every Sabbath forenoon to children by minister, in connection with chapter read."—(*Broughty-Ferry, East.*) "Address on Sabbath-school lesson from pulpit every Sabbath forenoon, teachers and scholars being present."—(*Chalmers', Dundee;* "Address to young every second Sabbath at close of forenoon sermon; found greatly useful."—(*Kinneff.*) "Subject of lecture each Sabbath afternoon, Sabbath-school lesson for following Sabbath. Intended as a help to parents, teachers, and scholars."—(*Insch.*) "A few notes at afternoon worship on next Sabbath's lesson."—(*Inverurie.*) "Sabbath-school lesson expounded in church."—(*Cullen; Portknockie*). "Bible-class lesson made subject of Sabbath forenoon lecture."—(*Gordon.*) "Afternoon service devoted largely to the young, minister giving courses of biblical and catechetical instruction."—(*Dunfermline, Abbey.*) "Ten minutes' sermon to children every Sabbath forenoon as part of regular service."—(*Largo.*) "Course of Sabbath evening services for children. Carried on for several years; held in church; large attendance; great interest; very encouraging."—(*St. Andrews.*) "Open-air sermon to all the children and parents."—(*Canonbie.*)

Separate Sabbath and Week-day Services.

To such services there is less reference than formerly, though still, in many instances, they are conducted with great interest and success. The increased attractiveness to the young of the ordinary services has probably in some cases made such separate services less needful. The following are referred to :—

"Sabbath forenoon services for young, in Pilrig and in Bonnington districts. Numerously attended, and well conducted."—(*Pilrig.*) "Children's service every Sabbath forenoon. Attendance about 100."—(*Falkland.*) "Service for mission children."—(*Arbroath, High Street.*) "Children's church. Most of the children attending Mission Sabbath-school."—(*Inverbrothock.*) "Services for young; attendance about 350."—(*Elgin, High.*) "An elder conducts Sabbath morning meeting."—(*Bowling.*)

Missionary Contributions.

The contributions of the children to Missionary objects for the year amount to £4539, 15s. 9¼d. It would not have been surprising, considering the long and still continued commercial depression, and the hindrance from attendance, in some cases for months, during the exceptionally stormy winter, if in this department there had been a considerable falling off. Instead of there being so, the above amount exceeds that of last year by £17, 11s. 8¼d. The coloured leaflets, suggesting a separate object for each successive two months, issued and recommended by the Foreign Missions Committee, appear to be useful. The total, given above, includes the "New Year Offering," this year devoted to a

new "Bethel" or floating church for Genoa harbour. This object was gone into with great spirit, £726, 18s. 10d. having been collected for the purpose. The first money for the "Bethel" which reached the treasury, was half-a-crown from the manse children of the Island of Coll. Among the following, a happy idea is given from *Newhaven*:—

"Found very advantageous for the mission fund to adopt a special scheme. We have agreed to support two children in the Santhal Mission, *the girls supporting a girl*, and *the boys a boy*. This resolution, and our letters from the children adopted, and from the missionary, have given a new impulse, and increased the contributions."—(*Newhaven, Edinburgh.*) "At New Year meeting, much interest caused by the money for missions being voted away by the scholars to objects proposed by some of their own number, selected for the purpose by superintendent."—(*St. Paul's, Edinburgh.*) "The missionary leaflets have helped to increase the interest."—(*Edinburgh, High; Tullibody.*)

"Upwards of £7 raised for missions by private missionary-box."—(*Burghead.*) "Interest in missions decidedly deepened."—(*Old Meldrum.*) "A missionary class works for a mission abroad. Missionary intelligence is read, and much interest manifested."—(*Boyndie.*) "Adoption of schemes suggested by Foreign Mission Secretary has tended to increase contributions."—(*Bathgate.*) "Weekly collection for missions, a different object being selected by the teachers each month, and explained to the children by minister. Results good."—(*Perth, West.*) "Annual missionary soiree of all the scholars, congregational and district, held for allocation of funds collected. Addresses on missions, etc."—(*Perth, Middle.*) "Decrease in contributions chiefly from the stormy weather, which often greatly reduced our small numbers."—(*Logiealmond.*) "Special missionary meeting of all the Sabbath-school children, with exhibition of Indian missionary views, and lecture."—(*Broughty Ferry, East.*) "Systematic giving for missions impressed on scholars. Objects collected for are changed, and fully explained, quarterly. These are not confined to missionary objects proper."—(*Broughty Ferry, St. Luke's.*) "Uniform mission schemes within the bounds for say three months, and preparing short missionary addresses for each Sabbath, to be read from the desk, would increase interest and contributions."—(*Chapelshade, Dundee.*) "Presbytery has held missionary meeting for Sabbath scholars in this district; there was also conference with teachers."—(*Monifieth, South.*) "Marked improvement this year in contributions, from having a separate box for each class."—(*Glenbervie.*) "Missionary boxes introduced, and have done much good in enlisting interest."—(*Lerwick.*) "Why should not our Foreign Missions Committee give a book-prize to every child who collects 5s. for New Year Offering, as London Missionary Society does?"—(*Perth, West.*)

Sabbath-School Mission of Mr. Charles S. Inglis.

Thirty Free Church congregations, and the various Sabbath-schools connected with them, have been visited by Mr. Inglis during the past year. Many testimonies have been given in former Reports to the great

al benefits derived from his visits. As there may be congregations ›sire the services of Mr. Inglis, but who are waiting till these are , it may be well here to state that he only goes to congregations pecially invited. His own brief report for the year is as follows :—

ISITATION BY MR. C. S. INGLIS OF SABBATH SCHOOLS

IN CONNECTION WITH THE FREE CHURCH,

MAY 1880 *TO APRIL* 1881.

› visitation of Sabbath-schools, etc., in connection with the Free Church, 80 to April 1881, the places visited have been as follows :—

ie.	Coatbridge.	Glasgow.	
›mknoll.	East.	Cowcaddens.	Newcastleton.
ıam Street.	Middle.	Cunningham.	Newmills.
ı.	Denholm.	Milton.	Newton.
t.	Douglas.	St. David's.	Selkirk.
irk.	Edinburgh.		Skirling.
ım.	Cowgate.	Hawick.	Tablestone.
ke.	Pleasance.	St. Andrew's.	Uddingstone.
ualang.	Stockbridge.	West Port.	
ford.	Tron.		

e enumeration of meetings, and a list of places visited, does not convey ea of the work, or of the manner in which it is carried on. The following tracts from my diary may be given as examples :—

1880.—HAWICK.

›ctober 24.—	St. Andrew's Congregation,	1.30 P.M.
	Sabbath School,	3.
	Weensland Sabbath-school,	4.30.
	Bible Class,	6.
	Teachers,	7.
„ 25.—	Prayer-meeting,	8.
„ 26.—	West Port, Children,	7.
	Prayer-meeting,	8.
	Teachers,	9.
„ 27.—	St. Andrew's, Children,	7.
	Etc. Etc.	

A DAY'S WORK AT COATBRIDGE.—1881.

March 27.—	East, Young Men's Association,	10.15 A.M.
	Middle, „ „	10.30.
	East, Congregation,	2 P.M.
	Middle, Bible Class,	3.30.
	Middle, Sabbath-school,	4.30.
	East, „ „	4.45.
	Middle, Congregation,	6.30.
	Teachers' Meeting,	7.30.
	Etc. Etc.	

ramme of some of the district meetings, which can be had by application ›retaries of the Edinburgh Sabbath-school Teachers' Union, will however letailed information to inquiring friends.

lectures and addresses, to the number of one hundred and twenty, ı given to congregations, parents, teachers, and Sabbath-schools ; besides

[illegible] in connection with other denominations, as was found to be [illegible]. In one of the districts where [illegible] have been the [illegible] of [illegible] and night classes with an increase of the attendance of young people at church. Several churches for Sabbath-school work have also been begun, to the great advantage of the young people.

It should be noted that the exceptionally stormy and snowy winter has in many parts of Scotland affected attendance at Sabbath schools as well as at services. Difficulty on this part has also been experienced in holding engagements and in some cases they had to be given up altogether after being arranged for owing to the condition of the roads preventing people from meeting.

The providing of proper teachers for classes is an increasing necessity, and well worthy of attention. Several congregations in the country have under great disadvantage in this matter, partly owing to the constant drawing away of their best workers to the towns, and partly owing to many of best sons in our churches not only of piety but of experience, being lost to engaging in this department of work.

CHARLES S. INGLIS.

12 Dock Place, Grange,
Edinburgh, April 1881.

Temperance.

A great and growing interest is apparent in the training of the young in connection with this deeply important subject. The Church cannot but regard with thankfulness the earnest and painstaking efforts now being made, especially in our large centres of population, and of corresponding danger. The following notes are given:—

"Band of Hope continues to prosper."—(*Rose Street, Glasgow.*) "Band of Hope connected with the school."—(*Kirkcaldy, St. Andrew's.*) "Band of Hope, consisting of 62 members, meets every Friday evening, alternately to hear addresses from minister, office-bearers, and members, and to practise hymns."—(*Denny.*) "Band of Hope formed lately, with every prospect of success."—(*Bourtree Bush, Aberdeen.*) "Band of Hope has been formed."—(*Harray, Orkney.*) "In the two Galashiels congregations there are Bands of Hope, which have been found very valuable helps to the schools. In the Galashiels Free Church there are 472 members on the Band of Hope roll, 306 of whom are under fourteen years of age. In the Ladhope Free Church Band of Hope there are 274 members. Meetings well attended, and much enjoyed by the young."—(*Presbytery of Selkirk.*) "Band of Hope, with attendance of 160."—(*Ballater.*) "Singing-class is also a Band of Hope."—(*Renton, Levenside.*) "A weekly Band of Hope and Juvenile Temperance meeting, with a monthly lecture for parents and children together. Found helpful."—(*Fountainbridge, Edinburgh.*) "Members of minister's class and teacher are all total abstainers."—(*Carloway, Lewis.*)

Libraries.

The importance of Libraries, both for children and teachers, is being more and more recognised. An elder in Nairn shows his hearty interest

in the Sabbath-school by giving £5 for the Library. It is suggested that "old scholars," who may have prospered in the world, might scarcely better or more lastingly benefit their old Sabbath-school than by providing the means for a carefully selected Library. The following references are made:—

"A Library in circulation, much appreciated both by the children and the parents."—(*St. Mary's, Edinburgh.*) "Libraries provided; found helpful in interesting the children in the schools."—(*Bathgate.*) "Sabbath-school library. Useful."—(*Dalkeith.*) "There is great need of a scheme for libraries and for books which would commend themselves to Free Church people, and also for help to poor localities for these purposes."—(*Hurlford.*) "A library maintained for use of the scholars."—(*Kinning Park, Glasgow.*) "Great interest in Sabbath-school library, to which £5 worth of books were added this year."—(*Kettle.*) "Sabbath-school library found of immense importance. The books are carefully selected and read regularly in every family of the congregation."—(*Ladybank.*) "Books in Sabbath-school libraries, of which there is always a fresh supply, much run after and read, and, it is believed, are a means of spiritual good."—(*Fordoun.*) "An office-bearer has given £5 to purchase additional books for Sabbath-school library."—(*Nairn.*) "A Sabbath-school library has been established, and small books and periodicals are given monthly to the children. These seem greatly to encourage them, and to promote the efficiency of the school."—(*Walls, Shetland.*) "Sabbath-school library eagerly taken advantage of."—(*Harray, Orkney.*) "Our small library is of use in interesting, and, it is hoped, in creating a taste for reading."—(*Rousay, Orkney.*)

Praise.

Week-day meetings for praise, when the practice of singing is usually combined with efforts for the spiritual good of the children, are on the increase. In one of the returns (*Aboyne*), it is stated that "unquestionably the praise-class forms a powerful auxiliary to the Sabbath-school."

"Praise-meeting held during winter months on Saturday afternoons; one half-hour given to precentor for practice of music, the other to the study of some Bible word, such as 'Rose,' etc.; in connection therewith the children are asked to search for texts the preceding week. Found an interesting and profitable exercise."—(*Peebles.*) "Week-day praise-meetings."—(*Ratho.*) "Weekly praise-meeting for the young throughout past winter; the 'Life of Joseph,' in song, has been practised. The minister attended, and gave a five minutes' address in middle of meeting."—(*Greenlaw.*) "A junior and a senior singing-class are held."—(*Kinning Park, Glasgow.*) "Praise-meeting weekly."—(*Fountainbridge.*) "Superintendent of congregational school is an enthusiastic singer; this is a great means of interesting the children."—(*Shettleston.*) "Singing-class for the children held weekly during winter, where hymns sung in Sabbath-school are

practised; well attended by teachers and children. Result, the singing on Sabbath is greatly improved."—(*Lorne Street, Campbelton.*) "Praise meeting for children conducted by precentor before weekly prayer-meeting in winter; found useful."—(*Perth, St. Leonard's.*) "A Sabbath-school singing-class was started this winter, and has done much good."—(*Gilcomston, Aberdeen.*) "Service of praise on week-night found very interesting to the children, and helpful to the Sabbath-school."—(*Jedburgh.*) "Class for singing part of the year."—(*Wolfelee.*) "Children taught in praise-class to sing the 'Exodus of Israel.' This was sung at a service of praise which was very largely attended by the parents, and was highly appreciated. Unquestionably the praise-class forms a powerful auxiliary to the Sabbath-school."—(*Aboyne.*) "Praise-meeting."—(*Ballater.*) "Minister conducts a singing-class for Sabbath scholars every Friday evening Services of praise and open-air concerts have been given by the class and greatly appreciated."—(*Renton, Levenside.*) "Praise meeting once a week."—(*Anstruther.*) Weekly praise meeting; attendance 70 to 80."—(*Invertiel.*)

Miscellaneous.

This year, as formerly, many details, suggestions, and remarks are contained in the returns, which cannot be arranged under any of the foregoing heads, respectively. The following selection from these is given, without any attempt at classification. Ministers, superintendents, and teachers may find among these some hints which may be useful in their various spheres:—

"A short and earnest address at close found an excellent means of bringing home the lesson to the children."—(*Granton, Edinburgh.*) "Weekly meetings held at present for office-bearers, parents, and teachers, for prayer and conference in connection with the Sabbath-schools. Great order and quietness in the school. Parents found to appreciate and take an interest in the school as valuable for their children. A school conducted by St. Luke's young men in a country district near Edinburgh."—(*St. Luke's, Edinburgh.*) "Quarterly meeting of Sabbath-school teachers, with address on their work."—(*St. George's, Edinburgh.*) "Mission schools carried on conjointly by St. Cuthbert's and Greyfriars' congregations."—(*St. Cuthbert's, Edinburgh.*) "*British Workman* circulated among senior scholars. Band of Hope meeting every Saturday evening, when new hymns are practised for Sabbath-school. Attendance 60 to 70. During winter, a series of lessons in physiology given to the senior lads every alternate Saturday, by one of the teachers, a medical student."—(*Edinburgh, High.*) "Savings Bank in connection with the school."—(*Granton.*) "Penny Savings Bank with 200 depositors."—(*Rose Street, Glasgow.*) "Work almost at a standstill for four months, from the snow."—(*Leslie and Premnay.*)

"Three special prizes given again this year to those who had been most successful in bringing non-Sabbath-school-goers to the school during the year."—(*Harthill.*) "A young man recently changed, and now a

member of our congregation, has commenced a Sabbath-class in his home, and also a weekly prayer-meeting at the farm-steading where he resides." —(*Chirnside.*) "Minister, when visiting pastorally, catechises from Shorter Catechism all members of families attending the Sabbath-school and Bible-classes."—(*Catrine.*) "Our Sabbath-school is our greatest hope in a degraded district."—(*Stevenston.*) "Eleven out of the 23 teachers were formerly our own scholars."—(*Hutchesontown.*) "Evangelistic meeting for the young on afternoon, at 5.15, of Communion Sabbaths."—(*Cunningham, Glasgow.*) "During past year there was a written examination of the scholars on the whole of the Shorter Catechism. Those above twelve, in the Catechism with proofs; those below twelve, in the Catechism alone. Results highly satisfactory. Seven prizes were given in each division. The maximum marks obtainable being 150, all the prize-takers received upwards of 130 marks. A generous office-bearer has offered a larger number of prizes for extension of this system next year."—(*Govan, St. Mary's.*) "Last year we instituted systematic examination of scholars. Two sets of questions were prepared, one for juniors, one for seniors. On questions being put to each child, the answers were taken down in writing by the examiner. The papers were afterwards examined, and prizes given accordingly." — (*Dowanvale, Glasgow.*) "Written examinations tried occasionally; productive of much good as a stimulant to careful study. Prizes given to best, and certificates to all who pass well."—(*Partick, High.*) "Sabbath-school examined orally once a year on certain prescribed subjects. Prizes given for best answers, also for regular attendance. Reward-cards at New Year for repetition of a portion of Scripture. Intermediate and ministers' classes examined by written papers, and prizes given. Each elder has a register of the children in his district as attending the Sabbath-school or intermediate class. Soiree and trip annually. Band of Hope and Sabbath-school library. Minister meets weekly with teachers, and explains the lesson; visits the Sabbath-school. Monthly teachers' meeting for prayer and business."—(*St. David's, Kirkintilloch.*) "For several weeks during summer the school was turned into a children's service, to which the families of strangers were invited. Attendance and interest were thus much greater."—(*Tigh-na-bruaich.*) "The large senior class greatly interested; prepares carefully work given for home study. If teacher has to be absent on the class night (Thursday), a request is usually sent him to have it some other night in the week. Several come a distance of about two and a half miles, in all sorts of weather."—(*Iona.*)

"Scholars during the year very regular and attentive; this we attribute to the teachers themselves being regular in their attendance, and coming prepared to interest their scholars."—(*Alloa, East.*) "In addition to usual lessons, many of mission scholars learn portions of Scripture. Two of the office-bearers are detailed to hear these, and prizes are given—the attendance of each prize-taker being also taken into account. This method found to interest the parents, who, while helping their children, are themselves brought into contact with the truths of Scripture."—(*Stirling, Craigs.*) "Experiment has been tried of ladies teaching the boys, with most excellent results."—(*Scone.*) "The children meet together on Fast Day evening. Sermon by the minister; largely attended."—(*Bonnethill.*) "Most of children very young. They

more of a employments at much earlier age than formerly."—(*Paisley.*) "List of all the children in the several districts is kept, and the parents whose children above five or six are not at school are visited."—(*Aberdeen, Exc.*) "Prominent class of great value. Prizes by competence."—(*Kennoway.*) "Efficiency of teachers promoted by children being examined monthly, the general rule being made up from those of the classes, and the cause of scholars' absence ascertained."—(*Forgan.*) "Aberdeen. "Unpunctuality severe winter; some [illegible] for many Sabbaths the children were unable to venture out."—(*Dalry, Stewarton.*) "Sabbath-school work here suffers greatly in winter from distances, and rough weather, and in summer from scholars having to herd the cattle, there being generally no [illegible]. We do what we can to get masters and parents to provide against this."—(*Eric, Orkney.*) "There is pastoral dealing about Sabbath-school attendance."—(*Kirriemuir.*) "Inquiries by minister during visitation usually, almost invariably bring out absentees from Sabbath-school. The decline of satisfactory religious instruction in ordinary schools renders the Sabbath-school an incalculably more important part of the Church's agency in the present day. Ought not the General Assembly, therefore, to enjoin the universal use of the Shorter Catechism in Sabbath-schools, for the preservation of religious knowledge and intelligence among the people?"—(*Bressay, Orkney.*) "So great is the influence and so persevering the efforts of the superintendent, that I believe every young person of school age within a reasonable distance of the Sabbath-school is induced to attend."—(*Appin.*) "In several schools, weekly or monthly preparation meeting. In Free High the Bible-class at which teachers are present is adapted to qualify candidates for the examination appointed by London Sunday School Union. In Free South, minister has a teachers' normal class. In Oakshaw school, written examinations held on the lessons. In Pollokshaws West, a Dorcas Society, kept up by the children, has been useful in helping the more needy scholars."—(*Presbytery of Paisley.*)

"Non-readers taught in separate room."—(*Martyrs', Glasgow.*) "Minister has got whole chapters of the Bible from members of Bible-class by heart."—(*Catrine.*) "Recently begun intermediate class of boys and girls from 13 to 17 years, with efficient teacher. Works well."—(*Loanhead.*) "Senior class in Shorter Catechism, and 'Life of David;' written papers. Juniors (infants) examined orally, on subjects prescribed by Kirk-session. All the congregations, with one exception, have taken part."—(*Presbytery of Dalkeith.*) "In one school notes taken in each class of each scholar's attendance at church during the day. Prizes for attendance and good conduct."—(*Lochmaben.*) "Branch schools in detached localities found very useful. Much valued by parents."—(*Moffat.*) "New centres for local schools entered on. Increased attendance and interest."—(*Synod of Galloway.*) "Written examinations. Satisfactory."—(*Whithorn; Kennoway.*) "Wigtown, Whithorn, and Isle, have together a magic lantern for Scriptural subjects; a source of great interest and benefit."—(*Presbytery of Wigtown.*) "Increased attention to Sabbath-schools, both by kirk-sessions and ministers."—(*Synod of Glasgow and Ayr.*) "Three classes of boys and girls. All taught Shorter Catechism, and commit Psalms to memory. Highest class have committed to memory the whole Psalter, and are for the second time as far as 108th Psalm."—(*St. Kilda.*)

Hopeful Results.

"Follow me, and I will make you fishers of men." So spake our Lord to his first disciples; so He speaks to his disciples still. Hitherto this report has referred to the opportunities,—the skill of the fishermen,—the fitness and completeness of the nets. But what of the *fishing?* From time to time during the year, tokens of blessing had been heard of. But the returns reveal, to an extent far beyond what the Committee had been aware of, a great amount of spiritual good being done, all over the Church, in connection with the Sabbath-schools.

"A very manifest work of grace has been going on in our village of late; many of the young people have been impressed, and some at least have professed to give themselves to Christ. Not a few trace their first serious thoughts to the Sabbath-school and Bible-class."—(*Newhaven.*) "Indications of spiritual good have been observed."—(*Ratho; St. Luke's, Edinburgh; St. John's, Leith; Pleasance, Edinburgh; Mayfield, Edinburgh; Barclay, Edinburgh; Swinton; Dunse; Houndwood; St. George's, Glasgow; Rothesay, West; Dudhope, Dundee; Drumoak; Kenmay; Forgue.*) "Several of the children have given satisfactory evidence of conversion."—(*Moray, Edinburgh.*) "A number of the children give decided evidence of conversion. The calm, quiet earnestness of the school is delightful. Order is easily maintained. There is a marked bond of union between teacher and class."—(*Grange, Edinburgh.*) "Regularity and attentiveness of children very marked. Some induce their parents to come out."—(*Fountainbridge.*) "There have been evident signs of earnestness in many of the scholars, and a desire after a better knowledge of the Bible."—(*Cowgate, Edinburgh.*) "A number of Sabbath scholars have made a profession of faith in Jesus. They meet every Sabbath evening at close of service for Scripture reading and prayer, under the superintendence of some of the teachers."—(*Armadale.*) "Minister from time to time asks the members of his Bible-class one by one to remain behind, and converses with them, one at a time, on personal religion. Several have last session avowed a saving interest in Christ."—(*Linlithgow.*) "Children have been showing remarkable interest in ordinary church services."—(*Allanton.*) "Mission school conducted in an earnest manner, and is pervaded by seriousness."—(*Ardrossan.*) "Believe spiritual good in the Bible-class." —(*Kilbirnie, West.*) "Not without tokens of good, chiefly among the senior scholars."—(*Kilmarnock, Grange.*) "A very marked improvement in behaviour of children in school compared with former years."—(*Bishopbriggs.*) "Signs of great spiritual quickening among the young of both sexes in minister's Bible-class. About twenty have made profession of having within these few weeks past undergone a saving change."—(*St. George's Road, Glasgow.*) "A decided change for the better in much of the rough material we have to work with. A few scholars give very hopeful evidence of a work of grace. One little girl of nine years, lying very ill, said, 'I dinna want to get better, I would rather go to Jesus.' Her patience in her sickness gave good hope of grace."—(*Wynds, Glasgow.*)

Conclusion.

In the now widely extended and increasingly effective organisation,—in the patient assiduity of the teachers,—and above all, in the spirit of prayerfulness with which, as a rule, the whole work appears to be pervaded,—there seems, from the present Report, good cause to hope that the Sabbath-school work of the Church is acting as "a dew from the Lord" throughout her whole borders,—from the northernmost shores of Shetland to the Solway,—from the eastern coast of Scotland to the lonely island of St. Kilda.

The Committee anew humbly commend this whole matter to the care and wisdom of the General Assembly.

In name of the Committee,

WILLIAM DICKSON, *Convener.*

shared in the blessing."—(*Chalmers', Dundee.*) "Work goes on steadily and prospers; many intelligent young communicants are joining the church, chiefly from the congregational school."—(*Hilltown, Dundee.*) "Hopeful signs among the older boys and girls, who seem, most of them, to be of the neglected class."—(*St. Peter's, Dundee.*) "International scheme of lessons used with great satisfaction. We believe that a considerable amount of spiritual blessing has, in God's hand, accompanied these lessons."—(*Wellgate, Dundee.*) "Children regular and attentive. We have reason to believe that not a little good is being done."—(*Colliston.*)

"Very encouraging signs of blessing among the children."—(*Bon Accord, Aberdeen.*) "In several scholars the year's work has borne good fruit."—(*Ferryhill, Aberdeen.*) "We are hopeful that considerable good is being done, and are encouraged by increasing sympathy in Sabbath-school work."—(*Holburn, Aberdeen.*)

"One young lad has died, after showing such great interest and progress that even the careless remarked on the great change."—(*Knockando.*) "Signs not wanting of spiritual good from Sabbath-school teaching."—(*Nairn.*) "A far more regular attendance than usual on the public means of grace."—(*Knockbain.*) "Spiritual good in some cases."—(*Wick.*) "Increasing interest manifesting itself."—(*Delting, Shetland.*) "Symptoms of good impressions."—(*Kirkwall.*) "Encouraging indications."—(*Sanday, Orkney.*) "The Sabbath-schools never in a more healthy and hopeful condition."—(*Ellon.*) "Increased interest among the scholars; cases of apparent impression."—(*Old Meldrum.*) "Behaviour and whole tone of village Sabbath-school much improved." —(*Insch.*) "Marked attention and interest."—(*Boyndie.*) "There have been a few indications of spiritual good."—(*Presbytery of Inverness.*) "Hopeful signs of spiritual good, especially among girls."—(*Elgin, High.*) "Hopeful symptoms of good being really done through the much-needed institution of the Sabbath-school."—(*Presbytery of Lanark.*)

"Evangelistic social meetings have been held with senior scholars, male and female; in each such effort there have been tokens of blessing. In connection, also, with evangelistic meetings, some of the scholars seem to have received the truth as it is in Jesus."—(*St. Clement's, Aberdeen.*) "A few seem to be very anxious."—(*Avoch.*) "Hopeful indications. Brought to light in time of affliction."—(*Lochmaben.*)

"While there is indifference and growing scepticism in many quarters, numbers of young men in our Bible-classes have given evidence of being turned to the Lord. From one of our largest congregations it is reported that 'great numbers of our young people have been received this year into the Church from the schools and classes.' Another states that, 'in a large Bible-class, the members of it, with few exceptions, profess this year to have become changed, and are giving satisfactory evidence.' Another, that many of the older scholars profess their faith, and give evidence of being in Christ. Many reports speak of a deeper concern than formerly. Most of our schools seem in considerable measure to have been blessed of God during the past year."—(*Synod of Angus and Mearns.*) "Signs of deep religious impression among some attending the Sabbath-school." —(*Nigg.*) "There has been a great blessing, changing the whole atmosphere of the school."—(*Stornoway, English.*)

FREE CHURCH OF SCOTLAND, 1881.

PRESBYTERIAL RETURNS OF SABBATH SCHOOLS.

	PRESBYTERIES.	ORDINARY SABBATH SCHOOLS.							SENIOR CLASSES.								TOTAL CONTRIBUTIONS FOR ALL MISSIONARY PURPOSES DURING THE YEAR
		Number of Sabbath Schools.	TEACHERS.			SCHOLARS ON THE ROLL.			Number of Classes,	TEACHERS.			SCHOLARS ON THE ROLL.			Number of Scholars [illegible]	
			Male.	Female.	Total.	Male.	Female.	Total.		Male.	Female.	Total.	Male.	Female.	Total.		
Lothian and Tweeddale.	1. Edinburgh,	97	578	793	1371	5596	6543	12,139	98	68	23	91	1415	2083	3498	6457	£424 11 5
	2. Linlithgow,	56	279	226	505	2467	2500	4967	21	20	1	21	503	418	921	1740	69 0 0
	3. Biggar and Peebles,	7	16	23	39	134	147	281	9	8	1	9	71	138	209	167	19 12 10
	4. Dalkeith,	27	105	124	229	1033	1147	2180	18	13	4	17	271	326	597	526	54 17 9
	5. Haddington and Dunbar,	27	41	69	110	465	566	1031	15	11	3	14	101	129	230	409	41 7 7
Merse and Teviotdale.	6. Dunse and Chirnside,	21	44	42	86	372	365	737	12	10	2	12	134	199	333	394	25 14 1
	7. Kelso,	20	30	51	81	297	313	610	13	9	4	13	110	123	233	359	25 4 9
	8. Jedburgh,	13	69	89	158	493	641	1134	8	7	...	7	146	227	373	571	48 19 4
	9. Selkirk,	14	44	61	105	336	437	773	10	10	...	10	136	211	347	642	33 6 7
Dumfries.	10. Lockerbie,	17	55	79	134	451	521	972	12	11	1	12	137	196	333	550	26 13 1
	11. Dumfries,	28	93	95	188	724	747	1471	14	11	3	14	85	143	228	664	30 15 9
	12. Penpont,	6	53	45	98	302	333	635	6	6	...	6	53	69	122	215	5 8 1
Galloway.	13. Stranraer,	28	60	77	137	659	846	1505	19	11	4	15	180	196	376	185	13 6 5
	14. Wigtown,	7	27	29	56	211	226	437	5	5	...	5	56	55	111	200	11 10 4
	15. Kirkcudbright,	14	35	50	85	336	318	654	14	9	4	13	108	147	255	302	13 9 2

Glasgow and Ayr.	16. Ayr,	47	153	157	310	1334	1352	2686	22	22	1	23	298	309	607	923	46	18	10
	17. Irvine,	48	266	261	527	2312	2518	4830	35	31	...	31	659	650	1309	2261	79	0	3½
	18. Paisley,	34	202	220	422	1542	2159	3701	30	29	1	30	513	928	1441	1733	64	5	7
	19. Greenock,	29	220	259	479	1783	2162	3945	24	22	2	24	740	783	1523	1589	149	6	7¾
	20. Hamilton,	49	384	271	655	2904	2925	5889	41	37	4	41	906	793	1699	2216	115	16	3
	21. Lanark,	17	86	75	161	712	744	1456	12	9	...	9	172	182	354	573	35	13	2
	22. Dumbarton,	30	107	132	239	1098	1132	2230	26	24	2	26	419	653	1072	1121	111	4	1½
	23. Glasgow,	201	1359	1521	2880	13,086	15,201	28,287	190	156	40	196	3260	4684	7944	17,258	1143	13	9½
Argyll.	24. Dunoon,	20	60	69	129	556	648	1204	12	9	2	11	156	273	429	778	58	10	10½
	25. Inverary,	12	28	43	71	310	362	672	9	8	1	9	115	115	230	374	37	8	6
	26. Kintyre,	17	48	51	99	454	526	980	5	5	...	5	87	131	218	446	24	6	2½
	27. Islay,	14	21	16	37	263	261	524	3	3	...	3	42	45	87	12	3	19	8½
	28. Lorn,	18	48	36	84	433	391	824	7	6	1	7	167	100	267	287	16	4	7
	29. Mull,	11	18	17	35	188	174	362	3	3	...	3	70	76	146	80	4	7	0
Perth and Stirling.	30. Stirling,	24	129	153	282	1200	1301	2501	15	12	2	14	448	578	1026	1123	83	0	6
	31. Dunblane,	15	30	46	76	310	445	755	7	7	...	7	170	184	354	262	29	0	8
	32. Dunkeld,	19	32	21	53	256	276	532	5	5	...	5	47	40	87	259	19	5	10
	33. Breadalbane,	16	24	25	49	200	224	424	6	6	...	6	70	62	132	170	8	16	6
	34. Perth,	32	116	142	258	993	1179	2172	25	20	4	24	420	475	895	1137	89	5	2
	35. Auchterarder,	15	45	50	95	432	414	846	13	11	2	13	151	201	352	661	42	13	4½
Fife.	36. Dunfermline,	13	53	51	104	339	396	735	12	10	2	12	123	247	370	463	15	3	6
	37. Kinross,	11	42	37	79	360	355	715	8	8	...	8	70	105	175	301	14	4	0½
	38. Kirkcaldy,	29	125	178	303	1090	1427	2517	20	16	5	21	333	536	869	1049	59	11	10
	39. Cupar,	18	35	48	83	353	411	764	12	12	...	12	81	176	257	445	24	3	2
	40. St. Andrews,	20	80	77	157	624	741	1365	11	11	...	11	190	352	542	574	49	3	2½

PRESBYTERIAL RETURNS OF SABBATH SCHOOLS—*continued.*

	PRESBYTERIES.	ORDINARY SABBATH SCHOOLS.							SENIOR CLASSES.								TOTAL CONTRIBUTIONS FOR ALL MISSIONARY PURPOSES DURING THE YEAR.
		Number of Sabbath Schools.	TEACHERS.			SCHOLARS ON THE ROLL.			Senior Classes, including Ministers' (whether on Sabbath or week-day), over and above ordinary Sabbath School.	TEACHERS.			SCHOLARS ON THE ROLL.			Number of Copies of *Children's Record* circulated monthly.	
			Male.	Female.	Total.	Male.	Female.	Total.		Male, including Ministers.	Female.	Total.	Male.	Female.	Total.		
Angus and Mearns.	41. Meigle,	15	45	56	101	329	460	789	7	8	...	8	116	187	303	423	£42 19 4½
	42. Forfar,	16	47	80	127	507	577	1084	11	9	3	12	144	268	412	716	55 19 8
	43. Dundee,	60	330	477	807	2993	3566	6559	50	44	6	50	831	1539	2370	3171	168 14 2
	44. Brechin,	19	105	93	198	889	883	1772	10	9	1	10	212	409	621	777	37 11 0
	45. Arbroath,	27	96	102	198	772	839	1611	19	18	2	20	308	384	692	915	53 3 5
	46. Fordoun,	24	51	58	109	472	534	1006	9	9	...	9	58	85	143	301	29 7 8½
Aberdeen.	47. Aberdeen,	73	409	474	883	3673	4092	7765	61	52	8	60	1069	1471	2540	4235	267 14 5
	48. Kincardine O'Neil,	28	43	45	88	417	415	832	13	12	1	13	80	105	185	323	11 0 6½
	49. Alford,	17	23	16	39	229	261	490	8	8	...	8	100	97	197	230	1 19 0
	50. Garioch,	23	66	42	108	606	579	1185	12	10	2	12	183	138	321	547	19 15 5
	51. Ellon,	19	45	42	87	468	496	964	8	8	...	8	97	125	222	586	23 11 4½
	52. Deer,	29	103	87	190	978	910	1888	16	12	1	13	245	305	550	531	40 3 6
	53. Turriff,	22	54	57	111	505	583	1088	10	10	...	10	241	195	436	574	21 0 9
	54. Fordyce,	18	97	60	157	822	872	1694	10	8	2	10	175	287	462	852	43 13 2
Moray.	55. Strathbogie,	29	61	53	114	677	734	1411	12	11	...	11	253	274	527	844	43 6 7½
	56. Aberlour,	15	30	19	49	252	316	568	6	6	1	7	51	67	118	218	6 8 7½
	57. Abernethy,	19	38	22	60	303	349	652	3	3	...	3	15	17	42	95	2 16 3
	58. Elgin,	17	108	104	212	918	1084	2002	14	12	...	12	229	375	604	568	81 6 3½
	59. Forres,	8	31	32	63	329	387	716	5	4	1	5	55	87	142	848	44 17 9
	60. Inverness,	25	111	95	206	1014	1031	2045	9	5	3	8	153	162	315	885	99 4 4½
	61. Nairn,	11	44	49	93	418	461	879	5	3	1	4	132	129	261	646	45 5 7

Ross.	62. Chanonry,	15	40	33	73	347	349	696	9	6	...	6	76	121	197	276	15	1	11
	63. Dingwall,	20	60	49	109	770	667	1437	10	7	3	10	102	97	199	679	47	4	7½
	64. Tain,	26	79	84	163	918	1073	1991	10	8	1	9	142	205	347	784	30	4	6½
Sutherland & Caithness.	65. Dornoch,	19	56	41	97	537	514	1051	6	6	...	6	61	51	112	386	24	2	7
	66. Tongue,	4	6	5	11	87	70	157	...	...	...	...	...	...	...	24	0	14	0
	67. Caithness,	48	120	115	235	1221	1477	2698	16	13	3	16	137	262	399	1092	50	18	6
Hewely.	68. Lochcarron,	23	51	22	73	372	330	702	13	11	2	13	39	74	113	172	...	...	...
	69. Abertarff,	13	26	22	48	223	233	456	1	1	2	3	12	16	28	114	12	12	0
	70. Skye and Uist,	46	72	25	97	643	761	1404	4	4	1	5	43	62	105	86	1	15	6
	71. Lewis,	30	126	39	165	1015	1187	2202	6	7	6	13	70	102	172	438	29	6	11
	72. Orkney,	26	87	35	122	547	695	1242	18	15	1	16	206	257	463	672	24	16	0
	73. Shetland,	19	34	20	54	277	406	683	6	6	...	6	57	97	154	120	4	8	7
	TOTALS,	1944	7934	8362	16296	71536	80565	152101	1224	1035	170	1205	18905	25398	44303	71867	£4539	15	9¼

FREE CHURCH OF SCOTLAND, 1881.

SYNODICAL RETURNS OF SABBATH SCHOOLS.

SYNODS.	ORDINARY SABBATH SCHOOLS.							SENIOR CLASSES.							TOTAL NUMBER OF SCHOLARS.	Number of Copies of Children's Record circulated monthly.	TOTAL CONTRIBUTIONS FOR ALL MISSIONARY PURPOSES DURING THE YEAR.
	Number of Sabbath Schools.	TEACHERS.			SCHOLARS ON THE ROLL.			Senior Classes, including Ministers, whether on Sabbath or week-day, over and above ordinary Sabbath School.	TEACHERS.			SCHOLARS ON THE ROLL.					
		Male.	Female.	Total.	Male.	Female.	Total.		Male, including Ministers.	Female.	Total.	Male.	Female.	Total.			
Lothian and Tweeddale,	214	1019	1235	2254	9695	10,903	20,598	161	120	32	152	2361	3094	5455		9200	£606 0 5½
Merse and Teviotdale,	68	187	243	430	1498	1756	3254	43	36	6	42	526	760	1286		1966	133 4 10
Dumfries,	51	201	219	420	1477	1601	3078	32	28	4	32	275	408	683		1429	62 16 11
Galloway,	49	122	156	278	1206	1390	2596	38	25	8	33	344	398	742		687	38 5 11
Glasgow and Ayr,	455	2777	2896	5673	24,871	28,193	52,964	380	330	50	380	6967	8982	15,949		27,674	1745 18 8½
Argyll,	92	223	232	455	2204	2362	4566	39	34	4	38	637	740	1377		1977	144 16 10½
Perth and Stirling,	121	376	437	813	3391	3839	7230	71	61	8	69	1306	1540	2846		3612	272 2 0½
Fife,	91	335	391	726	2766	3330	6096	63	57	7	64	797	1416	2213		2832	162 5 9
Angus and Mearns,	161	674	866	1540	5962	6859	12,821	106	97	12	109	1669	2872	4541		6303	387 15 4
Aberdeen,	229	840	823	1663	7698	8208	15,906	138	120	14	134	2190	2723	4913		7878	428 18 2
Moray,	124	423	374	797	3911	4362	8273	54	43	6	49	888	1121	2009		3604	316 5 8
Ross,	61	179	166	345	2035	2089	4124	29	21	4	25	320	423	743		1739	92 11 1
Sutherland and Caithness,	71	182	161	343	1845	2061	3906	22	19	3	22	198	313	511		1502	75 15 1
Glenelg,	112	275	108	383	2253	2511	4764	24	23	11	34	164	254	418		672	43 14 5
Orkney,	26	87	35	122	547	695	1242	18	15	1	16	206	257	463		672	24 16 0
Shetland,	19	34	20	54	277	406	683	6	6	...	6	57	97	154		120	4 8 7
TOTALS,	1944	7934	8362	16,296	71,536	80,565	152,101	1224	1035	170	1205	18,905	25,398	44,303	———	71,867	£4539 15 9½

Total Number employed in Teaching, 17,501

Total Number under instruction, 196,404

No. XX.

Free Church of Scotland.

REPORT

ON THE

STATE OF RELIGION AND MORALS.

MAY 1881.

NOTWITHSTANDING the many distracting and opposing evils which the Church has to contend with at the present time in carrying on her important work, it is encouraging to your Committee to be able to report to the Assembly, that the gracious Head of the Church is visiting various portions of our Church with spiritual blessings. In the report of your Committee to last Assembly, special attention was called to a work of grace in the island of Coll, which has borne beneficial fruits; this year it affords your Committee no little joy to be able to report to this Assembly, that similar manifestations of the Divine favour and power have been, and still are, enjoyed by various districts of our country.

The following interesting communication has been received from the Rev. Donald J. Martin, Stornoway, in reference to a religious awakening with which that town and its neighbourhood was lately favoured:—

SHORT ACCOUNT OF THE LORD'S WORK IN STORNOWAY AND AROUND.

"We have much reason to praise God for what he has done for us:

"I. *Preparation* for and *Commencement* of the work:—

"We may be said to have been prepared for the work, and that the work commenced about this time last year or before. At our Communion in February we did not add one to our Communion roll. This was remarked upon by the minister as either a sign of a low state of things, or of the Lord's desire to prove our faith. From that time I believe God poured out a spirit of prayer upon us. We began specially to pray for the Holy Spirit. The work might be said to have commenced then. This spirit of prayer was seen not only in our meetings but in our intercourse with one another. This prayerfulness was deepened, and our desires still more awakened, and our hopes aroused with the advent of the East-coast fishermen. Now for the first time anxious ones showed themselves, and our communicants' prayer-meeting was from this time, and still is, held once a week instead of monthly as before. All summer the cloud seemed to hang over us, a deep attention and solemnity resting on our Sabbath services, and we learned of one here and there finding the Saviour.

"II. *Progress and Instruments.*—It was however in October, during a week of Evangelistic meetings, held in the Free English Church, that the full tide came. All through the meetings there had been signs of God's working, but it was on the last Sabbath night that the most signal blessing was vouchsafed. On that night it pleased the Sovereign Lord to awaken and bring to Himself several of our young men who had hitherto stood aloof, and in the after-meeting several of these were brought to rejoice in God their Saviour. These young men of course could not either be hid or hide the matter, and from this night on, the blessing spread among all classes, and finally to all the congregations of the town. From this time our nightly meetings had to be held, and were held continuously till the middle of January. As to the instruments, the work commenced under Mr. J. B. Bain, Evangelist of the Evangelisation Society, and was carried on by the various pastors assisted by friends, such as Mr. Grant, Tain, Mr. Mactavish, Inverness, and Mr. Wales, Evangelist. The means chiefly blessed were evangelistic addresses, after-meetings, and personal dealing. The great truth that the Spirit seemed mainly to bless, was that of the substitutionary work of Christ, and of present salvation simply through faith in Him.

"III. *Results and Fruits.*—As to general results, wonderful interest in divine things may be mentioned, and an entire change in the *tone* of the community. A friend in charge of the library here mentions an entire change in the style of books now read by those who have as yet made no profession of a saving change. When the work commenced there was a dancing-school in full force; this became emptied and the teacher had to leave without ever paying the Hall rent, saying he would be back soon. He has never come, and we don't suppose he would get many pupils if he did. Ordinary meetings have been changed in character: The Templars' Lodge, always conducted with propriety, is now in its conduct like a church prayer-meeting; hymns and sacred songs form the main element of the entertainment. Drinking clubs have been broken up; the members now take their places at the Lord's table, in place of the table of devils, as they once did. To give you an idea of the interest that was awakened, and is still amongst us, I may tell you this fact which was told me by a friend. He asked a commercial traveller, who entered his shop one day, where he had come from. 'Stornoway' was the reply. 'Well, and what is doing there? How is business there?' 'Business,' said the commercial traveller, 'why, there is no doing business there at all.' 'How is that?' asked my friend. 'Why' he said, 'every shop you went into the first question was, "Are you saved? are you converted," and not a bit of business would they do till that question was answered. I could not stand it, so I had just to run.'

"As to direct results, we may mention that of many souls professedly brought to the Saviour, and we hope in most cases truly. I myself added 60 to the membership of the church at our communion in February, all of whom are, I believe, standing firm. I believe there are many more ready to profess their faith in time. The blessing has been among all classes, but especially among the young men and children. Among none was the blessing more manifest than among the dear children, and there are now we believe many dear lambs truly rejoicing in Jesus. Our Sabbath-school has been most wonderfully changed. Many young women and especially servant girls have been brought to Jesus. In several instances whole families and households have been brought in. It has been in part a fulfilment of Zech. xii. 10-14, xiii. 1-2, and of Joel ii. 28-29; and we believe that it is yet only the beginning. Those that have professed Christ are holding on, but there is still much anxiety abroad. We look for greater things still. We hear the work is now spreading in the country, and perhaps ere long all Scotland shall resound with the joyful sounds of ingathering.

"*General Remarks.*

"1. We have been very much struck with the truths that have formed the foundation and key-notes of the work. They are best illustrated by reference to to Zech. xii. 10-14, etc. 1. The place of *prayer*. I will pour the Spirit of grace

and *supplication*, etc. This came first. I remember my own mind being directed very especially to four passages in this connection. Is. lix. 19; I felt and knew things were low, especially amongst our young men, but somehow that passage reached down to our need and day, and cast me on God. In this connection Isaiah xlv. 11 was much before my mind, as also, especially during this work, Isa. xliii. 13. Another passage, that next to Isaiah lix. 19 took hold of my mind, so that I seemed, in connection especially with prayer and the gift of the Holy Ghost, to get a new view of our Lord's mediatorial power and grace, was Psalm lxviii. 18. I remember feeling in this connection that an immense outpouring of God's Spirit was as possible now for us as at Pentecost, that the risen Lord was still the same. Oh, how is it we forget this, '*That same Jesus*'!

"2. The place of the sacrificial and substitutionary work of Jesus our Lord. Not only is the *supernatural character* of our religion denied as a Holy Ghost new birth, but our Lord's substitutionary work is being derided. Well, it is this '*foolish*' truth that God the Holy Ghost has honoured. Faith in Jesus as the substitute of sinners and the Lamb of God was the key-note of our work of blessing, according to verse 10th, 'they shall look to me whom they have pierced.' I remember at the time just before the work at a Communion table getting a most wonderful discovery of the Lord's substitutionary work and its place in the scheme of redemption. I wondered at the time what it meant, and I thought was the Lord calling me in an especial manner to make that the key-note of my preaching. I see it now. It is the truth God has most blessed, and, God helping me, never shall I open my mouth to speak for God without my setting the substitutionary death of my Lord before sinners. Strange to say, at a conference of Sabbath-school teachers, in speaking of the blessing, they all bore testimony to the fact that for a year back they had noticed in their own teaching a wonderful facility and clearness in expounding to their scholars the substitutionary sufferings of their Lord. They wondered at how often they were led to speak of these sufferings, and how clearly they were enabled to put the story before the pupils. This is what we need, not only to depend entirely upon the Holy Spirit, but to know nothing save Jesus and Him crucified.

"3. *The blessing of the young in families.* This is another characteristic realised among us.

"4. *Open sinners reclaimed and cleansed.* A fountain opened for sin and uncleanness. This is also seen among us, 1 Cor. vi. 11.

"5. *Idols abolished.*

"II. Some of the hindrances. 1. Unbelief and prejudice. These have hindered the spreading of the blessing, but now that the converts are standing and growing in grace, knowledge and utterance, we expect that unbelief will vanish more and more, and prejudice be turned into prayer and praise. 2. *Strong drink.* Many of the cases of those awakened and apparently converted, who have not fulfilled the promise with regard to them, have fallen through strong drink. 3. One thing has struck us very much, and that is how insuperable almost are the difficulties in the way of ordinary young men giving themselves to the service of God in the ministry. I believe if there were facilities, that many of our young men would give themselves both to home and foreign service, but the obstacles are too many. It is a pity but the Church had some way of aiding young men of promise, by rendering it possible for them to feed and clothe and educate themselves in view of service in the ministry."

The Committee would call the special attention of the Assembly to the fact brought out in this important statement of Mr. Martin, and which there is a danger of overlooking, that, while saving work is the result of the gracious agency of the Holy Spirit, the truths which He ordinarily blesses for that result are such as are indicated in the statement. Your Committee have learned that this work in the island of Lewis is not confined to Stornoway and its neighbourhood, but that there are striking manifestations of it in other parishes in the island and also in the island

of North Uist. They have had no communication in regard to it from any of the other ministers in whose congregations it exists; they hope, however, that at the Conference on the State of Religion, which is held during the sittings of the Assembly, some of these brethren will take the opportunity of informing the Assembly more fully about this hopeful movement. The island of Lewis has had, during the last sixty years, an interesting history in connection with religious revivals. Previous to the year 1819, though nominally a Protestant island, the people lived generally almost in a state of heathenism. There was no part of our Highlands and Islands in which the blighting effects of Moderatism were more visible. Shortly before that year some of the schools of the Gaelic School Society were planted there, and the remarkable blessing which accompanied the labours of the teachers of these schools, forms one of the most interesting chapters of the history of true religion in Scotland. Through the efforts of the Seaforth family, since the year 1824 on to the Disruption, as vacancies occurred in the pulpits of Lewis, they were filled up with a faithful and powerful gospel ministry, whose labours were much owned of God. During that period, and since the Disruption, the island has enjoyed at intervals rich showers of spiritual blessing. Let us hope and pray that this present gracious visitation may be the most fruitful in all its history, in spiritual results.

The following communication from the Rev. Charles Ross, of Tobermory, furnishes the Assembly with cheering information about the spiritual awakening in his congregation, and some of the districts of Mull:—

"In your last two letters you express a strong wish to hear from me 'as to any religious movement in this quarter.' It is indeed with fear and trembling that I now desire to write you on such a solemn subject; and yet it might be exceedingly wrong and ungrateful on my part, did I withhold from you anything that I know. Having heard of the good work in Stornoway in autumn last, and having also learned that my excellent friend, Mr. Martin, was to assist at the Communion at Ardnamurchan in January, I felt extremely anxious that he should have an opportunity of preaching to our people, and telling of the work of the Lord in his own congregation. I accordingly wrote him, requesting him to come and address the people here, either on his way to or from Ardnamurchan; which he kindly did, and preached on two successive evenings. It was evident to some of us that the Lord was with him, and there was a good impression produced. This resolution was at once formed of sparing no means that were likely, under God, to obtain a similar blessing for ourselves. I may mention that, before this time, I knew of a few individuals who seemed to be under concern, and I was exceedingly anxious about the issue. Immediately after Mr. Martin's visit, the attention of the people was repeatedly drawn, both on Sabbath and week-days, to the necessity of a revival of religion, and a state of expectancy was more or less awakened. We commenced our Special Services on the 16th of February, and continued them for several weeks, holding meetings every evening (Saturday excepted), and occasionally during the day also. Several Members of Presbytery kindly took part in these services, and Mr. J. Rosenzweig, sent us from the Evangelisation Society, rendered very important services. A great interest was awakened in divine things, and the meetings were very largely attended. I have heard not a few professing Christians declare that they were greatly refreshed by means of these meetings, and I sincerely believe that some were enabled, for the first time, to decide for the Lord. It is an interesting characteristic of this movement, that nearly all who profess to have come under the influence of the truth are young men, some of them occupying important positions. I understand that a considerable number of young men meet every

Sabbath morning, at 10 o'clock, in our Mission Hall, for prayer. And I may mention, as another fruit of this movement, that, in addition to our former prayer-meetings, which were usually conducted in Gaelic, we have now a well-attended English prayer-meeting, in which a goodly number take part.

"It gives me also great pleasure to be able to state, that in the parish of Kilmore, in this immediate neighbourhood, and also in the parish of Ardnamurchan, on the opposite shore, in both of which special services have been held by the esteemed ministers and other members of Presbytery, a deep religious feeling seems to prevail. If eagerness to hear the word of God, and apparent meltings of soul under it, are signs of a revival of God's work, then certainly we have these in Kilmore. I have heard some old people say that they never saw the people there so eager to hear the word preached. And I have heard Mr. Campbell, Ardnamurchan, give most interesting accounts of conversions in his parish. I need not say that we are deeply anxious about the continuance and extension of this work. How much we need the wisdom and the grace that are from above. Let me ask a special interest in your prayers in our behalf.

"*P.S.*—You may make any use of the above that you may deem proper.

"C. R."

It having been reported to your Committee that Oban was visited in a similar way, the Convener entered into correspondence with Rev. Mr. Mackay, Free Church minister there, and had from him the following letter:—

"FREE CHURCH MANSE, OBAN, *April* 16, 1881.

"MY DEAR SIR,—I gladly accede to your request. During the last week of October and the first week of November last, we had special evangelistic services in prospect of our Communion, conducted by one of the Assembly's Evangelistic Deputies, Mr. D. S. Hamilton of Symington. There was much solemnity and impressiveness, but no present fruit in the form of decision. Those services were ollowed by much prayer and expectancy.

"Hearing of the movements in Stornoway we were stirred up. I find from my diary that on the 24th January last we had a meeting of the office-bearers for prayer and conference. Mr. Martin of Stornoway being in the neighbourhood, came to us by invitation, and I find that Mr. Martin's services began on February 1; on February 2 we had several anxious inquirers. Mr. Martin was with us till the 10th—the interest increasing, and impression deepening in some cases, and ending in liberty to several. Every night I continued the meetings, which were largely attended. The week from February 13 to February 20, was in a very special way one of blessing. I find a note in my diary to this effect:—'*February* 18,—Weak faith put to shame; God gave us to-night the best meeting we have had; 37 now professing to rest on Christ and His blood.' Now the number is perhaps 50, and all promising. Others, however, have turned back who seemed moved. Special services held lately at Connell Ferry, six miles from here, were wonderfully blessed. The whole west coast is at present, if I mistake not, in a very hopeful state, and if God enables us to improve the opportunity we shall see a large harvest of souls gathered. Wickedness abounded in this town last winter, but the promise was fulfilled and the Spirit of the Lord raised up a barrier against the enemy. The special cases were exceedingly interesting, but I shall add no more."

The Synod of Moray is in the habit of paying special attention at its yearly meetings to the subject of Religion and Morals within its bounds. In this respect it sets an example worthy of all imitation to some of the other Synods of the Church. The Committee received an interesting

report on the religious condition of that Synod, of which the following is a part:—

"In presenting this report, it may be said that the thanks of your Committee are due to the various Presbyteries in the bounds, for the care they have taken this year in considering the matters referred to them, and the way in which their respective clerks have summarised the information that is gained. Reports have been handed in from all the Presbyteries with the exception of Abernethy, and as that Presbytery meets only once a quarter, the Committee's queries have probably come to hand too late to be taken up in court. In especial full and interesting reports have been received from the Presbyteries of Nairn and Inverness, with a very frank and helpful communication of facts and impressions. In the case of those Presbyteries whose reports are less full, the reason is, not that the matter has been neglected, but simply that there are fewer items of special interest to note. The Presbytery of Strathbogie, for instance, has had the subject under consideration twice,—first as a matter of conference for the brethren themselves, and again for the purpose of reporting to the Synod. Your Committee need hardly say that they require all the aid that congregations and Presbyteries can afford them. They are thankful for anything that may serve to express variety in a report which is so apt to repeat itself. Be it observed that we do not ask statistics in these returns. We do not press in all cases even for ascertained facts. It is possible brethren may hesitate to speak freely, because they think it necessary to have such facts to report before speaking, whereas the Committee are glad to have large views and impressions. The value of these impressions taken singly may seem precarious. But when a number of them, given independently, are looked at and compared together, the result is both significant and helpful.

"Reserving conclusions then till afterwards, the data we have to report are as follows:—

"First, as regards any special evidences of a work of grace within the bounds. Many of the brethren speak of the absence of these, and seem impressed with prevailing indifference; others however speak hopefully. From at least four congregations, perhaps six, come reports pointing to the presence and the promise of a visible spiritual movement. In the case of one of these, the means blessed seem to have been a series of evangelistical meetings; in the case of the others, the ordinary work of the pulpit and pastorate, more especially Bible-classes. It is thought better simply to state the facts without mentioning meanwhile the particular congregations. In this respect,—symptoms of something approaching to visible revival work,—the present report shows an advance on last year's one. The number of brethren who feel themselves at liberty to speak of such tokens is larger, and the tokens themselves seem more decided. It may also be noted that the Presbyteries that speak most strongly of a special depression among the pews, and lack of special power among the ministers, speak at the same time of growing desire and increasing prayer.

"Secondly, in regard to stated church privileges and duties. All the Presbyteries report that church attendance has been regular, and special stress is laid on the fact that notwithstanding the exceptional services of the past season, liberality has been maintained. The Presbytery of Nairn takes particular notice of increased solemnity in hearing, and a larger number of young communicants. Half-day hearing among such congregations as have two regular services does not seem as a rule on the increase. The two congregations in Elgin report the evening attendance to be from two-thirds to three-fourths of the forenoon attendance. They both complain however of the absence of a considerable number in the evenings, whose non-attendance is discouraging and difficult to account for. In regard to congregational prayer-meetings, which are everywhere maintained, the reports of attendance of course vary largely. The highest regular attendance is one-fourth of the Sunday attendance, the lowest one-twentieth. It must be remembered, however, that in some cases what is reported on as the congregational prayer

meeting, may be only one of several weekly meetings. In one congregation, that of Rothiemay, there are four weekly meetings, one of these being a meeting among the elders by themselves. Garmouth reports a large and increasing congregational prayer-meeting in the church, and another weekly meeting at Kingston for behoof of the aged and infirm, who are unable to attend ordinances. In reply to the question as to how far Christian work is engaged in, the reports are as a whole encouraging.

"In the third place, as to family religion. The question, though not unimportant, is a difficult one. Two years ago your Committee put a question in its schedule as to the prevalence of family worship, and the replies, especially from the Highland districts, were more favourable than was expected. Attention is recalled to this in connection with the report given this year by Nairn, which mentions, among signs of encouragement, the fact that family worship is all but universal among members, and is held by many who are not members."

Your Committee have reason to believe, from reports which have reached them, that several localities on the Moray coast present evidences of great and deep religious earnestness and concern. They have no special information, however, of these movements to report to the Assembly.

The Rev. Mr. Miller, of Eyemouth, writes thus to the Convener:—

"On Sabbath, the 10th April, a series of meetings was begun in the Town Hall, Eyemouth, conducted by two well-known servants of God, Messrs. Scroggie and Dunn. From the first night it was felt that more than the might of man was at work—a crowded hall, solemn stillness, rapt attention, and the earnest, anxious gaze on many a face, testifying plainly that the Spirit of God had come upon the meeting. It was feared by many that owing to the season of the year, when the fisher folk are unusually busy in preparation for the summer fishing, it would be an impossibility to get a meeting on the week-day evenings, and the prophets of evil looked forward to nothing but failure. But with God there are no impossibilities: when He works, who, or what can hinder!

"On Monday evening the 11th, to the amazement of not a few, the hall was more than half full, and night by night the attendance has steadily grown. Three or four nights of "blowing weather," when the boats could not get to sea, filled the hall as full as it could hold, and not a night has passed in which the presence and power of the Holy Spirit has not been growingly manifest to all who are in sympathy with the movement. The meetings have been conducted in the usual manner—first a short meeting for prayer only, the Lord's people coming together to plead for the outpouring of the Spirit on the evangelistic meeting; six or eight in succession pouring out their hearts, some of them in the fulness and warmth of their new-born love—in short, simple earnest prayer; then the evangelistic meeting with its earnest gospel addresses full of power; and lastly, the anxious meeting held in an adjoining room, where every night from half-a-dozen to a score or more of seeking sinners were pointed to the Lamb of God. One marked feature of these anxious meetings has been the deep solemnity and total absence of anything like excitement. The depth of the impression has been seen rather in the stillness of soul and quiet earnestness than in any disturbance of the emotions. Persons of all ages and both sexes have sought, and we believe found the Lord in that meeting during the past three weeks; many of the most careless young men in the town have been brought to the feet of Jesus—the number of those who have professed to receive blessing, and who give hopeful evidence of conversion, being not less than about 100. Another interesting feature of the work has been the large number of persons who have been awakened and have found peace, not in direct connection with the meetings at all. More than one case has been met with in which the anxious one has been unable to be at any meeting, and after weary days of anxiety has found peace in their own homes. And still another proof that the Lord's hand is laid upon the people: not only in

Eyemouth, where the meetings are being held, but in the neighbouring villages of Coldingham and Burnmouth, there seems to be daily spreading a deep spirit of anxiety and inquiry, and through all the district there is scarcely a farm-steading or group of cottages to which one can go but one finds the Lord's hand has been at work, arresting the careless and awakening the dead. A large proportion of these converts belong to the church-going class, men and women who had all their life been content with a religion of outward decency, but knowing nothing of spiritual life and peace and joy. A number of backsliders too have been re-awakened and restored to the joy of forgiveness. There have also been held many meetings in the afternoon for believers, and the great quickening both in faith and life received by many of the Lord's own people are a cause of unspeakable thankfulness. The coldness and indifference of formality have been broken up; both ministers and people of nearly all denominations have come together heartily, and with one desire and one effort have sought and found new joy in the love and service of the Lord."

Your Committee have heard with much pleasure, that the meetings which have been held for weeks in Edinburgh, Glasgow, and other large towns in Scotland during the past winter, and in which esteemed brethren from America took a large share, were blessed for the reviving of God's people, and the quickening of sinners.

While, however, these reports furnish no little matter of thankfulness to God, and show that He will carry on, and is carrying on in troublous times, His gracious work in our land; your Committee feel bound to confess, that at present evils exist in our midst which are well fitted to beget uneasiness and much anxiety.

First.—Your Committee do not refer here to the evil of intemperance, as that subject is under the consideration of another committee of the Church; but the prevailing immorality of our land is no little reason for alarm. While the percentage of illegitimacy varies much in the different districts of Scotland, the average of illegitimate births to the legitimate over the whole country is a painful fact. This of itself is a fact, which should stir up the Church to the solemn consideration of what should be done to arrest an evil, so polluting and destructive to our family and social life. The very extent of the evil has a tendency to blunt our perceptions of its guilt and danger; and it is also one of those social sores which have a tendency to spread.

Second.—Another cause of concern to your Committee is the wide-spread profanity which exists, and by which the young in many localities are deeply affected. There is no doubt that much of this evil can be traced to the neglect of parents, who never concern themselves with the scriptural training of their children. The facilities which our social arrangements in workshops and places of business, afford to the young of earning wages at an early period of their life, with other existing influences, tend to render children less dependent on their parents, and too early in their life to assert their independence of them.

Third.—The Committee have during the last few years drawn the attention of the Assembly to the prevailing scepticism of the times, the forms in which it manifests itself, and the causes which contribute to it. There is one form in which the existing scepticism makes its power in some measure felt, even over those who are not to be called sceptics, according to the ordinary signification of that name, viz., in inducing men

to value less the great cardinal doctrines of Christianity, and minimise their importance. There is a wide-spread disposition at present to ignore or make little of the guilt of sin, the condemnation under which the sinner lies, the necessity and nature of the substitutionary work of Christ, and the surety-righteousness of our Lord, as the only ground of a sinner's acceptance in the sight of God. Original sin is reduced to a minimum of evil, and regeneration by the grace of the Holy Ghost is correspondingly undervalued. A real belief in these doctrines is greatly undermined, and yet in all histories of revivals either past or present, these are the great truths which the Spirit of God has blessed for saving results. Your Committee deeply feel, that at present there exists a greater necessity than ever, that the ministers of the gospel in their ministrations should be more determined to know nothing among them to whom they minister, "save Jesus Christ and him crucified." If we look, through the Spirit of God, for a revival of God's work, we cannot cherish expectations of that revival apart from that truth, which the Spirit has in all ages blessed for the conversion and edification of souls.

Fourth.—Another cause of anxiety to your Committee is found in the low and worldly lives of many of the members of the Church. In the word of God, the attention of the professed followers of the Lord Jesus is frequently directed "to the high vocation wherewith they are called;" and to their "having a conversation becoming the Gospel," and "as they have received the Lord Jesus, so to walk in him." Now, while it is a matter of great thankfulness that there are so many disciples of our Lord who live a life that adorns the gospel, it is a matter of deep regret that there are many too, who though professing Christ, never consider what the nature, the responsibilities, and the fruits of living membership are. They live and act too much in conformity to the world, and walk too much after its course and fashion. There seems to be no visible distinction between them and that world from which that Saviour whose name they bear, would have them come out and be separate. Such a membership as this is unfruitful to God—dishonouring to Jesus Christ—weakening to the Church—of no benefit to itself—and useless and hurtful to the world. If the Church is to enjoy larger spiritual blessings from above, and if its membership is to experience in a larger measure divine consolation; and to be a membership of influence, having more power with God in heaven and with men on earth, then it must be a membership of a far higher spiritual tone than in too many cases it is. It must be dying more unto sin and the world, and living more unto God. It must be a membership which, through the grace of the Holy Ghost, becomes one of more entire, unreserved, and continuous consecration to a redeeming God. It is only then, that we may expect that the agencies of the Church, managed and wrought by such a membership as this, will be more powerful in promoting the spiritual and temporal good of society, and in removing the varied and mighty obstacles which stand in the way of that good. The Church will then be "fair as the moon, clear as the sun, and terrible as an army with banners."

The appendix to the Report this year is larger than usual, owing to the fact, that all the congregations of the Presbyteries of Glasgow and Greenock were visited by Assembly Deputies. The Reports of these Deputies, while varying in the fulness of their communications, furnish to

the Assembly a large amount of interesting statement, which it were well that the Assembly should in some way endeavour to utilise for the benefit of the Church at large.

It may be interesting to the Assembly to know now, to what extent, this work of visitation of Presbyteries and Congregations by their Deputies has been carried out since the work began. It was in the year 1866, that the Assembly began this visitation work:—

The Presbyteries visited are as follows:—

1866. Nairn, Forres, Elgin, Strathbogie, Stranraer, Wigton, and Kirkcudbright.
1867. Dunblane, Dunkeld, Breadalbane, Perth, and Auchterarder.
1868. Dunse, Chirnside, Kelso, Jedburgh, Selkirk, Lockerbie, Dumfries, and Penpont.
1869. Dornoch, Tongue, and Caithness.
1870. Dingwall, Chanonry, Tain, and Stirling.
1871. Biggar and Peebles, Dalkeith, Haddington and Dunbar, Orkney and Shetland.
1872. Linlithgow, Lanark, Inverness, Abernethy, and Aberlour.
1873. Dunfermline, Kirkcaldy, and Lewis.
1874. Lochcarron, Kinross, Cupar, and St. Andrews.
1875. Deer, Ellon, Lorn, and Mull.
1876. Ayr, Skye, and Uist.
1877. Edinburgh, Abertarff, and Islay.
1878. Dundee, Arbroath, and Kintyre.
1879. Aberdeen, Paisley, Hamilton, Dunoon, and Inverary.
1880. Glasgow, and Greenock.

The Presbyteries which have still to be visited are the following:—Irvine, Dumbarton, Meigle, Forfar, Brechin, Arbroath, Fordoun, Kincardine O'Neil, Alford, Garioch, Turiff, and Fordyce. These Presbyteries contain 151 congregations.

The Committee have much pleasure in observing, that, of late, the attention of other Churches has been directed to this work of the Church. The English Presbyterian Church, and the United Presbyterian Church, being impressed with the importance and beneficial nature of this work in which the Assembly is engaged, purpose to adopt a somewhat similar course of visitation. The Irish Presbyterian Church has in view to adopt measures for the visitation of their Presbyteries and Congregations too, and has sought information from your Committee as to our mode of action.

This work of visitation has been found, both by the Deputies and Congregations, to be a work so profitable and encouraging to all parties concerned, that your Committee are deeply impressed, that the time has now come, when the subject of special visitation of Congregations within their bounds, should be taken up by Presbyteries themselves; without however interfering with this work of the Assembly. It is only after a long period of years, that each Congregation and Presbytery can be visited by Deputies appointed by the Assembly, even at the rate at which they have been visited during the last few years.

A beginning in this work of visitation has been made by the Presbytery of Greenock, which they intend to prosecute more vigorously, as one of the results of the visit lately paid them by the Deputies of the Assembly. The Presbytery of Edinburgh hope to make arrangements for a similar course of action, so that all the Congregations within their bounds may be visited within a period of five years. The Committee believe that such

a visitation by the Presbytery itself, wisely conducted, would be helpful in arresting in not a few cases much evil, and in promoting much good, while it would bring more frequently before congregations and office-bearers the high and great ends for which the Church of Christ exists.

While during the past year, your Committee have had brought before them, not a little to occasion anxiety, they have had too, what has afforded them encouragement and thankfulness. Let us never forget, that the Church of Christ has sufficient ground of hope, and sufficient source of strength in the promises of her God. Whatever obstacles exist here below in the way of the onward movement of the Redeemer's kingdom, Jesus lives on high, a conquering Saviour, and what are all these obstacles to Him? All things are possible to faith, for there is nothing impossible to Christ, and all things are possible to him that believeth in Christ. It is according to our faith that it shall be to us. If the Church's membership is weak in faith: Let their cry therefore be—"Lord, increase our faith:" If the Church's membership is poor in the experience of the power of the Spirit, let this promise with its gracious results be earnestly pleaded: "I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring: and they shall spring up as among the grass, as willows by the water courses. One shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel."—Isaiah xliv. 3-5.

The Committee agree to recommend to the Assembly the visitation this year of the following Presbyteries:—Irvine, Dumbarton, Garioch, Turriff, and Fordyce.

ALEX. M'KENZIE, *Convener.*

APPENDIX.

VISITS OF EVANGELISTIC DEPUTIES.

REPORT BY THE GENERAL ASSEMBLY'S DEPUTIES appointed to visit the FREE PRESBYTERIES OF GLASGOW AND GREENOCK.

TOLLCROSS, *29th November* 1880.—The Assembly Deputies met this evening with the workers and members of Tollcross Free Church. In conference with a large representation of the office-bearers and Sabbath-school teachers, it appeared that there are 4 elders, 12 deacons, and 8 districts. The deacons usually go round their districts once a month. *Gospel Trumpets* to the number of 200 are distributed monthly among the families of the congregation.

The church attendance is from 300 to 350 at the forenoon service, and about 100 at the evening service. The weekly prayer-meeting is attended by 20 or 30. Fireside meetings are held once a month by the minister, and one of the elders holds a cottage meeting occasionally in Parkhead. The Bible-class numbers 110, with an attendance of over 90. The Sabbath-school is vigorous, and evidences are not wanting of a blessing recently. There are 24 teachers, as many male as female, and 260 scholars; average attendance, 170. A foundry boys' meeting, with Band of Hope attached, is found to work harmoniously as to hours and otherwise, with direct congregational effort.

Romanism is prevalent in the district, nearly a third of the population being of that persuasion. There are but few cases of lapsing in the congregation, and few of discipline. Possibly a third of this congregation are miners, and general testimony was borne to the fact that in the district, the mining population are of a higher character that in some other parts. Some of the furnaces are damped down on Sundays, and the desire of the masters is to recognise the Day of Rest.

Evangelistic meetings were lately held for a fortnight with encouraging results. Evidence of life and earnestness were furnished in the conferences with workers, and in the meeting with about 50 of the congregation, which the deputies afterwards addressed. An aggressive circulation of the *Record* was urged.

MALCOLM WHITE.
THOMAS M'MICKING.

SHETTLESTON, *30th November* 1880.—Connected with this congregation there are 7 elders and 6 deacons, having charge of 6 districts. An election of 4 more elders is going forward.

There are five cottage-meetings held weekly instead of a congregational prayer-meeting. Two of these are conducted by the minister and three by elders, with an aggregate attendance of about 140. A Sabbath-evening meeting and other mission-work, under the superintendence of 3 elders, are carried forward in a rapidly increasing district in the west of Shettleston. The need of a regular missionary there is strongly felt, and the prospect of a new congregation might be entertained either under the minister of Tollcross, or if sufficiently strong under a separate minister, if the Home Mission Committee could come to the help of Mr. Smith and his office-bearers.

There is one congregational Sabbath-school and two mission schools. From five to ten minutes are devoted to the young at every Sabbath-morning service, and a quarterly sermon is preached to the young. There are 27 teachers, 15 males, with an average attendance of 200 scholars. What may be called a foundry boys' school in connection with the congregation meets at 10 A.M.

The Church services are at 12 and 6.30, the Bible-class meeting at half-past one, and the Sabbath-school at half-past four. Morning attendance, 200 to 250; evening, 80 to 100. There were 83 members when the present minister commenced his labours five years ago, there are now over 200.

Recently a series of evangelistic services have been held, but without any very marked results. The Church is not situated in any great centre of population, and the district is a scattered one, but a meeting of about 40 of the congregation was addressed by the deputies at the close of a hearty conference with the office-bearers. Among other suggestions, increased circulation of both *Records* was urged.

THOMAS M'MICKING.
MALCOLM WHITE.

MILLERSTON, 1*st December*.—Connected with this congregation there are 4 districts, with 3 elders and 6 deacons. There are hardly any cases of discipline. The regular Sabbath service is at 12 o'clock, and a fortnightly evening service is held in the church. An interesting feature is the attendance of 200 boys from the Moss Bank Reformatory School. The minister conducts a service, and reads a children's sermon to the boys (about 400) in the school, every Sabbath afternoon between 4 and 5. There are no congregational or district prayer-meetings on week-nights, but a Sabbath-evening meeting at Stepps is under the charge of office-bearers of Chryston and Millerston, the minister conducting it occasionally. Mr. Thomson personally distributes 270 *Monthly Visitors*, and in this way visits that number of families in the district every month. The congregational Sabbath-school averages 36, with 2 male teachers and 4 female. A very fair representation of the congregation met in the church after the conference with the workers, and were addressed by the deputies. The circulation of both *Records* and other agencies was suggested.

MALCOLM WHITE.
THOMAS M'MICKING.

CHRYSTON, *December 2d*.—Notwithstanding the circumstances in which this congregation is at present placed, everything seems in excellent working order.

There are 12 elders, 10 deacons, and 15 Sustentation Fund districts. The elders visit with cards before each Communion, and the Communion is quarterly.

For the last three months, meetings held by a licentiate of the Church have been largely attended, and very interesting in character. A fortnight's special evangelistic services have been held very recently.

Sabbath attendance at noon is about 300, and in the evening 150.

The congregational prayer-meeting used to have an average of between 25 and 30, but during the last quarter 50.

Three district prayer-meetings are conducted by elders, averaging 25, 28, and 24. Another of the office-bearers conducts a united meeting at Stepps, which Mr. Thomson of Millerston occasionally addresses.

Family worship seems to be pretty general, and the elders have evidently taken an interest in the matter.

Many of the office-bearers are Sabbath-school teachers. The Congregational Sabbath-school has 5 male teachers and 3 female, and averages 72. There are also four district Sabbath-schools, one with an average of 40, 3 male and 2 female teachers, another with two male teachers, and 22 scholars, a third with 3 male and 2 female teachers, and an average of 40 scholars, and a fourth with 4 male teachers and 24 scholars. *Children's Records* are distributed to the number of 250. Quarterly social meetings of the teachers are held, and a half-yearly missionary meeting of children takes place on the Monday evening of the Communion.

A meeting of about 60 people was addressed by the deputies after an interesting conference with the office-bearers and Sabbath-school teachers.

MALCOLM WHITE.
THOMAS M'MICKING.

CUMBERNAULD, *December 3d.*—The church here has recently been renewed at very considerable expense, and a hall added, every way well fitted for Sabbath-school and other purposes.

There are 8 elders and 4 deacons, for 4 districts in the town and 8 in the country. An election of elders has lately taken place, and deacons are about to be chosen. The elders and deacons visit regularly.

There are many farm-servants in the district, most living in the farm kitchens. The minister visits farmers in the evening, and meets with the servants. The latter generally attend church, being frequently the children of people in the district. Many people, through poverty especially, do not attend church. The population is intelligent, and there seems to be a fair amount of spiritual life. No special religious movement has taken place lately. Five or six years ago there was an awakening.

The average forenoon attendance at church is from 250 to 300. A Sabbath evening service is held fortnightly, with an attendance of about 150.

The Sabbath-school averages 200, with 6 male teachers and 10 female. A Bible-class, numbering 30, is conducted by one of the elders, the teacher of the Board School. In summer the minister has a class, meeting at 10.30, and numbering over twelve.

The congregational prayer-meeting has for a short time been suspended, but is about to begin again.

Family worship seems to be common.

The *Record* is left for distribution by the colporteur only to those who desire it, and no *Children's Records* have as yet been distributed.

There were few beside the workers to hear the addresses of the deputies. This was partly due to the disagreeable and dark character of the evening, the season chosen for the visit of the deputies being perhaps better fitted for the city congregations than the country congregations connected with the Glasgow Presbytery.

MALCOLM WHITE.
THOMAS M'MICKING.

BISHOPBRIGGS, *6th December.*—This is a charge wholly raised within the last 18 years, and has had a gradual, steady growth up to the present time. There are 4 elders and 7 deacons, the congregation being divided into 4 elders' districts, and 8 deacons' districts. The few domestic servants in the neighbourhood are regular in their attendance at church. The presence of farm-servants, however, is rare in the Free Church. The number of married ploughmen in the district is increasing, and this is attended with good. There have been over 5 cases of discipline in the Session for 4 years, 3 of ante-nuptial fornication, and 2 of drunkenness. Evangelistic meetings are held by the minister in the open air on Sabbaths in summer, and for a few weeks every year in the open air on the other evenings. The special drawbacks to progress arise (1.) from the snare of miners —drunkenness, (2.) the readiness with which sealing ordinances are given in the Established Church, and (3.) the excuse connected with the price of sittings. The Sabbath class attendance runs from 280 to 300, but in the evening there are only about 80. A weekly prayer-meeting is held in the hall connected with the church, first for children, numbering 10 or 12, then for others, with an attendance of about 10. Four monthly prayer-meetings are conducted by the elders in their respective districts, one numbering about 20, another 10 to 15, a third 7 or 8, and a fourth 10 or 12. Family worship is much neglected in the district, and there is fear of its neglect among some of the members. One deacon, however, found somewhat to his surprise that the children of one family were sent to a music class in the church, that there might be praise in the family when they met around the altar. The Sunday traffic of the North British Railway, both in goods and passengers, was commented on as adverse to the observance of Sabbath in the district. Three of the elders are Sabbath-school teachers. The church Sabbath-school has 130 on the roll, and a district Sabbath-school 20. In all there are 11 male teachers and 8 female. The

minister's Bible-class, after the noon service, has 41 on the roll. A quarterly social meeting of teachers is held, and an effort made at it to introduce those who are likely to become teachers. 21 copies of the *Record* find their way among the families, and every Sabbath scholar receives the *Children's Record*. Besides, the *Monthly Visitor* is regularly distributed by the members of the Bible-class. It may be noted also that the minister holds a prayer-meeting at noon on Thursday, which is attended by 8 to 10 old people. A fair meeting of the congregation, both old and young, assembled in the church after the conference with office-bearers, and was addressed by the deputies.

MALCOLM WHITE.
THOMAS M'MICKING.

KIRKINTILLOCH, St. Andrew's, *December 7th.*—In conference with a large number of the office-bearers of this congregation, it appeared that there are 9 elders and 9 deacons. The Communion is held thrice a year, and the elders go round with cards before each Communion. Such domestic servants as are in the congregation attend church regularly. Few cases of discipline are found in the Session records; none, it may be said, for a year or two. There is a town missionary in Kirkintilloch under the Glasgow City Mission, and members and ministers of different churches give him countenance and support. A lady also, who labours really as a missionary, gathers round her Sabbath-school teachers, and a large agency of working-men and others. Following Mr. Moody's meetings there was a work of grace, one result of which appears in more than a dozen families now attending the congregation; but latterly there has been no special religious movement. A work of Temperance, which adopts a six months' pledge, is meanwhile proving very effective over the entire town. Nearly 1200 have joined the society within the last two months, many of whom, of course, were formerly abstainers, but others of whom have come to church for the first time, since their temperance has enabled them to be in the house of God. The town is divided into four districts, and there is house to house visitation. The report given of one district is that 330 have signed the pledge, and only 2 are known to have fallen. Every effort is made to keep hold of such, and, if possible, to restore them. In summer there are two diets in church. In winter there is a service at 11.30, and in the evening four ministers (the two of the Free Church, one United Presbyterian, and the one of the *quoad sacra*) conduct evening service in their different churches in rotation. This winter evening service has been very successful in the way of attendance, parties also coming who might not otherwise be reached. The average forenoon attendance is 330. In a mining and also a weaving village in the neighbourhood, Sabbath evening meetings are to a certain extent conducted by elders of the congregation. The congregational prayer-meeting numbers 22 or 23. A fireside meeting and a kitchen meeting are conducted by office-bearers, and others take their turn in assisting the meetings held in the Convalescent Home, and a village which now is rather included in the Lenzie district. The elders have shown an interest in promoting family worship, but do not speak very confidently of its general observance. Sabbath observance has been greatly improved in this district since the abolition of hotel licenses five or six years ago. The minister's Bible-class numbers 35, and is going over Dr. Blaikie's "Life of David." The Sabbath-school is vigorous, 200 on the roll, with 11 male and 10 female teachers. There are two district Sabbath-schools, in which office-bearers and members work, but they are not connected with any particular church. A *Children's Record* is given to every family, but there are only 24 of the *Church Records* distributed.

MALCOLM WHITE.
THOMAS M'MICKING.

KIRKINTILLOCH, Free St. David's, *December 8th.*—Nearly all the office-bearers were present to meet with the deputies, and the impression left on the minds of the latter was that the organisation in this congregation was exceedingly perfect.

There are 12 elders and 19 deacons, each one of whom visits his district twice every year at least. Each elder has a book, specially prepared, containing the names of communicants, adherents, and children. Those under 13 years of age are tabulated, those between 13 and 17, and young men and women over 17. Oversight is taken to make sure that those under 13 are at some Sabbath-school, that those between 13 and 17 are at the intermediate class, and that the youth above this age are at the minister's class. A special quarterly meeting of Session is held to get reports of the Sabbath-schools, of congregational and mission-work, and of family worship, etc. Between 30 and 40 are working in the Bible-class, in connection with the Welfare of Youth Scheme, upon the Catechism, and Professor Candlish's book on the Sacraments. One of the elders is taking the intermediate class, numbering 26, over the Catechism and Dr. Blaikie's "Life of David." The church Sabbath-school is exclusively congregational, has 90 on the roll, and 8 male and 8 female teachers. Prizes are given to the scholars as the result of an oral examination, which includes the repetition of the Lord's Prayer, the Ten Commandments, and the Creed. The teachers meet once a month for prayer, and the minister goes over the class-lesson every week with the teachers. Every family and every child receives a *Record*, and there is a Band of Hope and a Temperance Society connected with the congregation. Similar evidence was borne to the value of the present six months' pledge movement in Kirkintilloch with that reported in the case of St. Andrew's congregation. There are few farmers, and very few farm-servants in connection with the congregation. Cases of discipline are not numerous, two or three yearly of ante-nuptial fornication, and one or so of drunkenness. There has been no special religious movement since Moody's visit. Last week a series of united evangelistic services were held, and there is an understanding that evangelistic services of the kind should be held yearly. Two services are conducted in church in summer, the forenoon attendance being 500, and the afternoon from 250 to 300. In winter the arrangement is as in Free St. Andrew's. The congregational prayer-meeting is attended by between 30 and 40. Several of the elders are connected with district prayer-meetings, two held during the week, and one on Sabbath evenings. Seven of the session and a number of the deacons are engaged in district Sabbath-school work. *Records* are given to every family; 120 *Children's Records* are distributed, and 200 weekly tracts are distributed by 8 visitors. As to family worship, the testimony borne by the office-bearers was, that while general, it is far from universal. In the matter of Sabbath observance, things compare favourably in the town with the state of matters over six years ago. This is due to the withdrawal within that period of all hotel or inn licenses.

MALCOLM WHITE.
THOMAS M'MICKING.

CAMPSIE, *9th December* 1880.—This is a post-Disruption charge, which has had to contend with many difficulties. The meetings on the part of the deputies with the office-bearers and congregation were of the most satisfactory character. There are 4 elders and 8 deacons. The elders visit their districts twice a year. Of late there has been no general awakening, but three or four years ago there was a movement attended by good results. A time of revival, which more than one of the workers spoke of as the period of their conversion, occurred about fourteen years ago. A third of the population in the district is Roman Catholic. Sabbath observance on the part of the congregation is good. The attendance at the forenoon service is nearly 200, and in the evening about 120. The minister conducts two prayer-meetings weekly, one in the church numbering 25, one at Milton numbering 32 or 33. Family-worship is not thought to be general. The congregational Sabbath-school numbers 100, under 7 male and 8 female teachers. In one class there are lads up to 15 years of age, and in another there are young women up to 20 years of age. In the latter class there have been cheering tokens lately of spiritual fruit. The teachers meet on Sabbath mornings for prayer and conference. The minister's Bible-class has 70 on the roll; this he

conducts after the evening service. There are only 12 *Records* taken by the congregation. *Children's Records* to the number of 36 are distributed in the Sabbath-school.

MALCOLM WHITE.
THOMAS M'MICKING.

KILSYTH, 10*th December* 1880.—The name of Kilsyth is savoury in connection with vital religion in our land, and the experience of the deputies was by no means disappointing. The attendance of office-bearers was large, one old man being present, and actively interested in the work of the evening, over 90 years of age. There are 12 elders and 13 deacons. The elders visit at least twice in the year. In 1866 there was a spiritual awakening, which has left permanent results. Two or three years ago there was also a movement from which fruit remains. A certain impulse was given to the temperance work about a year ago, by 150 of the better classes joining the movement. The Sabbath in the district generally is not well observed. The attendance in church is over 300 in the forenoon, and about 200 in the afternoon. The congregational prayer-meeting numbers about 20. There is a Sabbath morning fellowship meeting of office-bearers from 8 to 9 A.M. Office-bearers take part in two undenominational district prayer-meetings, and five of them are teachers in the Sabbath-school. Family-worship is not so common as once it was. The attendance at the congregational Sabbath-school is 120, with 7 male and 5 female teachers. One class is an interesting one of infants, numbering 40. A foundry boys' undenominational service is held at the ordinary church hours, with 150 in attendance.

MALCOLM WHITE.
THOMAS M'MICKING.

WHITEVALE CHURCH.—Members, 260; elders, 6; deacons, 14; average Sabbath attendance 300, and about 100 boys from Reformatory. Sabbath-school attendance, 300; prayer-meeting attendance, 40. Minister has a good Bible-class, with attendance of about 30 of both sexes. There is also a Sabbath morning fellowship meeting attended by about 25.

Appearances are hopeful, and good work is being done by the pastor and his office-bearers.

WELLPARK CHURCH.—Members, 740; elders, 18; deacons, 16; Sabbath-schools, 570; scholars on roll with average attendance of 419; teachers, 54; Band of Hope with 215 on roll. Large Bible-classes. Weekly prayer-meeting attended by 200. Ladies' visiting society for co-operating with ministers and office-bearers in visiting the sick and bereaved.

This is a large and well-organised congregation, and its varied operations are carried on with great spirit. The children of the congregation and district are specially cared for. A quarterly service for young people is attended by between 700 and 800 children. A zealous missionary spirit is also manifest. Pastoral visitation is efficiently carried out.

YOUNG STREET CHURCH.—Members, 680; elders, 18; deacons, 19; Sabbath schools, 400 children and 40 teachers; attendance at prayer-meeting, 50.

This is a well-equipped congregation. One novel feature is an evangelistic committee, betokening the interest which the congregation take in this most important work.

ST. LUKE'S.—Members, 350; elders, 11; deacons, 14; Sabbath-school 85 children and 10 teachers; minister's Bible-class about 90.

There is at present no prayer-meeting, but it is the intention of the ministers to resume it. Several departments of work are well attended to.

FAIRBURN CHURCH.—Members, 595; elders, 12; deacons, 13; Sabbath-schools, 900 on roll, 700 attendance; teachers, 85; *Children's Records*, 600; attendance at prayer-meeting, 80; 200 workers. Many kitchen-meetings. Church attendance—morning, 300; afternoon, 550; minister's Bible-class, 110; Band of Hope 120.

Everything going on hopefully, and all the departments of Christian work seem to be efficiently conducted.

London Road Church.—Members, 930; elders, 19; deacons, 19; afternoon attendance, 800 to 1000; Sabbath-school, 800; 47 teachers; Bible-class, 400; tracts, 2500; about 100 visitors; *Children's Records*, 475.

Much earnest work and many encouraging tokens.

Great Hamilton St. Church.—Members, 485; elders, 15; deacons, 10; attendance, 500; Sabbath-schools, 4; about 1000 young people; teachers, 70; 2 missionaries; prayer-meeting attendance, 100.

Mission work carried on with great vigour. All the departments in good working order, and thoroughly organised. At present the congregation is without a minister, but are looking forward to a speedy settlement.

Barrowfield.—Members, 375; elders, 10; deacons, 12. Forenoon attendance, 200; afternoon, 400; missionary meeting on Sabbath evening.

Sabbath-school, 300 on roll, with 40 teachers. A Children's Church, superintended by an elder, with attendance of 150. Good Bible-classes. Band of Hope on Saturday evening, with attendance of 100.

Good hearty work is being done by this congregation.

Bridgeton Church.—Members, 480; 12 elders and 16 deacons. Congregation divided into 15 districts, presided over by elders and deacons. Tract distribution carried on vigorously. Bible-classes of 200. Congregational prayer-meeting, average attendance of 60. Sabbath attendance about 260 in forenoon, and 500 in afternoon. Sabbath-schools, average attendance, 304; teachers, 36.

This congregation appears to be well organised in all its departments, and there are signs of increasing prosperity.

Report of Visitation of Congregations by Rev. J. Morgan and Mr. R. R. Simpson, W.S.

The work of visitation was conducted according to the plan recommended. A conference was held with office-bearers, and thus the state of congregational life and activity was dealt with. Then a larger gathering of workers was met, and the results of Christian work in the different departments ascertained. A general meeting of the congregation followed, at which the minister presided, and the deputies gave the word of exhortation and counsel with which they were charged. The attendance in every case was good, and the welcome of the message from the Assembly was most cordial. On the whole, the visits were remarkably encouraging, and indicated much earnest and successful Christian work in connection with the different congregations.

Generally speaking, the deputies found the work of the eldership efficiently conducted. A remarkable interest was manifested by them in their districts, and an intimate knowledge of the families under their charge. The Free Church owes very much to the large band of Christian men who fulfil their office and sustain the labours of faithful ministers in circumstances where there are many influences fitted to depress and discourage.

The work among the young we found to be very hopeful. Large bands of earnest teachers are giving their time and strength to this service, and as much as by anything else, we were impressed with the vast and wide-spread influence of a directly religious kind that is being exercised on hundreds and thousands of young people. The senior classes and fellowship meetings are full of interest, and form a connecting link to draw young people into direct church fellowship. The attendance at church was with some regarded as unsatisfactory, especially in the morning. Some have nearly double in the afternoon. The prayer-meeting is regarded as a source and centre of the spiritual life of the congregation, and is generally attended by a goodly number, though all felt anxious to have it turned to more account as a means of grace and power in their midst.

We did not find any remarkable work of grace in any of the congregations. Yet it was pleasing to find the outward and ordinary means of grace made effective to the winning of souls, and gathering together the outcasts of Israel. Some had enjoyed larger blessing than others, but all were longing very earnestly for renewed spiritual life and power.

The recent depression of trade has told very severely on the east end of Glasgow, and both ministers and office-bearers are finding their work hindered much in consequence. Want of work has caused many to change their homes, and has involved many more in straits and poverty. It is hoped the severe strain that has been encountered in this way is now considerably abated, and that better times in every sense of the words are soon to be enjoyed both by the community and the churches.

To conclude, the visitation of this section has given much true pleasure to the deputies entrusted with it. They are able to speak very confidently of the real work done by our Church among the dense masses of the great city. There is much to lament in the moral and spiritual neglect that prevails. Around every church we visited there are home-heathen and heedless souls in plenty. Yet bad as things are, they would be a great deal worse if our churches and their influence were not there. And it is pleasing to know that all the churches we visited are alive to the greatness of this evil, and are earnestly seeking to be missionary centres, and in many cases are finding their truest blessing and success in this direction. There are plenty of discouragements. All our brethren are conscious of weakness and failure. Yet there is just enough of success to lead them to long and labour and pray for more. And we humbly cherish the hope that this visit, now reported to the Assembly, may be in some small measure helpful in strengthening the hands and encouraging the hearts of all those among whom we were so cordially received.

JOHN MORGAN.
R. R. SIMPSON.

REPORT ON AUGUSTINE FREE CHURCH, Glasgow, *7th December* 1880.—*Deputy*, Rev. GEORGE WILSON, Glenluce.—(*Answers to Assembly's Queries.*)

1. Almost. There was an election in January 1880, but owing to changes of residence there must be another one. There are 20 of each when the number is full. 2. Yes; 20 districts, visited regularly. 3. Yes; At least once in three months. 4. Yes; 6 at present; 5 elders who did so last year have removed from the bounds of the congregation. 5. Yes; In most cases. 6. Visitation, and district or kitchen meetings. There is a congregational missionary and an evangelistic committee, under the Session, with the missionary at its head. This committee procures tracts for distribution (about 37,000 annually), provides tracts distributors, 86 in number, who, every Sabbath, between forenoon and afternoon services, visit every family in the home mission district. The district or kitchen meetings are also superintended by this committee. An evangelistic meeting is held in the church at 7 P.M. every Sabbath, and also at 2.30 P.M. for the people outside exclusively. A temperance society meets every Monday. 7. The state of religion is fair in the congregation. The district is very irreligious. 8. No special revival. There are frequently interesting cases of revival. At the last communion, 22 lapsed members and 15 young persons were added to the roll. 9. There are many encouragements in pastoral work. Two discouragements:—1*st*, The frequent changes of residence among the people; 2*d*, About 5 per cent. of the members who leave (that is 25 to 30), leave without asking certificates or giving notice. 10. The attendance at church is inexcusably small in the forenoon, in the afternoon it is good. 11. The congregational prayer-meeting is fairly attended by all classes, the district one very well. 12. Family worship is believed to be almost universal. 13. The Sabbath is very well observed, abating the answer to No. 15. It is much desecrated in the district, most of the population being Roman Catholics. 14. Family catechising on

Sabbath morning is general. 15. In the congregation many sleep in on Sabbath forenoon, so that the attendance at church is very sparse. There is a number of small shops open on Sabbath evening. 16. The most prevailing sin is drunkenness; most of those who have lapsed, or are lapsing, from membership, fall through this sin. 17. Well supplied with the *Missionary Record*. The duty of giving is enforced from time to time. 18. The Sabbath-schools are thoroughly organised and well attended. There are 3 Sabbath-schools under the Session, or 2 Sabbath-schools and children's church; in all, about 800 children under instruction. A Young Men's Christian Association, with a roll of 83, meets every Sabbath morning at 9.45, for an hour to study Scripture. A young men's Bible-class at 5.30 P.M. conducted by a divinity student, with 51 on the roll. One young man prepares a short paper on the lesson, and then all the rest discuss it. At the same hour a young women's Bible-class, attended by 97, is conducted by the minister. 19. The Sabbath-school teachers meet for prayer every Sabbath morning at the close of the school hour. They also meet monthly for business, and conference and preparation of lesson. 20. Yes; there is a Dorcas Society, which has a visiting committee. The missionary interests himself in the young as well as the old, and the temperance society tries to lay hold of parents and children alike that are careless. A Roman Catholic couple was brought in this year through the temperance society. 21. *Children's Record* well supplied. The children contribute in all about £50 yearly for Home and Foreign Missions. 22. The number is small; not one family in a hundred has a domestic servant. Many young people, of either sex, in lodgings, have situations in shops. They are generally punctual in church attendance. 24. Not more than one case yearly, generally drunkenness.*

REPORT ON RUTHERGLEN, WEST, *7th December* 1880.—*Deputies*, Rev. GEORGE WILSON, Glenluce, JAMES BALFOUR, Esq., W.S., Edinburgh.—(*Answers to Assembly's Queries.*)

1. There is a sufficient number of office-bearers, 13 elders, and 13 deacons. 2. Yes. 3. Yes. 4. There are three district prayer-meetings, and the elder presides, the missionary conducting the meetings. 5. Those who are Sabbath-school teachers visit the young. 6. There is a congregational missionary, who holds a meeting on Sabbath and Wednesday, attended by about 120, and several kitchen meetings. There is a Bible-class on Thursday evening, with 36 pupils. There are about 40 visitors, 30 of whom are tract distributors. Nine persons were gathered in at last Communion. 7. Among the church members it is fair; apart from them the district is irreligious. 8. No; there was a week of special evangelistic meetings. 9. The minister has only been about one year in this charge. He has many encouragements. 10. Well in the afternoon, but not in the morning. 11. Fairly. From 30 to 60 at the weekly congregational meeting. 12. In a great many families. 13. Indifferently. 14. In many families. 15. Groups of young men lounge about the street corners, and sometimes play games. 16. Drunkenness is pretty common. The burgh is dotted over with public-houses. 17. Yes. Yes. 18. There is no distinctly congregational Sabbath-school. They are all district schools, each having a superintendent and a staff of teachers. There are 7 schools, about 40 teachers; scholars on roll, 1059; average attendance, 881, these two items including the minister's Bible-class, with a roll of 101 and attendance of 90. 19. Yes; but they do not meet for prayer or preparation of the lessons. 20. Yes. Visitation, social meetings, etc., to bring them out. 21. Yes. Yes. 22 and 23. These questions were not gone into; the office-bearers regarded them as not applying to their field of work. 24. Very few cases during the year; all of them cases of fornication.

The time of the deputies was limited by the hour of the return railway train, so that some of the subjects were not so fully considered as was desirable.

* The numbers in this and other reports refer to a Schedule of Queries with which the Deputies were furnished.

About 100 of the congregation met in the church and were addressed by both deputies. Mr. Gall has been minister here only for about a year. The enclosed annual report shows that the organisation is complete and in good working order.

REPORT ON RUTHERGLEN, EAST, *9th December* 1880.—*Deputy*, Rev. GEORGE WILSON, Glenluce.—(*Answers to Assembly's Queries.*)

1. Yes, 8 elders and 10 elders. 2. Yes, 8 districts. 3. Yes, quarterly by the elders, and monthly by some of the deacons, who act as collectors, by other deacons not. Some visit the sick. 4. Not apart from the missionary. 5. Yes, by trying to get them to the Sabbath-school. 6. A congregational student-missionary holds two meetings every Sabbath, one at 11.15 A.M., chiefly for children, another at 6 P.M. Every Monday he gives the minister a list of persons supposed to have lapsed from church fellowship that he may visit them. 500 copies of the *Monthly Visitor*, headed "East Free Church," are given away by 13 distributors. The missionary holds district meetings during the week. There is no organised congregational temperance society, but a printed pledge card is used which bears the name of the congregation. There is no Band of Hope this winter. 7. The state of religion in the congregation is pretty lively, and a great deal better than it was. The general population is very wild. There are 50 public-houses. A large proportion of the people are Roman Catholics. Some of the Orangemen are also very careless. 8. No; but there have been some individual cases of hopeful conversion. 9. Good encouragement. 10. Forenoon not so well, afternoon very good. A good many work very late on Saturday night. 11. Every Thursday night the congregational meeting is well attended, say 25 to 30. 13. Outwardly well by church-goers, and greatly improved during the last 12 years, but not by the general public. The number of Roman Catholics tells against it. Not many shops are open. One large chemical work is said to have a large number of people at work every Sabbath. 14. Nothing definite reported as to catechising. 15. See No. 13. 16. Drunkenness is common, but not in the congregation. There is a good deal of shebeening. 17. A good many copies of the *Record* used. Not hitherto recommended from the pulpit, but the minister will do so in future. The collection recommended from the pulpit. 18. Yes. There is a staff of one superintendent and 35 teachers. There are 265 scholars, of whom 25 are in the mission school. In 1878 there were 9 teachers and 35 scholars, in all. 19. Yes, a prayer-meeting after school, and a meeting for study on Sabbath morning. 20. See No. 5. The teachers also visit. 21. A copy for each family. A collecting-box for the "Day Spring" mission-ship, this congregation being one of the Reformed Presbyterian churches. 22 and 23. These questions do not apply to this congregation. 24. No case of discipline has arisen since the minister came in the spring of 1878.

In 1878, 31st January, 70 persons signed the call to Mr. Armstrong. Since that date 119 have been added, but of them 50 have left the place, leaving on the roll at this date 139 names. This congregation has thus greatly increased as to membership. There is a good staff of earnest workers, and the congregation seems to be in a lively and healthy state. A debt of about £700 proper in their finance, but an effort is being started to clear it off. This is a true Home Mission Church.

REPORT ON BUCHANAN MEMORIAL FREE CHURCH, Glasgow.—*Deputies*, Rev. GEORGE WILSON, Glenluce, and JAMES BALFOUR, W.S., Edinburgh. *8th December* 1880.—(*Answers to Assembly's Queries.*)

1. Yes, 13 of each. 2. Yes. 3. Yes; the elders visit quarterly all the families, and the sick at other times. Most of the deacons visit monthly. 4. Yes, 3 kitchen-meetings. 5. Yes; a tract by the minister was distributed and

filled the schools. 6. There is a congregational missionary who holds a meeting every Sabbath evening, and a kitchen meeting every Wednesday. A Sabbath afternoon meeting is held for people in working clothes. A tract distribution Association with 81 distributors, who cover the whole district and circulate 1800 tracts every Sabbath between the two services. Each tract is headed with the name of the church and an invitation to all to attend it. There is a quarterly tea-meeting of all the workers for consultation. 7. In the congregation fair, and much improved. The district is very irreligious. Many came from the Salt Market to inhabit the new houses, tempted by getting them free of rent for the first three months. 8. They have had special meetings yearly, have always wished for a revival, have never had it in the desired measure, and have never wanted cases of hopeful conversion and the gathering in of those outside. The open-air meetings in summer have been useful. Shebeens and Sunday drinking are a great hindrance. The district being just outside the Glasgow police boundary is invaded every Sabbath by crowds of idlers. 9. Nothing very special. 10. Average attendance at church in the forenoon about 400 and in the afternoon about 600. 11. The prayer-meetings are fairly well attended, in the church from 60 to 80, in the kitchen about 20. The population is almost entirely of the labouring class. 12. Family worship is believed to be common. 13. The Sabbath is observed fairly well by the members of the church. But see No. 8, last part, for a cause of disturbance. A good many shops are open, but no public works. 14. An easy guide to catechising is desired by some, as many of those gathered in never knew the Shorter Catechism. 15. See No. 8 and 13. 16. Sabbath desecration and drunkenness. 17. Yes. 18. Yes; An advanced Bible-class is taught in the church by the minister, his wife, and two assistants. There are three other schools, fully organised, with 470 pupils. Ten of the teachers, not office-bearers, were present at this part of the conference. 19. The teachers meet for prayer. 20. Yes, visitation, and see No. 5. 21. Yes, one copy is given for each family. 22 and 23. Nothing special to report. 24.

Mr. Wilson and Mr. Balfour addressed the congregation in the church.

The very beautiful church is not nearly filled yet, but the organisation seems very complete, and the staff of evangelistic workers seems to be large and earnest.

REPORT ON WYND CHURCH, Camden Street, South Side, Glasgow.—*Deputy*, Rev. GEORGE WILSON, Glenluce, 10*th December* 1880.—(*Answers to Assembly's Queries.*)

1. Yes, 5 elders and 7 deacons. 2. Yes. 3. Quarterly by the elders and monthly by the deacons. The sick are visited. Owing to the change of locality many of the office-bearers live at a considerable distance from their districts. 4. Yes, 3 meetings are conducted by the office-bearers and a student missionary. 5. Yes. 6. A student missionary holds a meeting in a kitchen on Sabbath afternoon and in the Hall at night. Open-air meetings are held on the Sabbath evening at which there is merely singing in the street. Every Sabbath 250 tracts are distributed by seven persons. The missionary visits regularly. 7. In the church it is believed there are many truly godly people; but of late the spiritual condition of the church has been less lively. In the district it is excessively bad. Recently the Roman Catholics have increased. 8. Not of late. 9. The minister is always well received. Several who had been gathered in have relapsed. 10. Not well in the forenoon, when only about one-third of the congregation attend, in the afternoon about three-fourths. 11. About 30 at the congregational prayer-meeting. The district meetings are small; but some of the lapsed attend them. 12. Family worship not directly inquired about of late, but believed to be general. 13. By the congregation well, by the district very ill. 14. Family catechising is not general. 15. The blast furnaces beside the Hall are busy on Sabbath, and many shops and shebeens are open. 16. Drunkenness prevails, and there are a number of houses of ill fame. 17. Several copies of the *Record* are circulated, and the minister has made a note of the suggestion to recommend it from the pulpit.

18. Yes. A superintendent, 18 or 20 teachers, above 200 pupils, most the children of those outside. The classes are too large. 19. A meeting for prayer and study of the lesson on Sabbath morning. 20. Yes, the teachers visit. 21. A copy for each family. Mission boxes, etc. 22 and 23. Do not apply. 24. A good many cases, chiefly of drunkenness. There is a temperance society and a Band of Hope.

This mission congregation has a historic name in the church, but is placed in a very trying situation. There is no church, only a neat hall with a very small vestry attached. The workers and many of the members still live near the old site of the church. Most of the population around rent their houses from week to week, and are of very migratory habits. As yet little impression has been made on the people lapsed from church fellowship, and none whatever on the multitudes who have never been in any church. I did my best to cheer and encourage minister, workers, and congregation. The attendance at the prayer-meeting is larger in proportion to the size of the congregation than in the others I have visited, and this is a hopeful sign.

General Remarks.—In every case the deputation was received most cordially, and the conferences with the office-bearers were frank and kindly. Some of the questions put were felt to be usefully suggestive. In every case there was expressed a longing for revival. Much prayer appears to be made for the outpouring of the Holy Spirit, and surely the Lord will answer the prayers He teaches His people to offer.

These five churches, with the exception of Rutherglen West, are all Home Mission churches in their history, character, and work. They appear to be in a healthy state and well organised. In each case special attention was called to the development of spirital life *congregationally*. The provision of buildings is very complete except in the Wynd, where there is only a hall, and Rutherglen East, where there is only a church as yet. The mission churches have special difficulties to contend with. The people are very migratory in their habits, and the difficulty of finding where they have gone makes visitation very disheartening. The changes of residence are very frequent even among the office-bearers and evangelistic workers. The office-bearers and workers are almost all labourers, trades people, or otherwise engaged daily for very long hours. Many of them could not meet at 7.30 or even at 8 P.M. On Saturday night some of the office-bearers are engaged regularly till eleven or even twelve o'clock at their secular work. The attention of the whole Christian community needs to be seriously turned to this subject. Church members and adherents who go to Glasgow from country places often do not know where they are to reside, as that depends on where they find work. This makes it difficult for country ministers to report them to any minister in the city.

Many who have lapsed from church fellowship are being gathered in, but it is my impression that *very few of those who have never been connected with any church have as yet been gathered in.*

Suggestions.—1st. The time is too short for conference with office-bearers and an address to the people on one evening. A conference with the *whole staff* of Christian workers would be worth trying.

2d. The question of drunkenness always came up. Since the General Assembly has recommended the formation of congregational Temperance Societies and Bands of Hope, there ought to be a distinct query whether this has been done, and with what results. At the first meeting I addressed, a man and his wife were present who had been Roman Catholics but had been brought into the congregation in the first instance through the agency of the congregational Temperance Society.

3d. Question 3 in the printed list was felt to be indistinct. Does it mean all the families in the district, or only those connected with the congregation? I took it in the widest sense; but the quarterly visitation reported is in many cases in the narrower sense. Question 5 was also felt to require some explanation.

GEORGE WILSON, *Minister at Glenluce.*

THE Deputies appointed by the General Assembly, 1880, in connection with the Committee on Religion and Morals, began their visitation of the GLASGOW PRESBYTERY on Monday, November 29th, 1880.

The following congregations, namely, Macdonald Free Church, Tron, St. Andrew's, Cowcaddens, St. Paul's, Barony, Sighthill, St. John's, and Martyr's, were visited by the Rev. James Innes, M.A., Panbride, and, in place of Sheriff Campbell, whose health prevented his taking part in the work, partly by Thomas Morrison, Esq., M.A., Free Normal School, Glasgow, Alexander Murray, Esq., C.A., Glasgow, George Macfarlane, Esq., Glasgow, Andrew M. Niven, Esq., Shettlestone, and E. A. Stuart Gray, Esq., Edinburgh.

The Deputies on each occasion met and conferred with the Office-bearers, Sabbath-school teachers, and other Christian workers in the several congregations, and also addressed the members of the congregation on the state of religion and various departments of congregational Christian activity.

It is almost needless to state that on every occasion the Deputies were received with a cordial welcome, and met in conference with the utmost frankness and absence of all reserve; so that everywhere they were greatly encouraged, and had good reason to believe that their work, however imperfectly discharged on their part, would not be without some good fruit to the glory of God in the various congregations visited.

The Deputies beg to submit the following details of their visit for the information of the General Assembly:—

I. MACDONALD FREE CHURCH (Gaelic).—(Rev. Alexander Murchison, Minister).—This Congregation consists of about 100 communicants, and 400 adherents. There are 11 elders and 13 deacons, who have the congregation divided amongst them into suitable districts. District visitation and prayer-meetings, which had been partially interfered with by the badness of the times and other causes, were now being resumed, and kitchen-meetings for Bible-reading and prayer in Gaelic, which had been well attended in the past, were to be started afresh. Owing to the very scattered condition of the congregation, it was not easy specially to oversee the young, or get them gathered together, but their religious training was not neglected. Congregational mission work was almost impracticable, owing to the intensely Popish character of the district surrounding the church, which was felt to be very unsuitably situated, both for their own members and for outside operations. All attempts to remove to a better locality had been hitherto arrested by the badness of the times.

The state of religion in the congregation itself is, on the whole, encouraging; and, while there has been no special work of revival, the church attendance, both on Sabbath, particularly at the Gaelic forenoon service, and at the weekly prayer-meeting, is good. While Sabbath observance has little place in the district, where nine-tenths of the population is Roman Catholic, it is quite otherwise so far as the congregation itself is concerned, in whose homes also it is believed that family worship universally prevails. The cause of missions, perhaps, has not been so urgently or frequently pressed on the congregation as might otherwise have been the case, on account of their straitened means; but means have been recently adopted to supply their people with the *Missionary Record*.

The congregation had up till recently a flourishing Sabbath-school in connection with their church, with a superintendent and efficient staff of 14 teachers, and attended by about 120 children, gathered chiefly from the district surrounding the church; but an objection taken by some of the office-bearers to the singing of hymns in the school had the effect of breaking it up a few months ago. There is, however, now the sure prospect of having it speedily revived;

and as it was, so it will be, fully supplied with the *Children's Missionary Record*, and the cause of missions actively fostered among the young.

Church discipline seldom requires to be exercised; and when so, almost entirely with cases of antenuptial fornication.

This congregation was visited by

JAS. INNES, *Minister.*
THOMAS MORRISON, *Elder.*

II. TRON FREE CHURCH.—(Rev. William Leitch, Minister.)—This congregation consists of 960 members, with a present staff of 22 elders and 24 deacons, and an addition to the number speedily expected. The congregation is divided into manageable districts, with an elder and deacon appointed to each, who visit the families from twice to four times a year, and attend to the young as they can, but from the widely spread and scattered condition of their members, find district prayer-meetings impracticable. During the past year the office-bearers held at their own cost district social meetings of the members in each district, as a relief to their pastor in his family visitations, at which new members from other churches, and adherents, were introduced, and which proved eminently successful, resulting in great benefit to the Sabbath attendance at church, and furnishing new and additional workers to the congregation. They have been looking out for a distinct mission field, and meanwhile deal with those who have fallen from churchgoing habits as they find opportunity.

There has been no special work of revival noticeable in the congregation; but there is an average eagerness to hear the Word, a good attendance on the Lord's Day, and a widespread interest in the various agencies and operations of the congregation. The minister has many encouragements in his work, and has the free use of a cab for his congregational work. The congregation also kept well together when deprived of the use of their church for four months by an injury to the roof, and still do so, although their services are much disturbed by the noise kept up on the Lord's Day by the North British Railway Company's trains.

The attendance at the weekly prayer-meetings, say from 20 to 100, is considered fair, as many of the members live at a great distance from the church; and have many other meetings that occupy their evenings. The Sabbath is generally speaking well observed by the members of the congregations; but the office-bearers cannot say to what extent family worship and catechising of the young are observed in their homes. They cannot speak of any forms of sin as specially prevalent, but much Sabbath desecration proceeds from railway working in the vicinity of the church. The congregation is fairly supplied with the *Missionary Record*, and the cause of missions occasionally enforced.

The congregational Sabbath-school is well organised, and fairly attended by the children of the congregation. At this and the mission Sabbath-schools together there are about 320 scholars, and 45 teachers, who meet for prayer once a month. The Bible-class numbers 150 young people in attendance, in conducting which the minister is assisted by elders. Means are used to gather into the schools children who have no home instruction; and they are well supplied with the *Missionary Record.*

The state of discipline is generally healthy—occasional cases of antenuptial fornication.

About 18 office-bearers and 15 Sabbath-school teachers were present at the conference.

This congregation was visited by

JAS. INNES, *Minister.*
ALEX. MURRAY, *Elder.*

III. ST. ANDREW'S FREE CHURCH.—Rev. John Isdale, minister.—This congregation consists of about 360 members, with a sufficient staff of office-bearers, numbering 15 elders and 14 deacons, among whom the congregation is divided into manageable districts. The families in these are visited four times a year by the elders, and occasionally by the deacons. Each elder has a list of all the members of every family in his district, and the young are specially inquired after,

devotional exercises are conducted in the houses, but district prayer-meetings are found impracticable.

Evangelistic meeting are held every Sabbath evening, and about 250 tracts are distributed weekly in the houses of those who have given up church-going habits. These meetings are attended by from 20 to 80, and at a series of special services there was about 150 present. Several have through this agency been restored to church fellowship.

While there has been no special revival of a marked kind in the congregation, yet, generally speaking, there is earnest, orderly and regular waiting on church ordinances; while there have also been individual cases of awakening and conversion in connection with evangelistic meetings in the city, and the minister has for some years past found much interesting work in young communicants' classes, as well as much encouragement in the readiness of office-bearers and others to take part in Christ's work.

The Sabbath forenoon attendance is somewhat discouraging, but is partly explained by the absence of many who are engaged in mission work among the young, specially that connected with the Glasgow Foundry Boys' Religious Society. The afternoon attendance is good; while the weekly prayer-meeting is thinner than it ought to be. Office-bearers feel a difficulty in dealing with the question of family worship, and can hardly say to what extent it exists, or how far family catechising is observed, or superseded by Sabbath-school instruction. The Sabbath is well observed congregationally; but the work carried on at the North British Railway station on the Lord's Day is felt to be a great nuisance and disturbance. Intemperance is probably the prevailing sin in the district, although there was nothing calling for special remark.

The congregation is well supplied with the *Missionary Record*, and the cause of missions duly enforced on the Lord's Day.

The Congregational Sabbath-school numbers 70 scholars, and 8 teachers, who meet monthly for prayer. It is supplied with the *Children's Missionary Record*, and has its interest kept up in contributing to the cause of missions. There is also a Mission Sabbath-school, kept up in the Tennant Street Branch of the Glasgow Foundry Boys' Society, and attended by about 150 scholars. In this there are 16 workers, 13 of whom belong, along with the superintendent, to St. Andrews' Free Church. In connection with this school, there is a Penny Savings Bank, and a Singing class of 35, which meets in the week evenings. The congregation have also a separate Mission School with 150 scholars and 14 teachers, who gather in and keep up the attendance of the children, by visiting them at their homes.

There is nothing special to remark in connection with church discipline, save occasional cases of intemperance and antenuptial fornication.

The Deputies had a very interesting conference with the office-bearers, all of whom were present, save one who was laid aside by illness. The Sabbath-school teachers also were largely present; and there was a large and interesting meeting of the congregation afterwards.

This congregation was visited by JAS. INNES, *Minister*.
GEO. MACFARLANE, *Elder*.
ALEX. MURRAY, *Elder*.

IV. Cowcaddens Free Church.—Rev. Gabriel Ker, minister.—This congregation numbers 315 communicants, with 10 elders, and 21 deacons, who have all their appointed districts. The elders visit the families in their respective districts four times a year, and the deacons collect personally the contributions to the Sustentation Fund. The young in the several districts are cared for by the elders. Kitchen meetings have been held up till this winter, but no other district prayer-meetings.

There is a missionary connected with the congregation, who visits the mission district, and is assisted by office-bearers, and lady-visitors who distribute 600 or 700 tracts at the various houses. The missionary conducts a Sabbath afternoon service in the mission premises for people who come in their working clothes;

and a Sabbath evening meeting, which is open to all, and attended by people from the district. There is also a Wednesday afternoon mothers' meeting, for non-church-goers, to which the poorest are invited, and mothers come with their children, and are served with tea and bread. The attendance at this last has been about 50 in winter, and 30 in summer. Through these agencies a good number have been won to church-going habits, and not a few appear to have been savingly turned to Christ. There is also a Bible-class on Sabbath evening for young men, attended by from 25 to 30, which has been encouraging. With it is conjoined a Temperance Society.

While there has been no special revival of God's work recently, yet a good deal of earnest attention and real religion exist in the congregation, and the minister has much encouragement in his pastoral work. In the forenoon of Sabbath there is a large attendance, the children then being brought up from their classes to the church service; and there is a fair assemblage of the members in the afternoons; while the weekly prayer-meeting is not so well attended as it ought to be. The Sabbath is well observed on the whole by the congregation; and family worship prevails to a considerable extent, as well as family catechising—one elder having a class of 50 infants, who are all known to be taught at home. There are in the surrounding district many shops open on the Sabbath, and drunkenness prevails.

The congregation is supplied with the *Missionary Record*, and the cause of missions is enforced on the Lord's Day.

The Congregational Sabbath-school is well organised, numbering 200 children and 20 teachers, and has accommodation in three class-rooms below the church. The teachers meet monthly, and have a paper read and discussed on Sabbath-school work. This meeting is attended by members of the senior Bible-classes who are in the way to become teachers. There is also a Tuesday evening meeting, as an encouragement for the children attending the Sabbath-school, when there are magic-lantern exhibitions, etc., and for which tickets can be got only at the Sabbath-school. The children are supplied with the *Children's Missionary Record*, and have their missionary boxes opened monthly.

Cases of discipline are comparatively rare, and mainly those of antenuptial fornication.

The Deputies had a very interesting conference with the office-bearers, all of the elders being present, and a large proportion of the deacons.

This congregation was visited by JAS. INNES, *Minister*.
THOMAS MORRISON, *Elder*.

V. St. Paul's Free Church.—Rev. William Jeffrey, minister.—This congregation consists of 244 communicants, with a present working staff of 7 elders and 8 deacons, but more desirable. It is divided into manageable districts, the families in which are visited by the elders at least twice a year, and by the deacons at least once, when they take to each family a copy of the Financial Statement. The young are looked after, and are under religious training; but while there have been district prayer-meetings in the past, they are discontinued at present. A congregational mission work is carried on in the neighbourhood of the church, and possesses a mission hall adjoining the church. The missionary has had to resign through bad health, but a new one is appointed. His labours, aided by tract distribution and the aid of other workers, have been productive of good results, and of several additions to the church. Past experience, however, has not been favourable to the carrying on of mission services during church hours, as it has drawn away visitors and teachers from public worship, and made a gap between the two.

There has been no specially marked work of revival, but individuals have been brought to Christ, and the state of religion may be regarded as generally encouraging. While the minister finds much encouragement in his work, there is no little difficulty experienced in pastoral work, owing to the distance and wide dispersion of the members. The afternoon Sabbath attendance is good, but not so much that of the forenoon—the young people especially being absent. The weekly prayer-meeting is fairly attended. The Sabbath is on the whole well

observed by the members; but it is not known to what extent family worship and catechising are kept up in their homes, yet the young generally are trained in religious knowledge. Many shops are open on Sabbath in the neighbourhood; there is much drunkenness, and lazy habits on the part of many on the Lord's Day.

Every family is supplied with the *Missionary Record*, and the cause of missions is regularly enforced from the pulpit. There is no strictly congregational Sabbath-school; but there are three Sabbath-schools connected with the congregation, containing 110 scholars, with 13 teachers, who have a regular monthly meeting. Into these neglected children are gathered by the mission agents and tract distributors. The schools are supplied with the *Children's Missionary Record*, and have missionary boxes for the contributions of the children.

There has been very little discipline needed in the congregation for some time. This congregation was visited by

JAS. INNES, *Minister*.
THOMAS MORRISON, *Elder*.

VI. Barony Free Church.—Rev. George Davidson, Minister.—This congregation numbers 920 communicants, and has a sufficient working staff of 22 elders and 28 deacons, among whom the congregation is divided into suitable districts. The elders visit their districts quarterly, and the deacons occasionally, but oftener in cases of sickness. In these visits the children are attended to as well as the adults.

The lapsed population in the neighbourhood are attended to by a missionary, who is assisted by several of the elders and deacons, and 70 tract distributors. Meetings are regularly held for these in the open air in summer, and have been very successful, and in winter in the hall. Several elders and young men also conduct kitchen meetings, where the attendance varies from 12 to 25; and by these a considerable number have been brought back to church-going habits and active service. District tea meetings have also been tried; while a carters' meeting has been conducted for three years past on the Sabbath mornings during the summer months, and has had an attendance varying from 12 to 45. Some of these carters are now members of the congregation, and others have received spiritual benefit.

There has been no special work of revival recently, but church services are well attended, there is an openness to receive instruction, and a great relish and appreciation of the special doctrines of grace. The attendance on Sabbath approaches 500 in the forenoon and 1000 in the afternoon, many being engaged during the former in the Foundry Boys' and other mission work, while not a few, it is feared, are absent through indolence. The weekly prayer-meeting numbers nearly 300, and contains a fair representation of all classes of the congregation. Family worship, it is to be feared, is not very extensively practised, save on the Sabbath evenings, when the children also are pretty generally gathered together for religious exercises, and more or less of catechising. Outward observance of the Sabbath is good and general in the congregation, but open shops and other city sins abound around. The congregation is perhaps not so well supplied as it should be with the *Missionary Record* (120 copies), but the cause of missions is regularly enforced.

The congregational Sabbath-school is well organised, having 46 teachers, and a scholarship of 412, including an infant class of 80, of whom the majority belong to the congregation; while almost all the children in the congregation attend some Sabbath-school. A good many in the Sabbath-school have been brought to Christ, and some of them are now teachers. There are also 4 Bible classes; one numbering 48 males, a second 20 females, a third (on Tuesday evening) 16, and a fourth (in St. James' Road) 30. The young men have also their Sabbath morning meeting, in which they take much interest, having a roll of 50, and an average attendance of 30. Two large branches of the Foundry Boys' Association are also wrought by 41 workers belonging to the congregation, the one in E. Ingram Street Hall of very sunken classes, containing 130 scholars: and the other in St. James' Hall, 200. Much interest and attention has been

awakened among the young in these, and each has a Band of Hope under Sabbath-school management, consisting in the one case of 150, and in the other of 120 members.

There is an ample supply of teachers, who meet together once a week for prayer and preparation of the lessons, and make an annual visitation of the whole district surrounding the church, so that all the children are inquired after. New teachers are set apart at the public prayer-meeting. All the schools are supplied with the *Children's Missionary Record*, and contribute regularly to missions.

The tone of morality has much improved, and there have been no cases of discipline for several years—drunkenness being privately dealt with.

The congregation was felt to be in a very healthy and vigorous condition by the visiting deputies.

JAS. INNES, *Minister.*
ANDREW M. NIVEN, *Elder.*

VII. SIGHTHILL FREE CHURCH.—Rev. George Hanson, minister.—This congregation numbers 612 communicants, with a present staff of 9 elders and 17 deacons; but with a new election in progress. It is suitably divided into districts, of which the families are visited at least four times a year by the elders, and periodically by the deacons, who collect the Sustentation Fund contributions. There are no district prayer-meetings, as all the people are conveniently situated around the church.

The children are well attended to, as the forenoon service every Sabbath is specially devoted to the young, of whom about 230, apart from adults, are regularly present. This plan has been found very successful; and many children thus drawn to the morning service are now members of the church and Sabbath-school teachers, while many parents also have received good through their children. Office-bearers are also on the outlook for persons who have fallen from church-going habits, and try to bring them to church or make them known to the minister and missionary.

There were special revival meetings about a year ago, and which had good results; and the congregation at present seems interested and lively. 45 were added to the membership last quarter. The Sabbath attendance is somewhat defective at the forenoon service as regards adults, about 250; the afternoon is good, about 500. The forenoon deficiency partly arises from the railway working in the neighbourhood, and partly from indolence. The weekly prayer-meeting also is not so well attended as they would like (averaging 50), many being kept away by late working hours. The Sabbath is well observed outwardly by the congregation, and family worship prevails to a considerable extent, while parents also, it is believed, generally examine their children on what they learn at the Sabbath-school. The *Missionary Record* is not very largely circulated in the congregation.

The congregational Sabbath-school is well organised, having on the roll 377 girls and 303 boys, with an average attendance respectively of 217 and 174; while there are 23 male teachers and 26 female. There is also a school for younger children in the hall, numbering 70, with two teachers. The teachers meet together weekly for prayer and preparation of the lessons, and the minister presides.

The congregation have a special mission district in Cowlairs Road and Gourlay Street, where there are many non-church goers, and is taken charge of by a catechist or missionary who conducts two services and a Bible-class on Sabbath, a prayer-meeting on Tuesday, and a class for working men on Friday evening. He is aided by visitors who distribute tracts in the houses. The scholars at the Sabbath-schools are well supplied with the *Children's Missionary Record*, about 350 being distributed every month. They contributed for missions last year £29, 6s. 9d.; and for the last ten years, £175. The Band of Hope numbers 136 members, and the library 275 vols.

There is nothing noteworthy in regard to the state of discipline.

This congregation was visited by

JAS. INNES, *Minister.*
ANDREW M. NIVEN, *Elder.*

VIII. St. John's Free Church.—Rev. George G. Cameron, minister.—This congregation numbers 567 communicants, and possesses a staff of 22 elders and 28 deacons. It is suitably divided into districts, which are visited at least three times a year by the elders, and quarterly or monthly by the deacons. District prayer-meetings tried at one time, but failed owing to the widely scattered residences of the people. The elders have the names of all the young people in their several districts entered in their books, and make frequent inquiries after their religious training, but the people are so scattered, that many families where there are children have sittings in other congregations, and send their children to the Sabbath-schools.

The congregation have a Mission district Calton, in the east end of the city, and maintain a Missionary and a Bible-woman. In the mission there are now 150 members in full communion, all gathered from the district, and none being admitted by church certificate. For these there are services on Sabbath afternoon and evening, with a full attendance, and a meeting on Wednesday evening numbering from 70 to 80. The district is divided into 24 small districts, which are cared for by lady visitors. The Bible-woman also visits and reads, and has a large mothers' meeting every Tuesday afternoon, with an attendance of 80, as well as a Bible-class on Sabbath-evening of 80 or 90 young women. There have been always a few, from 4 to 8—gathered into the mission church at each half-yearly communion. There are also about 12 lady visitors who visit among the very poor in the mission district, and along with others have taken up a sewing-class, where garments are made, and sold to the poor at a very low rate. There has also a young men's Institute been set up in the mission neighbourhood, to occupy their evenings in an agreeable and instructive way, and furnished with a library and a reading-room, which is used with great interest, and possesses between 60 and 70 members.

The congregation as a whole is in an active and healthy condition, and, although nothing special in the way of spiritual revival has been experienced since Mr. Moody's visit to Glasgow, a series of meetings is being carried on in the church by Major Whittle, at which some seem to have been already aroused, a Sabbath morning meeting has been begun, and greater results for good are hoped for. Meanwhile the minister has much encouragement in visiting among his people. The Sabbath attendance at church is smaller in the forenoon—a number (some 32) being engaged in Christian work in the east end, while indolence operates with others. The forenoon attendance might be about 380, and that in the afternoon 520. The weekly prayer-meeting has a pretty fair attendance of about 60. The Sabbath outwardly is well observed by the congregation, and although street cars now exist, they are not used by the members of the church. Family worship is believed to be pretty generally observed; and while the children are taught in the Sabbath-schools, yet the parents generally take an interest in the religious instruction of their children, and see to what they are there taught. Every family is supplied with the *Missionary Record;* while the cause of missions is occasionally enforced from the pulpit, as well as by means of a special monthly Missionary-meeting.

The Congregational Sabbath-school is not large, the people being so scattered, and their children attending Sabbath-schools in their own neighbourhood. It is attended by 60 or 70 congregational children who reside in the district contiguous to the church. There is an ample supply of teachers, who meet monthly for prayer. In the mission district, there is 1 large and 20 smaller Sabbath-schools, modelled on Dr. Chalmers's territorial system, having a staff of 40 teachers, and an attendance of 600 scholars, all drawn from the district, and at least three-fourths of them from the lapsed classes. Every year there are some encouraging fruits. The teachers all visit house by house every month, and distribute the *Monthly Visitor*. The *Band of Hope* numbers about 400 members; and there is a large Savings' Bank, with from 1100 to 1200 open accounts. There is also a good Sabbath-school library, which is well read. On Sabbath mornings there are three distinct services for different ages—the very young, seniors, and adults, the average attendance of all combined being about 320, of whom

about 100 are adults. Ten of the present monitors were once themselves in these classes. The Rev. Mr. Campbell, missionary at Formosa, China, was once a teacher in these mission schools. The minister's Bible-class (mixed) has a roll of 70 scholars. The schools are not as yet supplied with the *Children's Missionary Record*, but contribute about £30 annually, and support two pupils in the African Mission.

There is nothing special to report in connection with church discipline. The deputies had a very interesting and profitable conference with the office-bearers and Christian workers. They have to add, that while the congregational singing is very good, there is no paid precentor or choir. One of the office-bearers leads.

This congregation was visited by

JAS. INNES, *Minister.*
E. A. STUART GRAY, *Elder.*

IX. MARTYRS' FREE CHURCH.—Rev. Robert Thornton, minister.—This congregation consists of 160 communicants, with a somewhat inadequate staff of 6 elders and 10 deacons. There are 9 districts, which are visited from time to time by the elders, and at the usual periods by the deacons, who collect the contributions to the Sustentation Fund. There are no district prayer-meetings, the members being very scattered; but the young as well as the adults are looked after by the elders.

There is no organised mission work, but something is done in the way, and some have been reclaimed. A conference of office-bearers is to be held to consider the subject. There has been no special work of revival of late, but there is openness and attentiveness to and appreciation of the Word. There have been several discouragements in the way of ministerial work. The church buildings were ruinous, when the present minister came about three years ago, the repairs of which cost nearly £1000, which has only partially been defrayed. There has been a want of office-bearers and others, who were accustomed to any kind of active work; and no visiting had previously been done by elders or others, but all left to the minister. An improvement however has taken place since a new election of office-bearers.

The attendance at church is on the whole satisfactory and conscientious, though somewhat defective in the forenoon. The weekly prayer-meeting is fairly well attended, numbering from 12 to 25. The state of family worship is not well known. A good many observe it, but many, it is feared, neglect it; so with family catechising. The Sabbath is on the whole well observed outwardly in the congregation. There are 17 copies of the *Missionary Record* circulated in the congregation; and the cause of missions is occasionally enforced from the pulpit.

The congregational Sabbath-school is being organised. There are 12 teachers, and 90 scholars; the latter all from the district, and only a few of them belonging to the congregation. The teachers meet together from time to time, visit the houses of the district, and get out the children. There is a Sabbath-school library. The children are supplied with the *Juvenile Missionary Record*, and contribute to missions.

There has been no known or legitimate call for discipline for the last three years. The deputies conferred with 8 office-bearers, and addressed 45 of the congregation. The minister is much to be sympathised with in the difficulties he has had to meet; but the future is more promising, and the office-bearers, who listened with great earnestness to the counsels of the deputies, promised to give early attention to the various subjects pressed on their consideration. As a congregation they have many difficulties to contend with.

This congregation was visited by

JAS. INNES, *Minister.*
E. A. STUART GRAY, *Elder.*

REPORT on TRINITY CHURCH, Glasgow, visited by Rev. ROBERT SMITH, Corsock, and Mr. J. M. SYMINGTON, Elder, Paisley. *December* 6, 1880.

This congregation has a full supply of office-bearers, there being 18 elders and 20 deacons for 19 districts. Both elders and deacons visit the members of the congregation regularly, and the former always once a quarter at the stated communion seasons. A meeting of the elders is held every Sabbath afternoon, to ascertain the number of the sick. By this means not only is the minister made aware of all cases of affliction among the people, but also the elders of the several districts, each of whom visits the families committed to his special oversight, or failing him from any cause, another is appointed in his stead. As all such cases are reported to next meeting, a kind of mutual supervision is thus also exercised, whilst the general effect is to stimulate to a faithful and diligent discharge of this important branch of the duties of the eldership. The office-bearers generally take a lively interest in the young of their respective districts, and exhibit in every way a spirit of marked cordiality and helpfulness in sustaining and encouraging the labours of their minister.

In the mission district assigned to the congregation two kitchen prayer-meetings are held with good results, and the congregational prayer-meeting is attended by about 60 or 70. The chief means employed for gathering in the lapsed are connected with the working of the mission. Many of this class are very poor, and having no proper clothes, are averse to attend meetings. Vigorous efforts, however, are made to reach them, singing in the street is resorted to every Sabbath evening for this end, and in the summer season open-air meetings are held on Glasgow Green. To prevent any who at present wait on divine ordinances from falling away, a watchful eye is kept on the attendance at the Lord's table, and defaulters are at once and diligently looked after. It is supposed that the number of non-church-goers in the district is somewhat diminishing. Many Roman Catholics reside in it, to whom tracts are distributed every Sabbath. These they seldom refuse. They are also visited in trouble. These efforts have not been without apparent fruit. The wife of a Roman Catholic applied for admission at last Communion, and another was admitted on the previous occasion.

Special religious services have been held in the congregation from time to time, but though it is believed that these were accompanied with a blessing, no unusual movement of any kind took place. Among the encouragements were mentioned the united state of the congregation; among the discouragements the habit, which is creeping in, of late rising on the Sabbath morning. The forenoon attendance is from 250 to 300, that of the afternoon 500 or more.

Family worship appears to be generally well observed. When the question has been put by the elders, or as it always is before the baptism of a child, the common answer received is—Yes. On inquiry being made as to the state of domestic servants, the interesting and perhaps unique fact was elicited, that, so far as known, there is no one having this character in any family of the congregation, whose membership consists exclusively of the working class.

Drunkenness is prevalent in the district, and some peculiar forms of Sabbath desecration are to be met with, as by harangues on secular subjects on the Green, etc.; also, many shops are open.

The congregation is thoroughly supplied with the *Missionary Record*, a copy being distributed to each family, and even to each church member. Every child attending the Sabbath-school receives a copy of the *Children's Record*. Two large Sabbath-schools, attended by 250 children, are immediately connected with the congregation. Another conducted on the Foundry system is held in the district with an attendance of 80. The Bible-classes have a membership of 120. There is a good supply of teachers, who meet together for prayer and preparation. All these operations seem to be carried out with much earnestness and healthy vigour, and the like may be said of all other departments of the congregational life. A spirit of hopefulness and activity prevails throughout.

After a pleasant conference with the office-bearers, from whom they received a cordial welcome, the deputies addressed a meeting of the congregation in the hall of the church. The attendance on both occasions was large.

ROBT. SMITH, *Minister.*
J. M. SYMINGTON, *Elder.*

REPORT on BRIDGEGATE CHURCH, Glasgow, visited by Rev. ROBERT SMITH, Corsock, and Mr. J. M. SYMINGTON, Elder, Paisley. *December* 7, 1880.

This congregation has suffered considerably during the past two years, from the prospect entertained by them, of transference to another part of the city. This circumstance has necessarily given to all their arrangements more or less of an *interim* character, and has seriously interfered with the accession of new members. The office-bearers did not conceal their disappointment at the recent decision of the Commission, but in a most wise and Christian spirit they have made up their minds to regard the judgment as final, and though the difficulties they have to contend with are many, they have nobly and unanimously resolved to stand by their devoted minister, and in the strength of God to make the most of the situation. Where such a spirit exists, one cannot but look hopefully into the future.

There are at present 11 elders and 10 deacons. This is not the full complement, as the districts are 14 in number, but where there are blanks, the work is divided among them, and the whole will now be speedily reorganised, and placed on a right footing. The elders visit the members of the congregation previous to the Commission, and at other times when necessary. The deacons visit on special occasions.

No district prayer-meetings, presided over by office-bearers, exist at present. Such, however, were held at Plantation, where the nucleus of a new congregation was being formed. At the latter place, mainly, a missionary has been employed for the regular visitation of those who have fallen away from church-going habits. He, however, will now be transferred.

The district in which the church stands is inhabited almost exclusively by Roman Catholics, say five Roman Catholics to every one Protestant. Intemperance and Sabbath desecration prevail to a large extent. And scenes of disorder and fighting are not uncommon. These surroundings, preventing, as they do, free and pleasant access to the church, especially at night, form a serious hindrance to the welfare of the congregation. The evil is all the more strongly felt, as of its 320 members, only 25 are drawn from the district itself. The rest come from outside, many of them from great distances. It is a singular circumstance, and one not generally known, that during the whole period of the history of this congregation, the whole number of its members resident in the district has never exceeded 40, the exact figure being 39.

The Sabbath-school has suffered not a little during the provisional position of the congregation. At Plantation the teachers numbered 11, with 154 children. In the district there are 8 teachers with an attendance of 60 children. Efforts have been made by means of visitation to increase the number. Many are drawn to the Evangelical Hall in the neighbourhood, where there is a supply of food. Some Roman Catholic children attend, but irregularly. Twenty-five *Missionary Records* are distributed, besides fifty copies of other publications. There has not been much occasion for the exercise of discipline in the congregation. Intemperance and the neglect of ordinances have formed the chief causes of complaint.

After conferring with the office-bearers the deputies addressed a meeting of the congregation in the hall, at which the attendance was good, and the apparent response to the statements made, highly gratifying.

This congregation has to struggle with no ordinary discouragements, but the steadfast resolution, and cordial sympathy with which they have rallied round their minister, encourage the hope, that they may yet be reserved to acccomplish in God's time an important work in a peculiarly necessitous locality.

ROBT. SMITH, *Minister.*
J. M. SYMINGTON, *Elder.*

REPORT on ST. JAMES' CHURCH, Glasgow, visited by the Rev. ROBERT SMITH, Corsock, and Mr. J. M. SYMINGTON, Elder, Paisley. *December* 9, 1880.

In this congregation there are at present 13 elders and 18 deacons. A very efficient method has been adopted, and been long in use, for indicating at a glance to each office-bearer the district of the city assigned to his special charge. A postal map framed and varnished is suspended on the wall of the session-house, with all the districts clearly marked off and coloured. As the number of families connected with the congregation who reside in these localities is constantly changing, a new map, constructed on the same principle, is substituted every two or three years. A printed list of all the members resident in each district is also kept. This arrangement greatly facilitates the work of the office-bearers, and prevents any of the members from being overlooked, amidst the numerous changes which in the course of time necessarily take place both among them and the office-bearers themselves. The elders visit all the families at Communion seasons, and occasionally at other times. The deacons visit every three months. No district prayer-meetings are presided over by them, but generally they take a lively interest in the welfare of the young. The chief means employed to gather into the house of God those who are falling or have fallen away from Christian ordinances are visitation by the elders and tract distribution.

Special religious services have been held in the congregation within the last two years, but beyond the encouragement derived from the evident marks of earnest and attentive hearing, no tangible results have been observed. The deputies were struck by the healthy, hopeful tone of feeling which seemed to pervade both the office-bearers and members of the congregation.

The attendance on the Sabbath services is somewhat improving in the forenoon, and in the afternoon is good, the numbers at the two diets respectively being about 300, and from 450 to 500. The weekly prayer-meeting is not well attended. Family worship is believed to be generally observed in the families of the congregation. Nothing special has to be noted as to the observance of the Sabbath either in its more spiritual form by church-members, or outwardly in the district.

The Sabbath-schools are well organised. The whole number of teachers, including those who are employed in the mission district, is 26. They meet for prayer. All the children are supplied with the *Children's Record*, and they contribute to missionary purposes. Neglected children are gathered into the schools by visitation.

The deputies received a very hearty welcome from the office-bearers, and after the close of their pleasant conference, addressed a well-attended and attentive meeting of the congregation in the hall.

ROBT. SMITH, *Minister*.
J. M. SYMINGTON, *Elder*.

REPORT on STOCKWELL CHURCH, Glasgow, visited by Rev. ROBERT SMITH, Corsock, Glasgow, and Mr. DUNCAN M'PHERSON, Elder, Glasgow. *December* 8, 1880.

At the preliminary conference with the office-bearers, from whom the deputies received a cordial welcome, it was ascertained that this congregation possesses at present a staff of 12 elders and 20 deacons. The number is not complete, but a new election is contemplated soon, to fill up the vacancies. It is customary to assign to each elder and deacon an appropriate district. The elders visit all the members, at least twice a year, at the Communion seasons, as well as at other times, when sickness or like special occasion offers. The welfare of the young is carefully attended to, and a special address of from 7 to 10 minutes in length is directed to them every Sabbath morning by the minister.

There are no district prayer-meetings, but the attendance at the weekly congregational meeting is encouraging, there having been, notwithstanding the long distances which many must come, an attendance of 50 or 60 during the past year. Complaint is made here, as elsewhere, of the growing tendency of a lax

observance of the diet of worship on the Sabbath forenoon, but in the afternoon there is a full congregation of about 1000 worshippers.

One of the chief hindrances to congregational life and work is the widely scattered character of the congregation. The district immediately surrounding the church is to a great extent occupied with warehouses and stores, and the diminished population consists largely of Roman Catholics. Only 8 families connected with the congregation reside in it. The others are drawn from all parts of the city, and some of them from such distances, that it is hardly possible for them to attend evening meetings, or to send their children to the Sabbath-school.

Whilst the Divine blessing has not been withheld from the faithful administration of public ordinances, no special movement of a religious nature has taken place in the congregation, or indeed in this part of Glasgow, since the year 1860. The practice of family worship is understood to be general, at least on Sabbath mornings and evenings. Less is known about it on the other days. The Sabbath-school is efficiently organised with a staff of 24 teachers, who meet together for prayer, in connection with their work. The number of children on the Roll is 150, which would be much greater, but for the reasons already stated. Nearly 200 copies of the *Missionary Record* are distributed to members of the congregation, who subscribe for it. All collectors receive a copy gratis. To every child a copy of the *Children's Record* is given. The duty of contributing to missionary objects is duly enforced from time to time, and in the fulfilment of this duty the children take a willing share. An association exists in connection with the congregation for the distribution of tracts. Nothing special has to be said of the forms of Sabbath desecration in the neighbourhood, except that all or most of the shops belonging to Roman Catholics are open on that day.

After conference with the office-bearers, the deputies addressed a meeting of the congregation in the hall of the church. Considering the unfavourable state of the weather, the attendance was good, and those present seemed interested in the statements made to them.

ROBT. SMITH, *Minister.*
J. D. M'PHERSON, *Elder.*

REPORT on E. CAMPBELL ST. CHURCH, Glasgow, visited by Rev. ROBERT SMITH, Corsock; and Mr. MATTHEW FAIRLEY, Elder, Glasgow. *December* 10, 1880.

This congregation is divided into 18 districts, to superintend which it is provided with a staff of 13 elders and 18 deacons. The vacancies of the eldership will be filled up soon. It is customary for the elders to visit all the families of the congregation regularly twice a year at Communion seasons, and occasionally at other times, when cases of sickness or other affliction occur. The deacons visit every month. By both classes of office-bearers an interest is generally taken in the welfare of the young. No district prayer-meetings are conducted by them. Three years ago they made a strenuous effort by means of visitation to reach the families who had settled in the new houses built in the neighbourhood. The results were somewhat disappointing. The state of religion in the congregation was represented as on the whole favourable, the spirit of unity and peace specially prevailing among them. The attendance on the forenoon of the Sabbath was stated to be small; that of the afternoon averages about 300. The congregational prayer-meeting is held monthly, and is thinly attended. A half or three-fourths of the families of the congregation are believed to maintain family worship. The sins most prevalent in the district are neglect of religious ordinances, and intemperance.

The circulation of the *Missionary Record* among the members of the congregation is about 100. The Sabbath-school is supplied with a body of 14 excellent teachers. There are 120 children on the roll, with an average attendance of 100. Complaint was made of the effects produced by the inducements and attractions held out by the Foundry system, in drawing away children from their own proper schools. The children contribute £4 for missionary objects. The *Children's Record* has not hitherto been distributed among them, but other

publications have been circulated largely, as, *The Adviser* and *The Band of Hope*. The teachers have a meeting for prayer after their work is completed. They also visit the families of the children, thus securing greater regularity of attendance, and increasing their influence over the minds of both parents and children.

Few cases have occurred in which the exercise of discipline has been required, not perhaps 7 in 7 years.

After conference with the office-bearers, as the time was very limited, Mr. Smith shortly addressed a small meeting of the congregation in the hall of the church, and Mr. Fairley engaged in prayer.

ROBT. SMITH, *Minister*.
MATTHEW FAIRLEY, *Elder*.

Report by the REV. JOHN H. FRASER, Rosskeen, and MATTHEW FAIRLEY, Esq., Glasgow.

ARGYLL CHURCH, GAELIC, *9th December*.—Deputies met the minister, Rev. George L. Campbell, and elders and deacons, of whom there were present 14 elders and 19 deacons, and had conference with them from 7 to 8 P.M. Ascertained that the congregation is sufficiently supplied with office-bearers, that these have the congregation divided among them into suitable districts, and that they visit the families from time to time. This, like the other Gaelic congregations in Glasgow, labours under the disadvantage of having its members and adherents scattered over the greater part of the city. There are at present four prayer-meetings connected with the congregation fairly attended. Some efforts have been made to gather to the house of God those that had been remiss in attendance on ordinances. Evangelistic meetings were held during the last ten winters, when there seemed to be a deeper interest felt in spiritual things. Divine ordinances are, upon the whole, well attended. It is believed that family worship was very generally observed by members of the congregation, and that family catechising exists to some extent. The *Missionary Record* is circulated, but not largely. The Sabbath-school is well organised, with an average attendance of 200; the teachers meet for prayer and preparation of the lessons. Special efforts are made, by visitation, to gather in the children who do not attend. The children are well supplied with *Records*. The state of discipline in the congregation does not indicate anything in the way of scandalous sins. Cases of discipline are rare. After conferring with the minister and office-bearers, the deputies addressed a large meeting in the hall on personal and family religion, and the exhortations given seemed to be received with interest and impression.

JOHN H. FRASER.
MATTHEW FAIRLEY.

ASSEMBLY DEPUTATIONS. PRESBYTERY OF GLASGOW.

REPORT BY REV. JOHN H. FRASER, ROSSKEEN, AND DR. DONALD MORRISON, RECTOR, Glasgow Academy.

DUKE STREET GAELIC CHURCH, *7th December*.—Met with the minister and office-bearers at 7.30, and with the congregation at 8.15 P.M. This congregation is well supplied with office-bearers. It is divided into manageable districts, each being under the charge of its own office-bearer. The office-bearers visit their districts as frequently as they can; but in consequence of the greater number of them being engaged during the day at their respective occupations, and the scattered nature of this as well as of all Gaelic congregations in large cities, they find this part of their duty more difficult, and can only devote evenings to it. From the same causes there is a difficulty in forming and keeping up district prayer-meetings, but there is a well-attended congregational one. There is no regular

bbath-school connected with the congregation: this arises from families of the gregation being dispersed over every district of Glasgow, and having no hall which to meet. The church is crowded every Sabbath, especially in the ernoon and evening, the latter services largely attended by the young. The inister speaks hopefully of the state of religion in the congregation. There s been no special revival, but under the ordinary means of grace there is much encourage.

Family worship is pretty well maintained by members of the congregation, d not a few of the families are known to catechise their children on the Lord's ay. Cases of discipline are rare.

Both deputies addressed the congregational meeting, which was fairly attended, d showed signs of attention and special interest. The addresses bore on rist's life in the individual, the family, and the Church.

Hope Street Gaelic Church, *8th December*.—Met with the minister and lce-bearers, 19 elders, and 20 deacons, at 7.30, and with the congregation in the rge hall connected with the church at 8.20 P.M. This congregation is sufficiently pplied with office-bearers, and is divided into districts, each of which is under e charge of an elder and a deacon. The elders visit the families twice a year, nd occasionally the sick. There is no district prayer-meeting, but there are wo weekly congregational prayer-meetings well attended by all classes. The lce-bearers generally interest themselves in the young. Though there be no ecial revival, fruit is being gathered through the ordinary means of grace, and ere are not a few tokens encouraging the hearts of minister and office-bearers. he attendance on the Sabbath service is good: it was remarked, however, that he attendance in the forenoon—Gaelic—was not what should be expected. amily worship is supposed to be generally observed. The duty of contributing o the cause of missions is duly enforced, and 120 copies of the *Missionary Record* re monthly distributed in the congregation. The Sabbath-school is well rganised, with an average attendance of 200, and 2 of the elders and 3 of the eacons take part in the work. Each child receives a copy of the *Children's Record*. One disadvantage this congregation labours under, viz.:—the distance f the church for the greater number of the families of the congregation, and the ifficulty of getting suitable teachers. Cases of discipline are few. After an nteresting conference with the minister and office-bearers, the deputies addressed a large meeting of the congregation on Christian life and the duty of always abounding in the work of the Lord.

JOHN H. FRASER.
D. MORRISON.

Broomielaw Congregation. Visitors, Rev. Wm. Scrymgeour and Mr. Gilbert Beith.

We met with the office-bearers of this congregation, and then addressed a meeting of the congregation on Thursday, 9th December.

The membership of the congregation is at present 153. It stood at one time as high as 450. This diminution is accounted for by the circumstances of the district in which the church is situated; the population having been greatly reduced in numbers and deteriorated in quality. The bulk of the people resident in the district are now non-church-going and irreligious.

There are 5 elders and 7 deacons. But there is soon to be an election of additional office-bearers. The congregation is divided into manageable districts, and the elders visit twice a year. Both the congregation and the territorial districts attached to the church are assiduously visited by the minister.

The spiritual state of the congregation is represented by the office-bearers as on the whole satisfactory. Family worship is generally observed. There has

been no case of discipline before the kirk-session for two years. The attendance on Sabbath forenoons is about 70, in the afternoon about 200.

There is no weekly congregational prayer-meeting; but there are 12 district meetings regularly held, well attended, and presided over by competent persons. The *Missionary Record* is not largely circulated, but the subject of missions is occasionally adverted to.

The sins most prevalent in the district are intemperance and indifference to divine truth. There is no open Sabbath profanation.

The congregational Sabbath-school is attended by 98 children, under the charge of 14 teachers. The *Children's Record* is to some extent distributed; and the contributions to missionary objects amount to about £4 a year. The teachers meet once a fortnight for study of the lessons. The minister, office-bearers, and teachers seek to induce the children of the district to attend the Sabbath-school.

The result of our meeting with the office-bearers and congregations was to convince us that, amid circumstances of great discouragement, a good work is being carried on, both in and by this congregation. There has been no special season of religious awakening in its history. But evidence has been furnished from time to time that the use of the ordinary means has been accompanied with the Divine blessing.

FREE ST. PETER'S, December 8th, 1880. Deputies, Rev. JOHN M. SLOAN Glasgow, and GILBERT BEITH, Esq., Ballochneck.

At 7 o'clock the deputies conferred with the minister and office-bearers, a considerable number of whom were present. The general state of the congregation was reported to be satisfactory and hopeful. The present minister has been settled in the congregation for only nine months, and the vacancy prior to his settlement had been unusually protracted, during which time the congregation sustained serious losses.

Now, however, there is manifest a decided forward movement, and all are in good heart. There is a sufficient staff of office-bearers (14 elders and 15 deacons). The congregation is properly divided into districts; the elders visiting their districts four times a year, and the deacons twice. Attendance on the means of grace on Sabbath and at the congregational prayer-meeting is encouraging and satisfactory; and this, along with the results of pastoral visitation, convey a hopeful impression of the state of religion in the congregation generally. No special work of grace can be noted, though in 1874 this congregation, like many others in the city, experienced times of refreshing. Family worship is believed to be pretty general. No cases of discipline have arisen for a length of time.

As regards interest in missions, every family gets a copy of the *Monthly Record*, and the cause of missions is brought forward once a month at the prayer-meeting.

The congregational Sabbath-school is well attended, and there is a young women's class conducted by one of the elders, with an attendance of about 150. The benefits of this class can hardly be over-estimated. The young men have a Sabbath morning prayer-meeting, and during the week they have a junior and senior literary society. There is a Bible-class for them also, on Sabbath evenings, attended by about 25.

As to district or mission work, a Bible-woman is engaged to labour in the district; and there is a mothers' meeting carried on in it which is conducted by the ladies of the congregation. Tract distribution is attended to also, and a system of visitation from house to house in the neighbourhood of the church, for the gathering in of non-church-goers into the house of God. There are three district Sabbath-schools with 30 teachers and 180 scholars; and two Foundry-boys' Societies with 40 workers from the congregation, and an attendance of about 155 in all.

In addition to an admirable church, this congregation has the advantage of ample accommodation otherwise, *e.g.* halls for prayer-meetings, Sabbath-school, and Bible-classes.

After an hour's conference with minister and office-bearers, the deputies met with the congregation and found a large company assembled in a spacious hall. They felt it to be a privilege to worship with, and address a company at once so hearty and numerous. They could not but anticipate a most useful and successful future for a congregation, at once with such traditions as St. Peter's has to stimulate it, and with such manifest reliance on the grace that alone gives success, and such a zeal for the full occupancy of all openings of usefulness set before them.

ST. DAVID'S, GLASGOW—REV. J. BURNET. Visited by REV. C. G. M'CRIE and MR. DAVID DICKSON, 29*th November* 1880.

Congregation is divided into 11 districts, there being 7 elders and 10 deacons; the number considered sufficient; 310 members, residing in many different localities. Attendance at church always better in afternoon; office-bearers visit members regularly as a rule, and are welcomed. Parents in most cases personally instruct their children, and family worship is believed to be generally observed. The *Missionary Record*, and also *Children's Record*, fully distributed gratis. District around church not requiring missionary agency; two Sabbath-schools, both held in the evening; average in all, 120. Well supplied with teachers, who meet for prayer once a month, but not for preparation of lessons. Bible-class of 120 taught by minister; text-book this winter, Life of David, by Blaikie. Servants attend church regularly. Three communions annually. Elders personally deliver communion cards.

No special evidence of late of spiritual revival, though longed for and prayed for. Many members engaged in Foundry Boys' work. No case of discipline during last three years. Minister visits all the members once a year.

Present at meeting with congregation, about 150.

C. G. M'CRIE.
DAVID DICKSON.

FREE ST. ENOCH'S, GLASGOW—REV. A. MELVILLE. Visited by REV. J. H. WILSON and MR. DAVID DICKSON, 30*th November* 1880.

Congregation of 320 members; divided into 11 districts; with 10 elders and 5 deacons; elders deliver communion cards personally. No spiritual movement apparent of late. A missionary visits the neighbourhood, and holds meetings on Sabbath evening. There is an agency for tract distribution in the locality by ladies. Weekly congregational meeting; average attendance about 20. Family worship and family instruction believed to be general. *Missionary* and *Children's Record* fully distributed. Minister has a Bible-class of 25; Sabbath-school attendance 220, with sufficient staff of teachers. Servants attend church regularly. Few cases of discipline.

Attendance at meeting of congregation about 80.

J. H. WILSON.
DAVID DICKSON.

RENFIELD CHURCH—REV. DR. MARCUS DODS. Visited by REV. J. H. WILSON and MR. DAVID DICKSON, 1*st December* 1880.

Number of members 584; congregation divided into 21 districts; 26 elders 27 deacons. Communion in January, April, and October. Elders visit with cards twice a year, taking the names of the young people. About 16 young communicants annually. Nothing special to report as to state of religion. Attendance on ordinances very full in forenoon; much less in afternoon. Adopted forenoon and *evening* service for a time, but latter given up, returning to afternoon. Congregation scattered over the city. Weekly

congregational prayer-meeting attended by average of 100. Family worship and instruction believed to be general. *Missionary* and *Children's Record* fully distributed. Congregational Sabbath-school of 30; the number reduced by one-half, owing to change in hours of service. Large number of young men connected with the congregation who have a Fellowship and a Literary Association; also working in connection with a successful mission at Possil Park, which is supplied with a large staff of male and female workers from Renfield, who conduct Sabbath-schools, kitchen prayer-meetings, mothers' meetings, etc.

The congregation is well organised, and the various departments of congregational and mission work seem to be well arranged and efficiently conducted. The territorial charge at Possil Park, which was originated and is maintained by Renfield congregation, appears to be quite a model. The members have thrown themselves into this work with great heartiness and vigour, under the able superintendence of Mr. Henry Drummond, and the results have been of the most gratifying kind.

About 120 present at meeting with congregation, and a large representation of office-bearers and other workers at the previous meeting.

J. H. WILSON.
DAVID DICKSON.

ST. GEORGE'S, GLASGOW—REV. G. W. THOMSON. Visited by REV. G. D. LOW, and MR. DAVID DICKSON, 2*d December* 1880.

Membership 460, in 14 districts; 18 elders, 14 deacons, both to be soon increased in number. Families regularly visited by office-bearers. No district prayer-meetings, but in connection with the Mission there are several kitchen-meetings conducted by office-bearers. Three communions yearly. Elders and deacons visit their people. Several office-bearers are connected with Sabbath-school and other work, but no special means for influencing the young in the several districts. Mission at Oakbank carried on by missionary and workers connected with St. George's. In the opinion of the office-bearers, while there is much reality in the Christian profession of the members, it cannot be said that spiritual life is vigorous. Cases of conversion occur from time to time, but a spiritual quickening much longed for. One cause of discouragement is the too large number of Free Churches in that part of Glasgow—too many for the population. Ordinances fairly well attended; as in other congregations the long absence in summer and autumn of members is injurious. Attendance at weekly congregational prayer-meeting about 120. Family worship and catechising believed to be general, also Sabbath observance. *Missionary Record* supplied to every household, and missionary effort advocated from the pulpit. Congregational Sabbath-school well organised and attended, with an excellent staff of teachers. In connection with the Mission-school, teachers have meetings for prayer, and carry on household visitation. *Children's Record* supplied. Cases of discipline very rare.

Present at meeting with congregation, about 150.

GEORGE D. LOW.
DAVID DICKSON.

WEST CHURCH, GLASGOW—REV. J. F. EWING. Visited by REV. G. D. LOW, and MR. DAVID DICKSON, 3*d December* 1880.

Congregation of 450 members; 14 districts; 13 elders, 15 deacons; considered sufficient in numbers. Three communions annually. Elders visit personally with cards, and take an interest in the young. Weekly congregational prayer-meeting, attended by 50 to 60, but no hall for it. Nothing special as to state of religion. Young communicants encouraging both as to number and intelligence. Minister heartily welcomed by members when he visits, usually in the evenings. Discouraged by the number of adjacent churches. Best attendance at after-

noon service. Members are chiefly of middle and working classes. Family worship and family instruction believed to be general. *Missionary* and *Children's Record* distributed, and Missions advocated from pulpit. Fellowship Association and Literary Association for young men. When requests for teachers made, twice as many offered as wanted. A good many servants in congregation. Very few cases of discipline occur. Good meetings of workers.

Keppoch Hill Mission carried on by congregation, where there are 90 members, and a congregation of 120; Children's Church of 180. Sabbath-schools still larger; visitation carried on by members of Free West Church.

About 100 present at meeting with congregation.

GEORGE D. LOW.
DAVID DICKSON.

FINNIESTON CHURCH, GLASGOW—REV. DR. A. A. BONAR. Visited by REV. C. G. M'CRIE and MR. DAVID DICKSON, *6th December* 1880.

Congregation of 957 members; 20 districts, superintended by 19 elders and 22 deacons. Both visit their districts, the elders most regularly; the elders with communion cards, many of them four times a year. They also, when required, visit at other times, and each makes a periodical report to the Session about his district. Much interest taken by them in young people. Several district prayer-meetings, and the weekly congregational meeting has an attendance from 120 to 150. Considerable encouragement as to spritual progress from the number of young communicants and cases of apparent conversion among them, and as the fruit of work carried on in Finnieston, which is the congregation's missionary district. Church attendance better in the afternoon than the forenoon. Family worship and family instruction believed to be pretty generally observed. *Missionary* and *Children's Record* fully distributed. There are three district Sabbath-schools and one congregational; in all, 720 children on roll. The teachers diligent and earnest. There is a weekly meeting for prayer and study of lessons. Children annually collect for Missions about £30. Few cases of discipline lately, and these chiefly of persons who have been carried away by strong drink.'

Special services are held occasionally, which have been much blessed. Much prayerful earnestness apparent in the congregation, and much work being done in congregation and district.

About 200 present at the meeting with congregation.

C. G. M'CRIE.
DAVID DICKSON.

FREE ST. MARK'S, GLASGOW—REV. W. H. GUALTER. Visited by REV. J. C. BURNS and MR. DAVID DICKSON, *7th December* 1880.

Number on roll, 808; 22 districts, 23 elders, and 24 deacons; sufficient in number; very thoroughly organised. Elders visit personally with cards, and take names of all adherents and children, with their ages and class attendance. Great pains taken as to young people, by correct lists and visitation. Separate and complete roll kept of the children of the church. Monthly sermon to young on the Sabbath when baptismal service is conducted. Mission work is carried on in the district around church by visitation and tract distribution. Missionary employed by congregation, who has a Children's Church; 200 on roll, with 24 helpers; also an evening meeting attended by about 80. Meeting on a week evening of 40. No special tokens lately of new spiritual life, though much satisfaction with young communicants. Sabbath afternoon attendance much larger than forenoon, —nearly 800; half-day hearing too common. *Missionary* and *Children's Record* fully distributed. Family worship not *known* to be general, though one of the elders was agreeably surprised to find in his district that it was more so than

he had supposed. Family instruction believed to be fairly observed. Shorter Catechism not so much taught in families as formerly; parents leaning on the Sabbath-school. Congregational Sabbath-school well attended, and four classes taught by elders in separate rooms; two for young men and two for young women; these being gradually transferred to minister's class. Young Men's Association of 60. Rolls of members, adherents, and children kept with remarkable care, peculiarly interesting to the visitors. Office-bearers very earnest and hopeful. Several office-bearers and workers meet to pray for revival. Congregational weekly prayer-meeting of from 100 to 130.

Meeting with congregation attended by about 150.

JAMES C. BURNS.
DAVID DICKSON.

COLLEGE CHURCH, GLASGOW—REV. GEORGE REITH. Visited by REV. J. C. BURNS and MR. DAVID DICKSON, *8th December* 1880.

Members, 406; congregation divided into 11 districts; 15 elders, 13 deacons. Elders visit members with cards before each of the three communions. Deacons as a rule visit the people twice a year. No district prayer-meetings. Weekly congregational prayer-meeting attended by 70 to 80. Elders take an interest in children in their districts; 60 attend congregational school, which is taught by office-bearers and is managed by the session. Minister has a weekly class of 30 young men on Sabbath evening, and of 40 young women on Tuesday afternoon. No special spiritual movement lately. The length of the summer holidays is found to be unfavourable for Christian work. Forenoon service well attended; afternoon not so well; the small attendance caused by many members living at a distance. Family worship and family instruction believed to be general. *Missionary* and *Children's Record* fully distributed. Subject of Missions sometimes referred to from pulpit. "Foreign Missions" collected for by the same lady collectors as those for the "Sustentation Fund." Children have monthly collections for Missions. Teachers meet for prayer, but not for study of lessons. Servants' class had been taught by an elder. Fellowship meeting of young men on Sabbath morning. No case of discipline for several years.

The congregation have established a flourishing Mission at North Woodside, on which large funds have been expended by them, and many earnest workers are supplied (about 50 Sabbath-school teachers), and much hopeful impression appears to result. The population of the district, 12,000.

Attendance at meeting with congregation, about 150.

JAMES C. BURNS.
DAVID DICKSON.

ST. MATTHEW'S, GLASGOW—REV. DR. MILLER. Visited by REV. J. C. BURNS and MR. DAVID DICKSON, *9th December* 1880.

Number of members, 603; 16 elders, 17 deacons. Districts regularly visited by office-bearers. No special religious movement lately. Weekly prayer-meeting attended by from 70 to 100. Communion three times a year. Elders personally distribute cards. Family worship and catechising believed to be generally observed. Foreign Missions advocated from pulpit. The associations flourishing. Three Congregational Sabbath-schools well organised, visited by office-bearers; and have a monthly missionary meeting. About 50 members teach in congregational and mission Sabbath-schools. Two Bible-women are employed. *Missionary* and *Children's Record* fully supplied. Young Men's Association of 60; Fellowship meeting for young men also. No case of discipline for 12 or 15 years.

Congregation set agoing, Finnieston Church now self-supporting; and also Free Church, Cranstonhill. Some members work in Springbank Mission. Congregation maintains a successful day-school of 400, taught by a master and mistress;

ildren's Church in Anderston district, where there is also a large abbath School conducted by office-bearers. Many domestic servants gregation, who are visited by the office-bearers at communion seasons, the year. The state of religion in the congregation "hopeful;" though revival to record, there are manifest encouragements connected with of the ministry in the "fruit" which is being gathered.
at meeting with congregation, about 100.

JAMES C. BURNS.
DAVID DICKSON.

NHILL FREE CHURCH—REV. ALEX. LINN. Visited by REV. J. C. BURNS and MR. DAVID DICKSON, 10*th December* 1880.

gation sanctioned in 1876, Mr. Linn inducted in May 1877; membership, lders, 16 deacons. Attendance in forenoon varies; always largest in when it is a very good representation of the congregation. Elders visit three times a year. Deacons act as collectors. No district prayer-meet- ekly congregational meeting attended by about 26. Office-bearers inter- he young. An organisation exists for tract distribution, and evangel- ices are conducted on Sabbath evenings. *Missionary* and *Children's* lly distributed. Minister preaches about missions. Meeting of teachers and study of lessons. Congregational Sabbath-school well organised. l religious movement, but in all the districts the elders meet with per- give satisfactory evidence of appreciation of spiritual things. Special ave been held, followed by a few spiritual results. As a rule the office- tend the meetings of Kirk-Session and Deacons' Court exceedingly well. rers very kind and earnest. Only three cases of discipline during last r. State of servants is satisfactory. A considerable amount of debt e church, and, in addition, an annual feu-duty of about £84.
180 present at meeting with congregation.

JAMES C. BURNS.
DAVID DICKSON.

RT BY REV. J. G. CUNNINGHAM, FREE ST. LUKE'S, EDINBURGH.

ngregations allotted to me were the Candlish Memorial (Rev. James Queen's Park (Rev. W. Scott), Pollockshields (Rev. James Wells), (Rev. W. Keith), Kingston (Rev. R. Gault), Victoria (Rev. James Union (Rev. Alex. Skene), Gorbals (Rev. R. Bremner), Hutchesontown S. Paterson, D.D., and Rev. Andrew Ryrie), and Busby (Rev. A. C. n). To the visitation of each of these, in the order named, an evening ed, and conference was held with the office-bearers and other Christian s to the topics suggested by the Committee, and in the addresses given ngregational meeting which followed, the subjects to which it seemed rtant in each case to direct special attention were taken up. In the of the first three congregations Colonel Young was my fellow-labourer, rged the duty of a deputy so cordially, wisely, and effectively, that I but feel that the seven congregations for which it had been found to provide an elder as a deputy were placed at a disadvantage.
endance of office-bearers and members in most of the congregations as to indicate considerable interest in the visit of the Assembly's depu- information desiderated was frankly given; and the attention with addresses were received was most encouraging. It seems unnecessary r to the pages of this Report the statistics furnished in the Annual s of the several congregations, or to repeat here the information of est which was given by the deputies to the Presbytery, when a confer- held with them in order to turn to immediate practical account any-

thing which the visitation of individual congregations might have suggested. Suffice it to say that we had abundant evidence that in these congregations the great work for which they exist is being carried on, through all the ordinary agencies, with fidelity and efficiency, and that in most of them the heartiness and success with which territorial mission-work and congregational enterprise are prosecuted are bringing fruit which gives abundant occasion for the Free Church to give thanks to God and to take courage. The only discouragements which may be mentioned are the inevitable losses both in numbers and in financial strength to which some of the congregations in the city are subjected by the migration of thriving tradesmen and men of business to the suburbs, and the burden of debt on a few of the charges, especially on Candlish Memorial Church, in which a most prosperous congregation, strictly territorial, and having a membership of upwards of 500 gathered within the past seven years, and doing a great work in the district, is embarrassed with the heavy burden of £5000 of debt. In all these ten congregations the buildings are in excellent condition, and admirably adapted for congregational purposes, the teaching of Sabbath-schools, and the prosecution of missionary effort. The only exception to this seemed to be Kingston, where the premises occupied are somewhat deficient, and the congregation being not large, and drawn from all parts of the city, is such as to demand more of laborious visitation from the devoted pastor, and to accomplish less in the way of organised territorial effort than might be otherwise possible. In Cathcart the site chosen for the church is to some extent, in the meantime, unfavourable, as the feuing ground in the neighbourhood of the church has not yet been built upon, and the church stands isolated at a little distance from Langside, Mount Florida, and Cathcart; but there is every reason to hope that in the course of a few years the sagacity of those who selected this outpost with a view to the future exigencies of the district will be justified. In Busby the impulse given to the building of villas by recent railway accommodation in that quarter has told most favourably upon the prosperity of the Free Church, and both the minister and the office-bearers were feeling the necessity of enlarging the place of worship to meet the demand for sittings, especially in the summer season.

JOHN GEO. CUNNINGHAM.

Presbytery of Glasgow. South Side Congregations visited. Knox's, Cunningham, Renwick, Rose Street, Chalmers's.

In each congregation the deputy met in conference with the minister and other office-bearers. At this conference there was a frank statement of views as to the state and furtherance of the work of Christ in the congregation and district.

Knox's.—*Visited Nov.* 29.—The meeting was held in the church—attendance fair. This congregation is well organised. Districts visited by office-bearers. A missionary is regularly employed in the district, whose work is not without encouragement. The attendance on divine ordinances on the Lord's Day is not so large as the minister would desire, especially in the forenoon. As to the observance of family-worship, it was not easy to get information on that point. The office-bearers thought it a matter of great importance, and that it would be advisable to direct attention to it in their district visitation. A united meeting of the five congregations visited was held in the church on Sabbath evening. There was a good attendance. The Rev. R. Smith and the Rev. W. Tullo took part in the service. It was a very interesting meeting, the audience seemed much impressed, and it is believed that some were benefited.

Cunningham.—*Visited Nov.* 30.—The meeting was held in the hall connected with the church. It was filled with a large and attentive audience. There is evidently great vitality in this congregation. All the departments of church work are vigorously carried on. It is a centre of great Christian

influence, and must be a benefit to the territory in which it is situated. The state of religion in the congregation and district is very encouraging. There is steady growth. The attendance on divine ordinances on the Lord's Day is much larger in the afternoon than the forenoon. The weekly prayer-meeting is well attended. Sabbath desecration is noticeable in the district in the form of shebeening and drunkenness.

RENWICK.—*Visited Dec.* 1.—The meeting was held in the church. There was a fair attendance. There is a sufficient number of office-bearers for the work of the congregation. Regular and well-organised church life is manifest in the different departments of work. In conference with the office-bearers, it was suggested that if a book of family prayers were provided or recommended by the Church, it would be a help to working-men in conducting family-worship.

ROSE STREET CHURCH.—*Visited Dec.* 2.—The meeting was held in the hall; attendance not large. The organisation of this congregation is very complete. There is a meeting for mutual improvement on Sabbath morning. Sabbath-school large and flourishing, also senior classes. Minister's class during winter; 41 on the roll. Band of Hope very strong; 400 on the roll. Also an adult temperance society. Savings Bank having 200 depositors. Weekly prayer-meeting is not very well attended. Considerable Sabbath desecration in the form of shops open, principally confectioners and small grocers. The state of this congregation is on the whole very encouraging, considering its history.

CHALMERS'S CHURCH.—*Visited Dec.* 3.—The meeting was held in the church; a fair attendance. An addition to the number of office-bearers is about to be made. The families in the district are occasionally visited by the office-bearers. There seems to be efficient organisation for church-work. No special revival, but two or three instances were mentioned of individuals having been brought to the Lord at the district meetings. Considerable Sabbath desecration here as elsewhere, in the form of shops open. Very few cases of discipline.

JAMES M. M'CULLOCH.

REPORT OF ASSEMBLY DEPUTIES. Rev. D. MACLAREN, Dunning, and J. C. ROBERTSON, Esq., 31 Berkeley Terrace, on Dowanvale Church, Glasgow.

VISITED ON *December 10th*, 1880.—Received a cordial welcome from the minister, Rev. Mr. Wallace, and 5 elders from Kelvinside congregation, who are at present associated with him in the spiritual superintendence of the congregation.

This congregation is recently formed under the fostering care of the Kelvinside: a handsome and commodious church, with halls for Sabbath-schools and Bible-classes attached, has been erected, but has not as yet any session, or deacons' court raised out of its own membership, and therefore is under the guidance of 5 elders in spiritual affairs and 5 deacons in financial affairs from the congregation of Kelvinside.

The congregation is divided into manageable districts, and while each elder and deacon has charge of his own district, the deacons collect monthly, and the elders visit their districts regularly, not less than 3 times a year.

Each elder holds a weekly prayer-meeting in his own district.

All the office-bearers take a special interest in the young of their districts, and with the view of gathering into the house of God non-church-goers, they secure that evangelistic meetings be held in the open air, that tracts be distributed, and a Bible-woman be maintained.

The population in the territorial mission district amounts to 2500, and while it cannot be said that there has been any special revival of religion in it, there has been a marked increase of attendance at evening meetings, and there have been also individual instances of conversion.

One special encouragement has been the completion of the fabric of the church, and another, the cordiality with which the minister has been received by all the people in visiting them at their houses. As for discouragements, in addition to the natural indifference of men to the gospel, may be specified the constant migration that is going on among the people, more especially of the shipbuilding trade; signs, however, appear of an improvement of trade, and now this migration may diminish.

When the congregation assembled in Burgh hall, the forenoon attendance was small, but now that they assemble in the church, it is increased, and in the afternoon amounts to 250.

The congregational prayer-meeting is attended generally by 60 or 70, and the district prayer-meetings are also well attended. No definite statistics can be furnished as to the extent in which family worship is maintained, but the general impression among the office-bearers is that with a few exceptions it is neglected, and so they have to report as to family catechising. The Sabbath is upon the whole outwardly observed, all places of business being shut, and few in the district being disposed to loiter in the streets.

Ice-cream shops, however, are open, served as the office-bearers understand, not by Scotchmen, but by natives of Italy.

Intemperance is the sin that may be said to be the most prevalent.

The congregation is only beginning to be supplied with the *Missionary Record*, and the Sabbath-school with the *Children's Record*, while as to the condition of household servants as a class little is to be said, and as to the state of discipline it may be reported that few are brought under the notice of the session, and these few, cases of fornication.

In conclusion, it may be stated that at the congregational meeting, held after the meeting with the office-bearers, there was a fair representation of the congregation, spread as the people were over the centre of the church and under the galleries, and that the addresses both by Mr. Robertson and Mr. MacLaren were listened to with marked attention and lively interest.

D. MACLAREN.
J. C. ROBERTSON.

Govan Free Church, Rev. Mr. Mackenzie, minister: Visited on December 9th, 1880, by Rev. D. MacLaren, Dunning, and Dr. Morrison, Academy, Glasgow, Assembly Deputies on Religion and Morals.

The church is large, capable of containing from 1000 to 1200, fitted up with galleries all round within, and adorned with a high and handsome spire without. A commodious hall is attached to the church, where Mr. Mackenzie and 18 of his office-bearers gave the deputies a very cordial welcome.

There is a sufficient number of office-bearers, and the congregation is divided into manageable districts, and each elder and deacon has charge of his own district. The families are visited by the office-bearers not less than twice a year. There are district prayer-meetings also presided over by the elders.

They take a special interest in the young, and not only use their influence to encourage parents to send their children to the Sabbath-school, but foster a Young Men's Christian Association that is connected with the congregation.

The office-bearers, assisted by the members of the Y. M. C. A., visit non-church-goers in their homes, and endeavour to bring them to the house of God.

There has been no special revival of religion since the visit of Moody and Sankey to Glasgow.

No special encouragements or discouragements condescended upon, with the exception of one great discouragement arising from the fluctuating character of the shipbuilding population, and perhaps the lack of the mixture of all classes in the territorial district associated with the church.

The attendance in the forenoon is upon an average 500, in the afternoon 900, and at a monthly evening service every sitting as well as every pew is occupied. The congregational prayer-meeting is attended ordinarily by an audience of from 100 to 200, and the district meetings are proportionally well attended.

A considerable number of households observe family worship, but no distinct information can be given.

Outwardly the Sabbath is well observed, except in those parts where the Irish element prevails. It is feared that family catechising on Sabbath evening does not prevail to any large extent.

Profane swearing may be said to prevail, specially in the neighbourhood of the church. The congregation is supplied with the *Missionary Record*, not by the office-bearers or church-officer, but by the medium of the booksellers, and the duty of contributing to the Lord's cause is statedly enforced. The congregational Sabbath-school is rightly organised: well attended by the children of the congregation and well supplied with teachers. There are district Sabbath-schools taught by office-bearers. The children are well supplied with the *Missionary Record*, and are trained to habits of giving.

The present minister has laboured for 15 years in his present field and in connection with his present congregation, and laments that there are so few around him who in the social scale rise above those of low degree, and therefore is unable to furnish any satisfactory information about the state of servants as a class. He along with his session is happy to state that but few cases of discipline are brought before them. They have also to state that those few relate to violations of the Seventh Commandment.

We have in conclusion to report that after a very agreeable meeting with the minister and office-bearers we entered into the church more glad to find in that spacious and handsome building a large audience assembled to listen to the addresses, and from the earnestness with which they hung upon our lips we fondly trust that through the blessing of the Head of the Church they were benefited, as we felt ourselves to be both by their attendance and attention.

D. MACLAREN.
D. MORRISON.

REPORT OF DEPUTIES appointed by the COMMITTEE ON RELIGION AND MORALS to visit the CONGREGATIONS OF HILLHEAD, WHITEINCH, PARTICK, PARTICK HIGH, AND GOVAN GAELIC CHURCHES, in the PRESBYTERY OF GLASGOW.

HILLHEAD.—*Visited Nov.* 29, 1880, by Rev. R. G. Balfour, and Mr. Mosman, *Elder*.—This is a rural congregation, the church being fully three miles from the centre of Glasgow. The members are almost all employed in mining. There are five elders and five deacons, who are assisted by three collectors. This is considered a sufficient staff, as the congregation is not a scattered one. The elders visit the people every quarter, handing round communion-cards, and the deacons every month. Besides the congregational weekly prayer-meeting, conducted by the minister, there are two kitchen-district meetings kept up every week by the office-bearers and workers. These are held in four different places regularly, and in two other places occasionally. Besides the evening Sabbath-schools, there is a Sabbath morning meeting for the young at eleven o'clock, conducted on the plan of the Foundry Boys' Mission. The office-bearers thus take a special interest in the young. About 130 attend this meeting. The people of the district are visited very frequently, with the view of gathering them to attend the week-day and Sabbath-day meetings. Open-air services are sometimes held for their benefit on Sabbath afternoons in summer.

It is believed that for the past seventeen years there has been a steady progress in the Lord's work in this place. In the year 1878 there was a good work, especially among the young. It was not preceded by any special services, but began in the Sabbath-school. Since that time the work has been rather injured

by two evangelists, who imprudently overdid the thing, but there are symptoms of improvement at the present time. This interesting work of grace, and the readiness of the young converts to engage in Christian work, are great encouragements to pastoral work, while, on the other hand, the recent strike among the miners, with its consequent want of employment and of wages, has been a serious trial. Happily that is now at an end.

The average attendance at church on the Lord's Day is about 300 at twelve o'clock. The service at 6.30 held in a hall is not quite so good. The population of the district amounts to about 4000. Probably three-fourths of these attend no church. The attendance at the Wednesday evening prayer-meeting varies from 20 to 30. The district prayer-meetings from 12 to 30, and even 40. It is believed that family-worship is generally maintained by church-going people at least once a day, and twice on Sabbaths. The Sabbath is fairly kept by the people in the neighbourhood, but a great many come out from the city on foot, and some on bicycles. Family catechising is not very general on the Sabbath evenings. The arrangement of the public services for old and young rather stands in the way of that. There are no special forms of sin particularly prevalent, this district enjoying the peculiar happiness of having no public-house within its bounds.

The *Missionary Record* is scarcely circulated in the congregation, only about twelve copies being procured. The deputies endeavoured to impress upon the office-bearers the extreme desirableness of a more extensive diffusion among the people of the only periodical which can make them acquainted with the Church's work.

The Sabbath-school is well organised, and attended by about 200 children. The minister has a class for young men and women on Sabbath afternoons, attended by about 56. The Sabbath-school teachers meet in the manse to go over the lesson every Friday. The office-bearers and visitors make every effort to induce the young to attend the Sabbath-school. The children are not yet supplied with the *Children's Record*. They contribute to a variety of missionary objects, both home and foreign.

The farm-servants in this neighbourhood are generally a church-going class.

Cases of discipline have happily been very rare.

After conferring with the office-bearers and workers, the deputies addressed a meeting of the congregation attended by about 60, on the great duty and privilege of receiving the Lord Jesus, walking in Him, and not wearying in His service.

ROBERT G. BALFOUR, *Minister.*
HUGH MOSMAN, *Elder.*

WHITEINCH.—*Visited Nov.* 30, 1880, by Rev. R. G. Balfour, and Mr. H. Mosman, *Elder.*—This congregation is composed almost entirely of persons engaged in shipbuilding, so that the male element preponderates in the membership. There are 10 elders and 8 deacons, who are assisted by 10 collectors. This number is considered sufficient, as the members are all within easy reach. The elders visit their districts four times a year at the Communion seasons. The deacons visit occasionally. There are three district prayer-meetings, one on Sabbath evenings held in a shop which has been fitted up for the purpose, and attended sometimes by 100 persons, another in a kitchen on Sabbath, and a third in a kitchen on a week-day evening. At these there may be from one to two dozen in attendance. Other meetings are soon to be commenced by some of the elders and deacons.

A special interest is taken in the young, many of the office-bearers being Sabbath-school teachers. The minister often speaks a word to the young from the pulpit. A Foundry Boys' meeting near the church is well attended, unfortunately by the children of church-going people, rather than by the neglected class for whom such meetings are required. There is a district or mission Sabbath-school held on Sabbath evenings, attended by about 70.

There are 26 tract distributors who go from house to house, and try to bring out the careless to the means of grace. Occasionally a series of evangelistic

meetings is held with the same view. And in summer open-air meetings are held every Sabbath evening.

There was a special work of grace in the congregation about six and a half years ago. The minister then conversed with 80 men, anxious about their souls, in one month. Many of them became decided Christians, have since been the great supports of the congregation, and have influenced others for good. This movement commenced before any special services were held. Almost every year since that, there has been some religious interest in the congregation. At the last special meetings held in September, some 18 or 19 professed to have got good.

These things, and the great amount of willing help rendered by office-bearers and Christian workers have been a great encouragement to the minister. He has had no special discouragement, except that arising from the dulness of trade, which seems happily to be passing away.

The average attendance at church is 250 in the forenoon, and from 300 to 350 in the afternoon. There is a large number in the district who attend no church. The average attendance at the Tuesday evening prayer-meeting is about 70. It has been larger this winter than at any previous time. The number of men who attend is an interesting feature. The office-bearers were unable to say how far family worship is kept up. They were advised to make this a matter of plain but kindly inquiry, and to do what they could to help young married people to begin the practice.

As to Sabbath observance, it was reported that there was a good deal of Sabbath walking, that the tramway cars have been running on the Lord's Day for several months, and that the opening of shops on that day seems to be on the increase. There is however no Sabbath drinking. At one time there was a good deal in the hotels at Renfrew, but these have now been closed. It is believed that a good deal of family instruction goes on on Sabbath, especially in the way of preparing the children for the Sabbath-school, and Foundry Boys' Meeting.

Only four dozen copies of the *Missionary Record* are distributed. It was recommended, as essential to the spiritual well-being of the congregation, that there should be a much larger circulation of the *Record* of the Church's work at home and abroad.

The Sabbath-school is well organised and efficiently taught. There are 230 children on the roll. The minister's Sabbath evening class has about 70 on the roll. There is a Young Men's Sabbath Morning meeting with 16 on the roll, and a Literary Association is about to be formed. The Sabbath-school teachers meet once a month for business and for prayer. The children get 75 copies of the *Children's Missionary Record*, besides other religious publications. They contribute to various missionary objects. Last year their offerings amounted to £5.

There have been very few cases of discipline during the past seven years—the period of the church's existence. Only three had to be suspended from church privileges, one for intemperance, and two for immorality.

After conferring with six of the elders, seven of the deacons, and several Christian workers, the deputies addressed a meeting of the congregation attended by about 70, exhorting all to make their calling and election sure, and the people of God to maintain a steady zeal in the Master's service.

ROBERT G. BALFOUR, *Minister.*
HUGH MOSMAN, *Elder.*

REPORT on PARTICK, Visited *December* 1, 1880, by Rev. R. G. BALFOUR and Mr. JAMES MILLER, Elder.

This congregation is well supplied with office-bearers, having 13 elders and 11 deacons, assisted by 14 collectors. The elders visit their districts twice a year at the Communion seasons; the deacons only occasionally, but they have resolved to do so with greater regularity.

There are not so many district prayer-meetings held as there were a number of years ago. A kitchen meeting has however been kept up summer and winter by two of the deacons, though it is at present in abeyance. Besides this,

missionary meetings are held in the district, both in kitchens and in the school-room.

The office-bearers interest themselves in the young, six of the elders, and three of the deacons being Sabbath-school teachers. The missionary and the visitors try to bring out the children of the district to the Sabbath-school. The whole of Partick is mapped out into districts, and worked by the City Mission in concert with the various congregations. Besides the missionary who labours in connection with this congregation, there is a staff of visitors, male and female, who visit the families in the 25 sub-divisions of the district once a fortnight, and distribute tracts.

The state of religion cannot be described as very low. There has been manifest blessing in connection with the means of grace, but the minister and office-bearers long for more. The missionary has been cheered by some fruit of his labours. There has been no special work of grace in the congregation or district of late. Among the hindrances to the good work may be mentioned excessive pleasuring on Saturday afternoon and evening, intemperance, both among men and women, and want of family government and training.

The attendance at church is about 300 in the forenoon, and from 350 to 425 in the afternoon. The weekly congregational prayer-meeting is not well attended, the average present being about 25. The uncomfortable arrangements of the place of meeting may in part account for this. These it is intended soon to remedy. The kitchen mission meetings are attended by about 40, and the mission Sabbath evening meeting by about 65. It is believed that family worship is pretty generally maintained in the families of the congregation.

Too much liberty is taken with the Sabbath Day in the way of walking and visiting. The opening of shops on that day is on the increase, and the running of tramway cars is a great evil. Family instruction on the evening of the Lord's Day is probably not so common as it once was, but parents seem to see to it that their children prepare their lessons for the Sabbath-school.

Sixty or seventy copies of the *Missionary Record* are received by members of the congregation, and the duty of contributing to the cause of missions is urged upon them from the pulpit. The deputies recommended that some means should be taken for securing a wider circulation of this accredited journal of the Church's work.

The Sabbath-school is well organised, having about 20 teachers, and 170 children on the roll. The minister has a Sabbath evening class with 52 on the roll. There is a Sabbath morning prayer-meeting with 15 or 16 on the roll. There is not at present a Literary Association, but two or three lectures are to be delivered to the young men in the course of the winter. The Sabbath-school teachers meet monthly for prayer, and some of them attend the Model classes conducted by the Union. The missionary makes it his business to urge parents to send their children to some Sabbath-school. There are 80 copies of the *Children's Record* distributed in the Sabbath-school. Each class has its missionary box, and a sum of about £6 was contributed to various objects last year.

The principal offences calling for dealing in the way of discipline are intemperance and neglect of ordinances, though there are also cases of breach of the seventh commandment requiring to be dealt with from time to time.

After conference with 8 of the elders, 8 of the deacons, and 16 of the Christian workers, the deputies addressed a meeting of the congregation attended by about 70, exhorting them on a variety of duties, especially decision for Christ, earnestness in his service, and prayer as the great means of obtaining spiritual life and strength.

ROBERT G. BALFOUR, *Minister.*
JAMES MILLER, *Elder.*

REPORT on PARTICK HIGH, *December 2d*, 1880, visited by Rev. R. G. BALFOUR, and Mr. J. H. DICKSON, Elder.

This congregation has 9 elders and 9 deacons, who are assisted by 9 collectors. An election of additional office-bearers is about to take place. The elders visit

their districts four times a year in connection with the communion; the deacons only occasionally. A more systematic visitation on their part—perhaps after each term—was recommended. There are no congregational district prayer-meetings. There were five mission district meetings last winter, but they have not yet been resumed.

The office-bearers interest themselves to some extent in the young, several teaching in the Sabbath-school. But more might be done in the way of having a correct list of the names and ages of all the children in their districts, and seeing to their attendance at the Sabbath-school. A student missionary works in the district, visiting the families and holding two meetings in the week. He is assisted by about a dozen visitors who visit weekly, and distribute tracts.

There has been no special work of revival in the congregation, but in the course of the regular ministry, cases are from time to time coming to light in which good has been obtained. The general average of spiritual life is not so high as one would like to see it. One hindrance in the way of pastoral work is the difficulty of getting at the people in visitation, the men being out during the day and the families being much occupied during the evening. The spirit and earnestness with which the congregation have entered into a plan for clearing off the debt on the church is an encouraging and hopeful symptom.

There is a good deal of half-day hearing on the Sabbath, the attendance in the forenoon being about 300 and in the afternoon 350. The average attendance at the weekly prayer-meeting is about 50. The office-bearers have not yet inquired as to the extent to which family worship is maintained, but they believe it to be very general.

Outwardly the Sabbath is observed fairly well. But a few shops are open, and the tramway cars are run. The amount of family instruction on Sabbath evenings the office-bearers have not yet ascertained.

About 100 copies of the *Record* are supplied gratuitously to the congregation, the expense being defrayed by a collection, as the people retire, once a month. The duty of contributing to the Lord's cause is often referred to from the pulpit.

The Sabbath-school is mixed, district and congregational, with 297 on the roll, of whom 105 attend church. It is well organised, having 28 teachers, who meet for prayer at the close each Sabbath evening. A model class for the benefit of teachers has been commenced this winter. The minister's class on Sabbath evenings has about 60 on the roll. There is a Young Men's Sabbath Morning Fellowship Association with a membership of 20. There was a Literary Association once, but it was merged in the District Association some years ago. Efforts are made to bring in the children of the district to the Sabbath-school, by means of occasional visitations by teachers and others, with special reference to that object. The children receive 120 copies of the *Children's Missionary Record*, besides 100 copies of the *Children's Messenger*. They collect for four or five different objects in the course of the year, an address being sometimes given in reference to the object to keep up their interest in it. Last year they contributed £9.

Cases of discipline have been comparatively rare, except for intemperance and neglect of ordinances.

The deputies, after conferring with 8 of the elders, 2 of the deacons, and 8 of the Christian workers, addressed a meeting of the congregation, attended by about 65, exhorting them specially to maintain a lively spiritual frame, and to guard their religious life from the perils to which it is continually exposed.

ROBERT G. BALFOUR, *Minister.*

REPORT on GOVAN GAELIC, visited *December 3d*, 1880, by the Rev. R. G. BALFOUR, and Mr. JAMES MILLER, Elder.

This congregation has 12 elders and 14 deacons, who are assisted by about a dozen collectors. They are to have an election of office-bearers soon, and will then have an amply sufficient staff. The elders visit their districts four times a year; some of them do so much oftener. The deacons visit occasionally. A more

systematic visitation on their part at intervals was recommended. Two kitchen-meetings are held weekly by some of the elders and deacons, sometimes in one house and sometimes in another. The office-bearers interest themselves in the young, exhorting parents to instruct their children themselves and to send them to the Sabbath-school.

By mutual arrangement with the neighbouring churches, a district has been allotted to this congregation. There are 25 visitors who distribute 573 tracts among the inhabitants of the district every Sabbath. In the mission district at Plantation a student missionary is employed, who visits the people during the week, and holds a meeting every Sabbath evening.

There has been no special revival in this congregation, but since the opening of the mission eighteen years ago, there has been a general and steady revival of religion. A great number, some of whom have now passed away, have been brought to the knowledge of the truth through the preaching of the word and the evangelistic services. A number both of young and old are found at every communion, joining the church and giving evidence by their lives that their profession has been sincere. The trials through which the congregation has passed have proved a means of promoting rather than hindering the cause of Christ among them. All this is specially true of the five or six years which have elapsed since Mr. Cameron came among them. They were few in number then. Many have since been gathered in. The congregation has had to build two churches within twelve years, and they are now almost free from debt. The office-bearers think they can report favourably, on the whole, on the state of religion among them at the present time. The number of communicants has risen during six years, from 80 or 100 to 286—a circumstance of peculiar significance, when the views and practice of Highlanders in regard to the ordinance of the Supper are taken into account.

The congregation is divided every Sabbath forenoon, the English service, attended by about 120, being held in the hall, and the Gaelic service, attended by from 400 to 500, in the church. The afternoon service, conducted in English, is attended by about 600. There is also an evening service attended by about 250. An evening lecture is delivered monthly, when the attendance is larger. The weekly congregational prayer-meeting is attended by about 80. The average attendance at the kitchen-meetings is about 15.

The office-bearers have reason to believe that family worship is well kept up among the families of the congregation. The Sabbath is also well observed by them, though not so well in the district as it ought to be. The chief form of open desecration here is the opening of shops, which is unhappily on the increase.

It is believed that family instruction on the evening of the Lord's Day is not so common as it was.

There is no general circulation of the *Missionary Record*, though several of the families supply themselves with copies. The deputies strongly recommend some plan being adopted for securing that every family in the congregation should get a copy, so as to interest all the Church's work.

The Sabbath-school is well-organised, there being in this congregation a Sabbath-school association, with regular bye-laws and fixed terms of membership. There are 26 teachers, and upwards of 200 children on the roll. The teachers meet on Friday evenings for prayer and preparation of the lessons, and again at the close of the Sabbath-work for prayer. The minister's class is attended by about 50 or 60; the Young Men's Sabbath Morning Fellowship Association by about 20. The teachers occasionally go round and visit the people in the district to persuade them to send their children to the Sabbath-school. The children get 150 copies of the *Children's Record*, and 50 copies of the *Adviser*. Their contributions have hitherto been given to home objects, but in future the foreign field will also come in for a due share of the children's offerings.

The domestic servants connected with the congregation conduct themselves, as a class, in a way thoroughly becoming the gospel.

The session has happily not had much to do in the way of discipline. The

only sins they have had to deal with in the way of church censure are intemperance and uncleanness, and occasions for such dealing have not been frequent.

The deputies, after conferring with 11 of the elders and 5 of the deacons, addressed a meeting of the congregation attended by about 100, exhorting sleepers to awake and Christians to be watchful, and to continue in Christ's word, that the truth might make them free indeed.

ROBERT G. BALFOUR, *Minister.*
JAMES MILLER, *Elder.*

REPORT ON ST. GEORGE'S ROAD FREE CHURCH, visited by Rev. Dr. BLACK and COLONEL YOUNG on Thursday, 2d December 1880.

1. Arrangements are being made for an addition to the eldership. 2. The elders and deacons take charge of their districts, and are interested and hearty in their work. 3. Yes. 4. There are no district prayer-meetings. 5. The young are most carefully watched over. 6. A Bible-woman is employed, and tract distributors visit from house to house. An evangelistic meeting is held on Sabbath evening. 7 and 8. This congregation is in a lively state; there has not been a marked revival. All meetings are well attended. 9. A large number joined the congregation this year, as well as an encouraging number of young communicants. A Band of Hope has been useful as a means of leading to serious thought. 10. There is a good attendance—but in the afternoon. 11. Fairly attended. Office-bearers take part. 12. Believed to be general. 13. Outwardly well observed. 14. Not so well observed as formerly. 15. Walking on Sabbath and cars. 17. Each family gets a copy, and the cause of missions is advocated. 18. There is a Sabbath-school. It is becoming more congregational than it once was. 110 pupils. 19. There is a good supply of excellent teachers. 21. Yes; They contribute to the mission schemes. 22. Those connected with the congregation are highly respectable. 23. There is a Bible-class attended by 120. 24. Cases calling for discipline are very rare. There is a Dorcas Society; also a singing-class. The Band of Hope is conducted by an elder. There are 300 on the roll.

REPORT ON LYON STREET, visited on 9th December 1880 by the Rev. PROFESSOR BLAIKIE and Mr. G. C. FRASER.

There is at present 12 elders and 12 deacons, being rather few, but there is to be an addition to the number, the full complement required being 40. The congregation is well visited when the staff of office-bearers is full. The elders distribute communion cards at least three times a year. For gathering in those outside there is a system of tract distribution, and in some districts the families are gathered by the elders. There is also the labour of a city missionary with a staff of assistants, but as a great proportion of the people in the district are Roman Catholics the work is difficult. There were special services in March last, when there were several cases of awakening. Two years ago there were special services from which there has been special fruit. There are hopeful signs and causes of discouragement in the pastoral work. The attendance at the Bible-class is encouraging. The attendance at public worship is meagre in the forenoon, about 200, but encouraging in the afternoon, when there is an attendance of fully 500. The attendance at the congregational prayer-meeting is improving; it ranges from 40 to 60. It is not known to what extent family worship is observed, nor whether family catechising is observed. There are no special forms of sin. There is the too common sin of drunkenness, and on Sabbath there are a good many open shops. *Missionary Records* are supplied to those who wish them. There are about 50 copies taken and paid for by those who take them. The duty of missions is enforced. There is a Sabbath-school attended by between 200 and 300. There are 36 teachers. The teachers meet for prayer after the school, and they meet monthly for business and for prayer. There is a Band of Hope attended by district children. *Children's Missionary Records* are supplied to the children. They contribute weekly for mission purposes. There have

been few cases of discipline; these have been for the sin of fornication, and one or two have been dealt with for drunkenness.

The deputies were much gratified by the attendance of office-bearers, and also with the attendance at the meeting with the congregation.

REPORT on NORTH WOODSIDE, visited on 30th November 1880 by Rev. Dr. BLACK and Mr. G. C. FRASER.

The number of office-bearers is not at present sufficient, there being only elders and 10 deacons, while the congregation is divided into fifteen district and there are in consequence some vacant districts. The elders visit quarter and also in cases of sickness—some of the deacons alternative with the colle tors in collecting the contributions. There are no regular district prayer-mee ings conducted by elders. Special care is taken of the children. For gathering those who have fallen away there is a system of tract distribution—800 month The people are invited to come to church. An evangelistic meeting is held the open air, and from it an adjournment is made to the church. There is special revival nor blessing to the extent longed for, but cases of interest are m with in connection with applications for admission to communion. In spring 1880 there were special meetings, and there were some cases of converi through these services. The chief discouragement arises from the migrato character of the people. The pastor finds great satisfaction in visiting amo the people. The attendance in the forenoon is thin, but good in the afterno The congregation consists almost entirely of the working classes, among wh the custom seems to be growing of absence from forenoon service. Wee prayer-meeting is not well attended, but it includes a good number of men. is believed that family worship is not generally observed. Outwardly the S bath is well observed. It is not known to what extent the practice of fam catechising prevails. There are no special forms of Sabbath desecration or ot sins prevalent, outward behaviour being good. About 30 or 40 receive pay for monthly *Record*. The duty of contributing is enforced. The congre tional Sabbath-school is well organised, average 144, and increasing. There 21 teachers who meet on Sabbath morning for lessons and for prayer after sch is dismissed. In visiting the district children are invited to the Sabbath-sch The children are well supplied with the *Missionary Record*, and there is als quarterly missionary meeting, and addresses given on the subject. The condit of domestic servants connected with the congregation is highly satisfacto Christian characters consistent, and one of the elders holds a weekly meeti for these. There are few cases of discipline in the congregation, except so cases of persons applying for membership where there had been the sin of an nuptial fornication.

The deputies were much gratified by their visit to this congregation, attendance at the congregational meeting being the largest of any of th visited by the deputies.

REPORT on KELVINSIDE, visited on 1st December 1880 by Rev. Dr. BLACK a Mr. G. C. FRASER.

There is a sufficient number of office-bearers, the congregation being divi into 22 districts fully supplied. The elders distribute communion cards q terly, and they also visit in cases of sickness. The deacons assist in collec the contributions. There are no district prayer-meetings conducted by el Special interest is taken in the children. For gathering in those who have fa away from church-going habits there has been in operation all the usual machi of a mission district, the congregational mission having been now erected in sanctioned charge. There has been no special revival since the visit of Moody. There have been special services but no definite results. No spe discouragements in pastoral work, but as an encouragement cases of int come to light specially in connection with admission to the Lord's Supper. attendance at the morning service is very good, but not so well in the after

· congregational prayer-meeting is relatively well attended, about 150 nt. It is entirely conducted by the minister. It is believed that ihip is generally observed. Outwardly the Sabbath is well observed. whether family catechising on Sabbath evening exists. There are forms of Sabbath desecration or other sins prevalent. Every mem- ıerent gets a copy of the *Missionary Record*, the expense being met ollection. The duty of contributing is enforced. There are two well- ıbbath-schools, one in the morning and another in the afternoon, lmost entirely conducted by office-bearers. There is also a Sabbath- ected with the Mission. There is an attendance of 80 in the morning, ıfternoon, and 250 at the Mission school. There is a meeting of the prayer after evening school, but there is no meeting for preparation The children are well supplied with the *Missionary Record*, and their nissionary work is sustained, a collection being made every evening. ervants connected with the congregation are of high respectability. r's Bible-class on Sabbath evenings largely consists of domestic ser- ere have been few cases of discipline in the congregation, and these ases of antenuptial fornication.

ı special class in the Sabbath-school for young men, and the minister for young men on Sabbath evening.

of the ladies connected with the congregation has a class specially for About 40 attend, and the teacher takes special interest in them.

ı Young Men's Association, Young Women's Class, Literary Society mbers, and a special work among girls carried on by a lady connected ngregation. The young women receive scriptural instruction, and are their temporal concerns as well as spiritual.

ı EAST PARK, visited on 6th December 1880 by the Rev. Dr. BLACK and Mr. G. C. FRASER.

a sufficient supply of office-bearers, 6 elders, and 6 deacons. The n is divided into manageable districts, each elder and deacon having is own district. The deacons call on new members of the congrega- e are occasional kitchen meetings, and on Sabbath evening a meeting hall, for the conducting of which the elders hold themselves respon- ial care is taken of the children, and many of the office-bearers be- rs. The Sabbath evening meeting is specially intended for those who from church-going habits, and there is also tract distribution. There l services last year, but nothing particular came out of them. In re have been found some encouraging cases of interest in Divine e attendance on ordinances on the Lord's Day is very satisfactory, n attendance being best. The attendance at the weekly congrega- er-meeting is variable, but relatively very good. It is believed that nce of family worship is general amongst the members. The Sabbath y observed very well by those connected with the congregation. o special forms of sin prevalent. All the families receive the *Mis- rd*, liberal help being given by a friend of the congregation. There od Sabbath-school held in a hall. There are about 20 teachers, but teachers' meeting. The children are well supplied with the *Mis- rd*, and distribute annually the amount raised for mission purposes. er endeavours to get domestic servants to attend his Bible-class. been very few if any cases of discipline.

IENS, visited on *7th December* 1880, by the Rev. DR. BLACK and MR. G. C. FRASER.

20 elders and 16 deacons, and a fresh ordination about to take congregation is divided into 22 districts. The families are well he office-bearers. There are 10 district prayer-meetings conducted rs. Special interest is taken in the children. Several young men

been few cases of discipline; these have been for the sin of fornication, and one or two have been dealt with for drunkenness.

The deputies were much gratified by the attendance of office-bearers, and also with the attendance at the meeting with the congregation.

REPORT on NORTH WOODSIDE, visited on 30th November 1880 by Rev. Dr. BLACK and Mr. G. C. FRASER.

The number of office-bearers is not at present sufficient, there being only 8 elders and 10 deacons, while the congregation is divided into fifteen districts, and there are in consequence some vacant districts. The elders visit quarterly and also in cases of sickness—some of the deacons alternative with the collectors in collecting the contributions. There are no regular district prayer-meetings conducted by elders. Special care is taken of the children. For gathering those who have fallen away there is a system of tract distribution—800 monthly. The people are invited to come to church. An evangelistic meeting is held in the open air, and from it an adjournment is made to the church. There is no special revival nor blessing to the extent longed for, but cases of interest are met with in connection with applications for admission to communion. In spring of 1880 there were special meetings, and there were some cases of conversion through these services. The chief discouragement arises from the migratory character of the people. The pastor finds great satisfaction in visiting among the people. The attendance in the forenoon is thin, but good in the afternoon. The congregation consists almost entirely of the working classes, among whom the custom seems to be growing of absence from forenoon service. Weekly prayer-meeting is not well attended, but it includes a good number of men. It is believed that family worship is not generally observed. Outwardly the Sabbath is well observed. It is not known to what extent the practice of family catechising prevails. There are no special forms of Sabbath desecration or other sins prevalent, outward behaviour being good. About 30 or 40 receive and pay for monthly *Record*. The duty of contributing is enforced. The congregational Sabbath-school is well organised, average 144, and increasing. There are 21 teachers who meet on Sabbath morning for lessons and for prayer after school is dismissed. In visiting the district children are invited to the Sabbath-school. The children are well supplied with the *Missionary Record*, and there is also a quarterly missionary meeting, and addresses given on the subject. The condition of domestic servants connected with the congregation is highly satisfactory. Christian characters consistent, and one of the elders holds a weekly meeting for these. There are few cases of discipline in the congregation, except some cases of persons applying for membership where there had been the sin of antenuptial fornication.

The deputies were much gratified by their visit to this congregation, the attendance at the congregational meeting being the largest of any of those visited by the deputies.

REPORT on KELVINSIDE, visited on 1st December 1880 by Rev. Dr. BLACK and Mr. G. C. FRASER.

There is a sufficient number of office-bearers, the congregation being divided into 22 districts fully supplied. The elders distribute communion cards quarterly, and they also visit in cases of sickness. The deacons assist in collecting the contributions. There are no district prayer-meetings conducted by elders. Special interest is taken in the children. For gathering in those who have fallen away from church-going habits there has been in operation all the usual machinery of a mission district, the congregational mission having been now erected into a sanctioned charge. There has been no special revival since the visit of Mr. Moody. There have been special services but no definite results. No special discouragements in pastoral work, but as an encouragement cases of interest come to light specially in connection with admission to the Lord's Supper. The attendance at the morning service is very good, but not so well in the afternoon.

The weekly congregational prayer-meeting is relatively well attended, about 150 being present. It is entirely conducted by the minister. It is believed that family worship is generally observed. Outwardly the Sabbath is well observed. Not known whether family catechising on Sabbath evening exists. There are no special forms of Sabbath desecration or other sins prevalent. Every member and adherent gets a copy of the *Missionary Record*, the expense being met by annual collection. The duty of contributing is enforced. There are two well-equipped Sabbath-schools, one in the morning and another in the afternoon, which are almost entirely conducted by office-bearers. There is also a Sabbath-school connected with the Mission. There is an attendance of 80 in the morning, 300 in the afternoon, and 250 at the Mission school. There is a meeting of the teachers for prayer after evening school, but there is no meeting for preparation of lessons. The children are well supplied with the *Missionary Record*, and their interest in missionary work is sustained, a collection being made every evening. Domestic servants connected with the congregation are of high respectability. The minister's Bible-class on Sabbath evenings largely consists of domestic servants. There have been few cases of discipline in the congregation, and these have been cases of antenuptial fornication.

There is a special class in the Sabbath-school for young men, and the minister has a class for young men on Sabbath evening.

And one of the ladies connected with the congregation has a class specially for servants. About 40 attend, and the teacher takes special interest in them.

There is a Young Men's Association, Young Women's Class, Literary Society with 30 members, and a special work among girls carried on by a lady connected with the congregation. The young women receive scriptural instruction, and are cared for in their temporal concerns as well as spiritual.

REPORT on EAST PARK, visited on 6th December 1880 by the Rev. Dr. BLACK and Mr. G. C. FRASER.

There is a sufficient supply of office-bearers, 6 elders, and 6 deacons. The congregation is divided into manageable districts, each elder and deacon having charge of his own district. The deacons call on new members of the congregation. There are occasional kitchen meetings, and on Sabbath evening a meeting is held in a hall, for the conducting of which the elders hold themselves responsible. Special care is taken of the children, and many of the office-bearers become teachers. The Sabbath evening meeting is specially intended for those who have fallen from church-going habits, and there is also tract distribution. There were special services last year, but nothing particular came out of them. In visiting there have been found some encouraging cases of interest in Divine things. The attendance on ordinances on the Lord's Day is very satisfactory, the afternoon attendance being best. The attendance at the weekly congregational prayer-meeting is variable, but relatively very good. It is believed that the observance of family worship is general amongst the members. The Sabbath is outwardly observed very well by those connected with the congregation. There are no special forms of sin prevalent. All the families receive the *Missionary Record*, liberal help being given by a friend of the congregation. There is a very good Sabbath-school held in a hall. There are about 20 teachers, but there is no teachers' meeting. The children are well supplied with the *Missionary Record*, and distribute annually the amount raised for mission purposes. The minister endeavours to get domestic servants to attend his Bible-class. There have been very few if any cases of discipline.

ST. STEPHENS, visited on *7th December* 1880, by the Rev. DR. BLACK and MR. G. C. FRASER.

There are 20 elders and 16 deacons, and a fresh ordination about to take place. The congregation is divided into 22 districts. The families are well visited by the office-bearers. There are 10 district prayer-meetings conducted by the elders. Special interest is taken in the children. Several young men

connected with the congregation visit those who have fallen from church-going habits, and there is a well wrought system of tract distribution by ladies' society. There have been individual cases of conversion among young men. There were special services held last year, but no special result followed from them. There have been cases of persons in advanced life applying for admission to the Lord's Supper. The attendance at both diets of worship on the Lord's Day is good and on the increase. The attendance at the weekly prayer-meeting is relatively good, being from 50 to 100. The elders take part in the meeting. It is not known whether family worship is generally observed among the families connected with the congregation. The Sabbath is outwardly well observed among the congregation, but in the vicinity of the church some small shops are open. The congregation is well supplied with the *Missionary Record*, 275 copies being given, the expense being met by collection. The minister enforces the duty of giving to missions. There is a good Sabbath-school, attended by about 340, and at present well supplied with teachers. There are monthly meetings of the teachers for prayer and business. The children are supplied with the *Missionary Record*, and they contribute £20 a year for mission purposes. The character of domestic servants connected with the congregation is very satisfactory. A class for these is in contemplation. There have been no cases of discipline for twelve months. Active work is done by the ladies in the congregation. One of the elders has a Bible-class for young men, with an attendance of about 20. There is a young men's Literary Society and a young men's morning class both well attended. There is also a Temperance Society, and a Band of Hope. The minister has a service for the children once a month.

The deputies were much gratified by the large attendance of office-bearers at their meeting with them, and the marked interest which they seemed to take in the prosperity of the congregation.

MARYHILL, visited on *8th December* 1880 by the REV. ANDREW MELVILLE, and MR. G. C. FRASER.

There is a good staff of office-bearers in this congregation, 13 elders and 9 deacons, and they are in course of election of six additional deacons. The elders visit quarterly with communion cards, and also in cases of sickness. The deacons visit half-yearly. There are several district prayer-meetings in addition to the congregational prayer-meeting. The office-bearers interest themselves in the young. There have been tokens of the Lord's blessing, and in connection with special services there have been clear cases of conversion. There is an average attendance of about 50 at the weekly congregational prayer-meeting. The attendance at public worship is not very good in the forenoon, but good in the afternoon. There are Bible-classes and Foundry Boys' meeting on Sabbath forenoon. It is believed that family worship is generally observed in the congregation. The Sabbath is well observed among the congregation, but in the district several shops are open. It is not known whether family catechising is generally observed. Sixty copies of the *Missionary Record* are distributed to heads of families. There are four Sabbath-schools, one of them a mission-school. The teachers meet for prayer but not for preparation of the lesson. There is no systematic visiting for gathering in children. The children are supplied with the *Missionary Record*, and interest taken in Mission work. There have been very few cases of discipline. The prevailing sin in the district is drunkenness. A very earnest spirit seems to pervade this congregation, and the ministerial work to be prospering.

WESTBOURNE, visited *1st December* 1880, by Rev. DR. BLACK.

There is a sufficient number of office-bearers, 7 elders and 5 deacons, the congregation divided into seven districts. The elders visit the sick, and the deacons visit the people regarding the Sustentation and other funds. There are no district prayer-meetings conducted by office-bearers. The office-bearers interest

themselves in the young. There has been no special revival of the work of God in the congregation. The attendance in the afternoon is not so good as in the forenoon. About one-fifth of the members attend the congregational prayer-meeting. It is believed that family worship is almost universally observed. The Sabbath is well observed. It is believed that the families are well attended to by the heads of families. There are no special forms of Sabbath desecration or any special forms of sin. A copy of the *Missionary Record* is provided for each family, and paid from church funds. The claims of missions are enforced when necessary. There is no Sabbath-school. There are no special means adopted for servants, but the session have the matter before them. The minister has a Bible-class fairly attended. There is a Literary Society. A Ladies' Dorcas Society is in operation, and a Bible-woman about to be employed.

Anderston Free Church.—Meeting with office-bearers, 29th November 1880.—Deputies, Rev. Dr. Black, Mr. G. C. Fraser.

1. Yes; 17 elders and 19 deacons. Addition to number contemplated. 2. Yes; Deacons call twice a year for contributions to Sustentation Fund. 3. Yes; Three times a year with communion cards, also in cases of sickness. 4. No district elders' prayer-meetings, but elders take part in congregational prayer-meeting, and conduct it in the minister's absence. 5. In their visits the elders inquire about the state of the young. 6. Not applicable. 7. Sabbath services highly appreciated. Attendance equally good at both diets. Spirit of Christian liberality. Addition of 130 to communion roll during last year; of these 33 for the first time. 8. Fortnight's special meetings addressed by agent of the London Evangelisation Society. Fairly attended, several cases of conversion. 9. Kindly received by the people, and a readiness to be spoken to on spiritual matters. 10. Good attendance and increasing. 11. Well attended, and by all classes. 12. Family worship generally observed. 13. Yes; Among the congregation. 14. No definite answer. 15. Not applicable. 16. No; Cases of discipline exceedingly rare. Only one. 17. Every family or seat-holder gets a copy, 400 in all. The expense is met by a proportion from the different funds. Missions enforced. 18. Two congregational Sabbath-schools, morning and evening, attendance at both almost entirely congregational—about 100 on the roll of each—and an average attendance at each of about 80. Also in the hall of the old church a Sabbath-school of about 70. 19. Yes; Eleven at the morning, 10 at the evening, and 8 or 9 at old church. No meeting for the preparation of lessons. Meeting for prayer at the close of evening school. 20. The district was canvassed for scholars. 21. Children get a copy of *Monthly Record.* Collection each Sabbath for four consecutive weeks for an object connected with Home Missions—and for the next four weeks for Foreign Missions—and so on alternately. 22. Domestic servants connected with the congregation said to be of most consistent Christian character. 23. It is intended to have a ladies' class for these. 24. As before stated, there has been only one case of discipline.

Other work.—Fellowship meeting for young men. Ladies' work Society. Young Men's Literary Society. Course of Lectures. Minister's Bible-class for both sexes. Attendance nearly 200.

Mission District.—Large number of Roman Catholics, under 200 nominal Protestants. Missionary employed who gives in quarterly reports.

Clothing Society. Also about half a dozen mothers' meetings, which are of a religious nature. Each is conducted by a lady. Only those who attend these meetings entitled to the benefits of Clothing Society.

Two children's churches, attendances 60 and 120. Several Sabbath-schools, attendances, 240. The district is being sub-divided into manageable ladies' districts. The Lord's Supper was recently dispensed. Some sat down who had not done so for many years. Four religious meetings in the district during the week.

General.—Sabbath-school Association. Meets monthly. Reports of schools given in. Library for congregational children. Library for Mission district children. Praise-meeting for congregational children. Praise-meeting for Mission.

KINNING PARK, visited by Rev. GORDON WEBSTER, Girvan, and Mr. J. C. ROBERTSON, Elder, Glasgow, *December* 6, 1880.

There has been a new settlement in this charge—the minister, Rev. Archibald Russell, having been recently translated from Gourock. We found the aspect of things such as might be expected in the circumstances—office-bearers and people in good heart commencing once more afresh, and looking forward with expectation.

There was a good attendance at the conference with office-bearers; and both elders and deacons seemed interested in the various aspects of congregational life and work which the Assembly's queries brought before us.

The congregational Sabbath-school is large, and there is also a district mission school, and altogether there are 50 teachers engaged in the work of training the young.

There is a missionary, and several meetings and agencies of a missionary and evangelistic character are regularly at work.

The ordinary attendance at church and prayer-meeting is good.

We had a large meeting of the congregation, which we both addressed, and altogether we were very favourably impressed with the importance of the work of this congregation, and with their prospects under the new ministry which has just commenced.

GORDON WEBSTER.

PAISLEY ROAD, Rev. John Riddell's, visited by Rev. GORDON WEBSTER, Girvan, and Mr. J. C. ROBERTSON, Elder, Glasgow, *December* 7, 1880.

There was a good attendance at the conference with office-bearers, though the hour, 7 P.M., was earlier than they were used to, and not very suitable for the district. Dr. Adam was present with us, and took part also in the subsequent meetings, addressing the workers, and also the congregation.

The office-bearers impressed us very favourably; they took part in the conference, and answered the queries readily, and it was manifest that individually, and altogether, they were taking an active part in all the work of the church. The elders visit the congregation quarterly in connection with the communion chiefly; and the deacons also quarterly, and in connection with foreign missions.

Conferences are held from time to time in regard to the work of the congregation and the state of the district. The young men co-operate heartily in the work with the minister and office-bearers. There seemed to be an awakenedness of spirit in regard to the special character and needs of the district, and an adaptation of means and machinery to the work to be done.

The minister stated that there had not been a month, since his ministry in the district commenced, without spiritual concern among the people, and personal dealing with anxious inquirers.

An interesting feature of the work was the classes for the young, which are large and varied in their character, and very well calculated to keep up the continuity of church connection, especially at the critical stages when the children are passing from the Sabbath-school to the Bible-class, and again from the Bible-class to the general body of the congregation.

The congregational meeting was well attended, and presented an appearance in keeping with that of the office-bearers.

We enjoyed the visit much, and carried away with us a lively sense of how much may be done, and how many lines of usefulness and activity may be worked where minister and people are alive to their necessity and fitly framed together for the purpose.

GORDON WEBSTER.

ST. MARY'S, GOVAN: Rev. Robert Howie.—Visited by Rev. GORDON WEBSTER, Girvan, and BAILIE DICKSON, Glasgow.—*December* 8, 1880.

We had a most interesting conference with a very large body of office-bearers, both elders and deacons. The minister had scarcely to open his mouth, as the

office-bearers evinced a most intelligent acquaintance with, and interest in, all the various aspects of congregational life and work we had to bring before them. They answered all the queries in a way that showed them to be a body of men habitually and actively engaged in all the practical work of the church.

The congregation is visited monthly and quarterly. There are special agencies for gathering in the young of the district, for getting the "new comers" into connection with the church, and reclaiming those who have fallen away; and in addition to district meetings and pointed reference to the subject by the minister from time to time, the whole district is constantly visited with these objects specially in view.

The classes for the young are very large, and most efficiently organised and conducted. In regard to the state of religion, the minister was able to speak of many cases of inquiry, of professions of conversion in connection with the communion, and indications of the Spirit's presence and power in the regular services of the church, and the ordinary work of the congregation, apart altogether from special services. The minister endeavours to promote family worship, which is believed to be very general, by conversing specially on the subject with all who join the church, and asking them as to their practice in this all-important matter.

Not one of all the four-and-twenty queries we had to put but was answered in a way that showed the fellowship of life and of work in this congregation to be a reality and a power in the district. The congregation is really a body fitly framed together and compacted by that which every joint supplieth, and making increase through the effectual working of the grace of God in the measure of every part.

The congregational meeting was also very large, though the night was far from favourable, being very wet and cold. We both addressed the people, referring specially to the more important of the results elicited at the conference. Altogether we had a deep sense of the importance of the work of this congregation. There is a great and constant awakenedness of interest in all the work of the Lord which is being carried on by minister and people with much energy, and power, and great success.

GORDON WEBSTER.

REPORT BY THE GENERAL ASSEMBLY'S DEPUTIES appointed to visit the PRESBYTERY OF GREENOCK.

ASSEMBLY DEPUTIES' visit to NEWARK FREE CHURCH, PORT-GLASGOW; *Deputies*, Rev. JOHN M. SLOAN, and D. M'PHERSON, Esq., Glasgow.

Feb. 7th.—Held a conference with office-bearers at 7 15 P.M., the Rev. Mr. Baird present, and 4 elders and 2 deacons. Congregational meeting at 8 o'clock, and considering the extremely unfavourable weather, there was a fair attendance.

There is a sufficient staff of office-bearers, 12 elders and 13 deacons. The congregation is divided into manageable districts, and these the office-bearers regularly visit; elders four times a year, deacons once a month. There are several district prayer-meetings (kitchen) which are soon to be resumed, and one congregational prayer-meeting.

Evangelistic meetings are held nearly every Sabbath evening; and though there has been no special revival in connection with the congregation hopeful results have followed from these meetings. The attendance at church on Sabbath forenoons is not regarded as quite satisfactory, though a good many of the congregation are absent at that time through being engaged in work among the young. The afternoon attendance is considered satisfactory.

The weekly prayer-meetings are not so well attended, from 20 to 30 assembling out of a membership of 300.

The district meetings (kitchen) above alluded to are mostly attended by non-church-goers. It is believed that family worship is pretty generally observed.

Sabbath observance, so far as the congregation is concerned, is good. There are, however, many Roman Catholics in the town; and Sabbath quiet is, through their habits, interfered with.

No special forms of Sabbath desecration were indicated. Intemperance, we were informed, abounded in the town. The congregation has a Temperance Association. Till lately the *Monthly Record* was supplied; and the cause of missions is occasionally pled.

The congregational Sabbath-school is well attended and organised. The infant department is attended by about 50. There are two Bible-classes. In all 140 on the roll. There are teachers in plenty, and they have a meeting for prayer.

In the course of their visitations minister and elders keep an eye on the children with a view to gather them into the Sabbath-school. The children get the *Adviser* and the *Dayspring* monthly. Nothing special can be said as to work among servants, though the Sabbath evangelistic services attract some of them. In regard to discipline, intemperance alone was specified, there being a pleasing absence of other grounds of dealing.

On the whole, considering the state of the weather, the office-bearers and members showed by their attendance and attention a marked interest in the deputies' visit, and gave the impression of being pervaded by a healthy life. Both deputies addressed office-bearers and people, and the Assembly's interest in the congregation's spiritual welfare was gratefully acknowledged.

JOHN M. SLOAN.
DUNCAN M'PHERSON.

ASSEMBLY DEPUTIES' visit to HAMILTON FREE CHURCH, PORT-GLASGOW; Rev. JOHN M. SLOAN, JAMES H. DICKSON, Esq., Glasgow.

Feb. 8th.—Deputies met with office-bearers and the Rev. Mr. Bell at 7 15 P.M., 6 elders and 12 deacons being present. At 8 o'clock a large number of the congregation assembled, and when the deputies had addressed them, and the meeting dispersed, a brief conference was held with Sabbath-school teachers, etc. Everything betokened the cordial interest taken by minister, office-bearers, and people in the visit, and good results will, we trust, accrue, from our mission.

The staff of office-bearers is considered sufficient; 9 elders and 15 deacons. The office-bearers have districts, but from tokens only being used there is not the regularity in their visitation that is felt to be desirable. There are no district prayer-meetings; and the congregational prayer-meeting has been for a time suspended in consideration of a more general weekly gathering for prayer in the usual place of meeting. There is some prospect however of its being resumed.

There has been no special work of revival, and nothing definite could be noted in the way either of encouragements or discouragements in pastoral work.

Attendance on ordinances said to be good in the afternoon, several being engaged in Christian work in the forenoon. Family worship general, though, with some, only on Sabbath. A good deal of Sabbath walking in the town, though, perhaps, among the outlying population. A large migratory working class in the town, very difficult to get access to, and yet standing much in need of missionary effort. Cases of discipline remarkably rare, though intemperance is feared to be prevalent in the town. There is in the town a Band of Hope, not congregational, in which some of the elders take an interest. The *Monthly Record* is not very widely circulated.

The Sabbath-school is well organised, has 24 teachers. They meet for prayer at close of school. *Children's Missionary Record* is well circulated; also *Child's Companion* and *Dayspring*. Contributions to mission objects have doubled. There is, in the Sabbath-school, a Bible-class attended by 18; while on Monday evening the minister has a class of about 200. This to a large extent supplies the want of a congregational prayer-meeting, as all classes attend it.

Minister and office-bearers felt it difficult to give any distinct estimate of the spiritual condition of the congregation; though they are concerned about the coming of the breath that blesses from on high.

JOHN M. SLOAN.
JAMES H. DICKSON.

GOUROCK, visited by Rev. J. G. CUNNINGHAM and Mr. MACPHERSON, Glasgow.

In conference with the office-bearers, under the presidency of the Rev. D. Boyd, Moderator, we had the satisfaction of finding that notwithstanding the disadvantages incidental to the existing vacancy in the congregation, the place of the Rev. Mr. Russell, recently translated to Glasgow, having not yet been filled up, all the ordinary agencies of congregational life and enterprise are efficiently maintained. The suggestions made by the deputies as to the special duties of the office-bearers in the present circumstances were very cordially received.

In the congregational meeting in the church, and in the meeting of Sabbath-school teachers and other workers, there was a very encouraging measure of attendance, and manifest interest in the addresses delivered by the deputies.

INVERKIP, visited by Rev. J. G. CUNNINGHAM.

Notwithstanding snow lying deep on the roads, and very tempestuous weather, the meetings here were well attended, and the minister's sympathy with the object of the deputy's visit manifestly pervaded the office-bearers and the people. The state of religion in the district presents many encouraging evidences that the gospel ministry is bearing good fruit. The congregation is not large, but as large as can be reasonably expected in the district, and in summer the church is very well filled, as many visitors value the ministry of Mr. Thomson. The deputy was particularly interested in the combination of evangelical warmth with scholarly thoroughness in the pastoral work. In the training of his Bible-class Mr. Thomson makes use of the trypograph with the happiest effect.

JOHN GEO. CUNNINGHAM.

REPORT OF DEPUTIES TO WELLPARK FREE CHURCH, Greenock, on February 10th, 1881.

We met with the office-bearers, the workers, and the congregation. There are 420 communicants, 17 elders, 14 deacons, 29 Sabbath teachers, 226 scholars, 7 visitors in the mission district, in which there is one district prayer-meeting. The congregation is divided into manageable districts, which are regularly visited by the office-bearers. Nothing special is reported in the state of religion, and there has been no special revival. The attendance at forenoon Sabbath service and the prayer-meeting is not considered satisfactory by the office-bearers. They have resolved to call special attention to family worship, as they are not quite sure about the extent to which it prevails. They have had remarkably few cases of discipline. Our meeting was held on a very stormy evening, and was attended by about 90 or 100.

P.S.—The minister had just returned after several months' absence from ill health.

JAMES WELLS, *Minister.*
J. M. SYMINGTON, *Elder.*

FREE MIDDLE CHURCH, Greenock, Rev. Mr. Johnstone's, visited Thursday, 10th February 1880 by Rev. A. M'KENZIE and J. R. MILLER.

Number of communicants on roll 620. Congregation divided into 20 districts, all of manageable extent. At present, owing to recent deaths, etc., there are only 16 elders, but as some of the districts are small, several of the elders are quite able to take two districts. There are 19 deacons at present. The districts are visited regularly every six months. Elders occasionally engage in religious exercises in their visiting. No district prayer-meetings are held. Family worship not thought to be universal. Elders cannot speak of family catechising, but fear it has fallen very much into disuse. It is believed that nearly all the children of the congregation attend *some* Sabbath-school, though not the congregational one, as it is too great a distance for some of them. The congregational Sabbath-school numbers 142 on roll, with 10 male and 9 female teachers. There is a district mission superintended by a lay missionary, about 20 ladies of the con-

gregation act as visitors, and there are about as many other workers connected with the mission. Two services are held every Sabbath, viz. afternoon (attendance about 20), and evening (attendance about 100). A Thursday evening service is also held. There is also a singing-class, a temperance meeting, and a Bible-class attended by about 20 males and females. There are also several kitchen meetings throughout district. The district Sabbath-school numbers 269, with a staff of 30 teachers, half male and half female. At present there are 8 or 10 applicants for membership in the congregation from the district.

The *Missionary Record* is distributed at church door to all who will take it. About 500 copies are thus distributed. Expense defrayed by a monthly collection.

The spiritual state of the congregation is hopeful. The attendance is best on Sabbath afternoons. The congregational prayer-meeting is well attended, averaging about 200. Minister would like to see more of the young people coming forward to confess Christ. There was a considerable movement during Moody and Sankey's visit, especially among the young. The moral tone of congregation is all that can be desired. No cases of discipline since Mr. Johnstone came 18 months since. Servants connected with congregation as a rule very exemplary.

At this stage the congregation to the number of about 200, having assembled in the hall under the church, were addressed first by Mr. Miller, and then by the Rev. Mr. M'Kenzie, who afterwards met with a large body of the Sabbath-school teachers and workers, and had with them a full, interesting, and encouraging conversation on the nature, difficulties, manner, and success of their work.

ALEX. M'KENZIE, *Minister.*
J. R. MILLER, *Elder.*

FREE WEST CHURCH, Greenock, 11th February 1880; *Deputies*—
Rev. A. M'KENZIE and J. R. MILLER.

In this congregation there are 515 communicants on roll, divided into 14 manageable districts, each having its elder and deacon. The elders visit their districts regularly twice a year. They do not leave cards, because they think it better that the communicants should come and receive them at the préliminary services. Attendance on Sabbath good in the P.M., not so good in the A.M. Congregational prayer-meeting well attended, hall where held seated for 120, usually full, often crowded. Minister believes family worship to be pretty general. No mission district at present; one which congregation had been working has recently been constituted a regular charge (Free North Church). Some of the ladies still help there in visiting work, and the Free West maintain a Bible-woman there.

In the congregational Sabbath-school there are 130 on the roll, and 18 teachers, 8 male and 10 female. In the minister's Bible-class there are 82 on roll, male and female, meeting on Sabbath evening. There is also another Sabbath-school which has been maintained for many years in the old Female School of Industry, with 100 children on roll and 12 teachers.

There are no district prayer-meetnigs, but peripatetic kitchen meetings are kept up, in which the elders take part.

Every family and adherent gets a *Record.* There are 280 circulated. The *Children's Record* is also supplied to the Sabbath-schools.

There is no special movement discernible at present. In 1860, and again in 1874, there was *considerable* movement among the people, and many, specially among the young people—if not entirely so—got blessing, which in the case, at all events, of those that have not left the congregation they still retain.

The congregation having assembled in the church to the number of about 40, besides the office-bearers, were addressed first by Mr. Miller, as he had to leave by the last train for Glasgow, and then by Mr. Mackenzie. No doubt the small attendance of the congregation is largely attributable to the severity of the weather.

At the close of the congregational service, Mr. Mackenzie had an interesting meet-

ing with the office-bearers, Sabbath-school teachers, and workers, which was largely attended. From the conversation which took place, it was evident that a large amount of Christian work is carried on by many members of the congregation.

ALEX. M'KENZIE, *Minister.*
J. R. MILLER, *Elder.*

GREENOCK, 23*d February* 1881.—CRAWFORDSBURN FREE CHURCH, visited by Rev. A. M'KENZIE and Mr. J. R. MILLER.

Five hundred and sixty communicants on roll, divided into 13 districts, 2 of which are rather large, and would be better sub-divided. At present there are only 12 elders and 11 deacons, but congregation regularly visited four times a year in connection with communion. Elders also visit sick cases. Prayer-meetings are held in two of the districts. Kitchen meetings are also held. The minister, however, continues to visit as he did at first, while fostering it as a mission church, although the whole neighbourhood has greatly increased since operations were first begun. Elders think that family-worship is on the decline.

There has been no special movement recently in congregation. A week of special meetings was observed lately, but attendance was not encouraging. Elders thought more might have been done by them in their respective districts. Still a good many continue to be brought to ordinances. Many of the congregation go into town for evangelistic meetings of a general kind, which, from time to time are held there.

Two Sabbath-schools are in operation, one connected with congregation, the other a mission Sabbath-school. About 240 on rolls of both, with an average attendance of about 200; 29 teachers, 17 male and 12 female. *One* elder did not think there was much to encourage in these schools. Another did not take so gloomy a view, but thought the children more reverent, and more interested in their Bible-lessons, preparing them more carefully. Find that classes of more than 4 or 6 are not satisfactory. In congregational Sabbath-school some former pupils are now teachers.

Minister's Bible-class meets on Sabbath evenings to number of about 100, two-thirds of them young men.

Sixty copies of *Missionary Record* got for subscribers; 120 of the *Children's Record* are distributed monthly. Attendance on Sabbath not what it ought to be, best in P.M. A Sabbath morning prayer-meeting at 10.30, open to all, is held. The weekly prayer-meeting is attended by 30 to 40. Mostly the same people. Minister thinks family catechising exists to some extent.

ALEX. MACKENZIE, *Minister.*
J. R. MILLER, *Elder.*

FREE ST. ANDREW'S CHURCH, GREENOCK, was visited on Monday evening, 28th March 1881, by the Rev. ANDREW A. BONAR, D.D., Glasgow, and Mr. JOHN R. MILLER, Elder, Glasgow.

The deputies first met with the elders and deacons in conference, and ascertained the following particulars regarding the congregation, viz.:—

That it is divided into 15 manageable districts, which are efficiently served by 16 elders and 14 deacons. The elders visit, statedly, four times a year, and oftener in cases of sickness. The deacons do not, as a rule, visit statedly, but frequently accompany the elder. The deputies suggested that the diaconal office might, with advantage, be more distinctly recognised in this part of the work of the congregation. The attendance at church not so good in the forenoon as in the afternoon of the Lord's Day. This was attributed by many of the office-bearers to the Saturday half-holiday, which is far more commonly used by working men for excursions, than for quiet rest with their families.

The attendance at the weekly congregational prayer-meeting is fairly good, but the want of proper accommodation during the building of the new Church has told upon both Sabbath and week-day audiences.

The elders are of opinion that both family worship and family catechising are not so faithfully observed as they ought or used to be.

The subject of lapsed and lapsing members very frequently occupies the anxious attention of the office-bearers. They find it very difficult to deal with, as there are other congregations in the town that afford a ready refuge to any who dislike faithful dealing. Drink is the great evil they have to contend with in this direction, and in some respects its ravages are becoming more wide-spread. As regards other forms of immorality they have had no cases of discipline for a long time.

The spiritual state of the congregation may be said to be hopeful. A very good work has been, and is still, going on in the Mission district, which has had a most healthful reflex action on the congregation. At the recent communion (27th March), 13 communicants from the Mission district sat at the Lord's table, every one of whom could give a distinct and clear account of conversion. The missionary, Mr. Stewart, attributes this work, under God, to six weeks of prayer with meetings every evening in the beginning of winter, and three weeks of evangelistic meetings, held recently, were much blessed.

A copy of *Missionary Record* is given to every family. Two hundred and fifty copies are distributed monthly, and the collectors give regularly a quarterly visit. The Sabbath-schools are well organised. The *Children's Record* is fully circulated, and collecting boxes for missionary objects are used. The teachers meet weekly to study the lessons together.

After having conferred with the office-bearers, the deputies met with and addressed the congregation. It being the Monday after the communion, there was a large attendance, and the addresses of the deputies were listened to with marked attention. It is right to mention that during the building of the new church, this congregation has rented the hall of the Temperance Institute, and, notwithstanding all the disadvantages attending this state of matters, it is most satisfactory to see how little the prosperity of the congregation has been affected thereby. The deputies did not meet with the "Sabbath-school teachers" and other "workers" connected with the congregation, it being deemed desirable to postpone that meeting till it could be held in the new church; but they were not only invited, but urgently pressed, to keep this matter in remembrance, as the Session and Deacons' Court estimated the effect of such visits very highly.

ANDREW A. BONAR, *Minister.*
JOHN R. MILLER, *Elder.*

GAELIC.—Rev. George Clazy and Mr. J. R. Miller.—This is a large congregation of about 900 members and adherents. It is divided into 21 districts, and is visited for the most part twice a year by a sufficient staff of elders. A missionary is employed, and devotes his whole time in labouring for the spiritual benefit of lapsing and careless Highlanders throughout the town. A weekly prayer-meeting is held, with a considerable attendance. Family worship, it is believed, is generally observed; and it is made so far a condition of baptism. There are two Sabbath-schools, congregational and mission, with 27 teachers, and 210 scholars. The teachers do not meet before for the preparation of the lesson, but meet at the close for prayer. About 300 copies of the *Record* are circulated monthly. There was an excellent attendance of the office-bearers to meet the deputation; and though the night was particularly unfavourable, a very considerable number of the congregation was present and listened to the addresses with marked attention.

MILLPORT.—*Deputy*, Rev. George Clazy.—The congregation being in a favourite coast town is subject to considerable variation in the attendance, the summer audience being much larger than the winter. Still, the winter one is large considering the resident population, and the position and moral influence of the congregation in the place bear testimony to its excellence. The present number of elders is insufficient for its proper oversight, but an addition is in the course of being made. There is a weekly congregational prayer-meeting, which is well attended. The minister has a Bible-class of about 62 young men and women. There are no lapsed families in the town, and utter neglect of divine ordinances

is almost unknown. Family worship is generally observed amongst the members; and there is a thriving Sabbath-school of about 80 scholars, taught by 13 teachers.

There was an excellent attendance at the congregational meeting, and considerable interest manifested in the visit. Unfortunately, there was only one deputy, but he was well supported both by the pastor and an elder from Greenock who happened to be on a visit to Millport.

FAIRLIE.—*Deputies*, Rev. George Clazy and Mr. J. Robertson.—This congregation being planted amongst a sparse population is not large, but it gives unmistakable evidence of life and vigour. It has a sufficient number of office-bearers, and the elders visit with regularity the districts assigned them. There are lectures delivered, and religious meetings occasionally held, to diffuse knowledge and quicken the spiritual life of the people. The attendance at public worship is good; the weekly prayer-meeting is well attended, family worship is generally maintained, and a considerable number of young men and women are taught in Bible-classes conducted by the Senior and Junior pastors. There is a Sabbath-school with between 30 or 40 pupils, and 5 teachers.

Here also the weather was exceedingly disagreeable; but, notwithstanding, the office-bearers were all present, and there was an excellent representation of the congregation.

St. THOMAS'S FREE CHURCH, GREENOCK.—*Visited 8th February*, by the Rev. John Sinclair, Edinburgh, and Mr. J. R. Miller, *Elder*, Glasgow.—There was a large attendance of office-bearers and Christian workers, with whom the deputies had a long and interesting conference. The attendance of the congregation in the general meeting was also good, though the weather was very inclement. The membership of the congregation is 330, and there are 10 elders, and 10 deacons, quite an adequate number. One of the elders acts as missionary, and most of the others are Sabbath-school teachers. Most of the elders visit their districts from time to time; one keeps a list of all the children as well as adults in his district.

As regards the state of religion it was believed that among the families of the congregation generally, a very considerable amount of zeal and deep spiritual life prevailed, and that on the whole there was marked improvement over days gone by. No special work of grace had been experienced recently. The attendance at public worship on the Lord's Day is thin in the forenoon; good in the afternoon. From 30 to 40 attend the prayer-meeting. It was feared that family worship was by no means so generally observed as once it was in Scotland. There were no clamant forms of Sabbath desecration reported, nor any special discouragements. The minister spoke warmly of the great kindness of his people. In the congregational Sabbath-school there are 23 teachers, and 200 scholars; in a Mission school 146 scholars. The minister's Bible-class is attended by about 30. There is a Sabbath Morning Fellowship Union with 32 on the roll.

Though there is nothing of a special or striking character to report from this congregation, the deputies felt that in the very tone of their conferences with office-bearers and people there was proof of much solid substantial work done among them for the Master. From pastor and people alike the deputies received a most cordial reception.

JOHN SINCLAIR, *Minister*.
JOHN R. MILLER, *Elder*.

FREE NORTH CHURCH, GREENOCK.—*Visited 9th February*, by the Rev. John Sinclair, Edinburgh, and Mr. J. R. Miller, *Elder*, Glasgow.—The deputies had a full and frank conference with the office-bearers and Sabbath-school teachers, of whom there was a large attendance. The public meeting was still more gratifying—the congregation, notwithstanding the very inclement weather, turning out in large numbers. The membership is 257. There are 6 elders and 6 deacons, a staff not at all adequate to the necessities of the congregation. The whole of the office-bearers and people are of the working classes.

There is nothing special to report as to the state of religion. The office-bearers believe that there is not a little good work doing in a quiet way. One pleasing feature to be noted is, the number of young men, full of life and zeal, connected with the congregation. There has been no special work of grace for some years past, nor have any special services been held. Public worship is well attended by very many; but there is a strong tendency to half-day hearing on the part of not a few. The attendance at the prayer-meeting is 25 to 30. The impression generally prevailed that family-worship is comparatively rare; but family-catechising is known to be practised to some extent. No labour is done in the district on the Lord's Day; but complaint was made of crowds of children playing noisily in the streets on that day, as a growing evil. There is a Sabbath-school with 17 teachers and 140 scholars. There has been little need for the exercise of discipline, but there is in the district a sad amount of intemperance.

This is a congregation living very much apart and by itself, and which, the deputies believe, will benefit very specially by a visit from Assembly representatives, giving them to realise that they are part of the Church as a whole. The deputies were most cordially welcomed both by ministers and people.

JOHN SINCLAIR, *Minister.*
JOHN R. MILLER, *Elder.*

REPORT ON CONGREGATIONS OF ERSKINE, AND OF WEST CHURCH, PORT-GLASGOW.

1. ERSKINE: Rev. R. R. Caldwell. *Deputy*, Rev. J. CALDER MACPHAIL. Visited *9th February* 1881.

The deputies met first with the office-bearers and then with the congregation, and, notwithstanding the inclemency of the weather, both meetings were well attended. It has been the great privilege of this congregation to enjoy the able and faithful ministry of Mr. Caldwell almost ever since the Disruption. During that time great changes have taken place in the parish. The rural Scottish population of former times has been supplanted to a large extent by Irish labourers, and a new church has been erected in another district of the parish to meet the requirements of a villa population which has grown up there. Those changes have necessarily affected the numerical strength of the congregation of Erskine. But the deputies found much about the congregation spiritually that was most encouraging. At different times during Mr. Caldwell's ministry they have been blessed with a special revival of religion. About five years ago it was his great privilege to converse with about 200 persons regarding their spiritual interests, and at the time of the visit of the Assembly's deputies there were indications of more than ordinary earnestness about divine things in some districts of the parish. There are several prayer-meetings connected with the congregation; they are presided over by the minister, and are well attended. Every family in the congregation is supplied with the *Missionary Record.* There is a very efficient Sabbath-school, well organised, and well provided with suitable teachers. There is also a special service for children on alternate Sabbaths. All the children are supplied with the *Children's Record*, and they also receive an annual letter from the Rev. Mr. Barclay of Formosa, which is a source of deep interest to them. For those not connected with the congregation there is a weekly distribution of tracts and an evangelistic service every alternate Sabbath evening. In all his work the minister is cordially supported by his office-bearers, but as they were rather short-handed an addition was about to be made to their number.

2. WEST CHURCH, PORT-GLASGOW: Rev. John V. M'Nair. *Deputy*, Rev. J. CALDER MACPHAIL.—Visited *10th February* 1881.

This is a new territorial charge in which Mr. M'Nair was settled only in 1880. Deputies met first with office-bearers and then with congregation. The night very

rough, but notwithstanding both meetings well attended. Although the congregation was still only in its infancy, Mr. M'Nair had already gathered about him a band of earnest workers. The membership had been nearly trebled since his settlement. There was reason to believe that they were in a healthy spiritual condition, and the minister had been cheered by several interesting cases of hopeful conversion within a few months before the visit of the deputies. Divine ordinances were very well attended on the Lord's Day by the membership of the congregation, and so also was the weekly congregational prayer-meeting. There was a flourishing Sabbath-school, well organised and well attended by the children of the congregation and others, but at that time rather short of teachers. Through the Divine blessing accompanying his labours, Mr. M'Nair has every prospect of being honoured to rear in due time a prosperous charge in a very populous locality.

J. C. MACPHAIL.

All the congregations of the Presbytery of Glasgow have been visited with the exception of Milton, Dennistoun, and Blochairn—the last of which is vacant.

The congregations of the Presbytery of Greenock were also visited, except that of Largs, which could not be accomplished on the evening appointed, owing to the severity of the storm, which prevented the sailing of the steamer. Arrangements will be made at some future time for carrying out the visitation. Reports for Martyrs' and Mount Park have not been received.

No. XXI.

Free Church of Scotland.

REPORT OF COMMITTEE

ON

SABBATH OBSERVANCE.

MAY 1881.

During the past year, the opponents of the Sabbath have been very active in their efforts to interfere with the sacred rest of that day. These efforts meet with some measure of success in certain quarters, from the ignorance which exists among not a few of the real nature of the Sabbath, and of Sabbath rest. When a Scriptural Sabbath Observance is enjoined, we are told that we have only in our Sabbaths a Jewish institution, which has passed away like all the special ordinances of that dispensation, and therefore any attempt to obtain for the Sabbath a higher than Jewish origin, is only an attempt to bring men again under the bondage of a Jewish ceremonialism, from which they have been set free. Men must be taught, however, that the Sabbath is not a Jewish institution. Its origin dates from the creation of man, and at Sinai we have only its republication, in a manner suited to the circumstances of the Church of God then. The fourth commandment is one of those precepts, which our old divines were in the habit of calling moral-positive precepts. They are essentially moral in their nature, while some things in the manner of their observance are matters of positive enactment.

The real nature of the rest of the Sabbath is also greatly misunderstood and misrepresented, by those who are at present so active in their opposition to its origin and divine authority. It is represented, as if there was nothing more in it than an abstinence from bodily labour—in order to spend the day itself as one may please. The fact is altogether overlooked, that the rest which is principally enjoined by the Sabbath Law is a holy rest. "The Sabbath is to be sanctified by a holy resting all that day even from such worldly employments and recreations as are lawful on other days: and in spending the whole time in the public and private exercises of God's worship, except so much as is to be taken up in the works of necessity and mercy." Whatever, therefore, is promotive

of this sacred rest, and conduces to it, is in harmony with the law of the Sabbath, and should be engaged in; while whatever interferes with its enjoyment, is contrary to that law, and should be avoided. These, however, are not the views of the Lord's Day which they take, who are so active at present in their endeavours to have opened on that day the museums and picture galleries of our country. It should be ever kept in view, that we cannot long retain the Sabbath if we merely regard it as expedient in its appointment, or as a day which has no higher sanction for its existence than Church authority. The ground upon which we plead for its maintenance, and upon which it commends itself to the cordial and united support of all true Christians, is its divine authority, under all dispensations, as a part of God's moral law for man. If this is the ground of its existence, it necessarily follows then, that we must take our rule for its observance from the word of God alone, and not from the considerations of human expediency—or from what man may regard as the most suitable mode of its observance. It must be in this matter of divine appointment, as in all similar institutions, what saith the Lord as to the way of keeping this day holy?

During the past year, the activity of those who are moving in the direction of opening museums and picture galleries on the Lord's Day, has been very marked. There are several societies in London whose efforts are specially directed to the attainment of this object. They are supported by a number of our Peers, Members of Parliament, scientific, literary, and professional men, and are backed up by a large and influential section of the Press. Some of these openly and boldly avow that their aim is to get rid of what they call our dull and gloomy British Sabbaths, and have substituted for them the Sabbaths of the Continent, which commend themselves to them for their liveliness and attractiveness. A measure for opening such institutions has already been brought forward and discussed in the House of Lords; and while your Committee are thankful that it was rejected, they would have the friends of the Sabbath remember, that the majority in favour of its rejection was small. A similar measure has yet to be discussed in the House of Commons. Two of its members, on opposite sides of the House, are pledged to bring in motions. The following is one of these:—

"That inasmuch as all opposition to the action of Her Majesty's Government in opening on Sundays the national museums and galleries in the suburban districts of London and in Dublin has entirely ceased, owing to the good results which have followed such opening, this House is of opinion that the time has now arrived for extending this action to all institutions of a like character, it having been most conclusively shown that large numbers of the people rejoice in every opportunity that is afforded them of spending Sunday intelligently, and with due regard for its preservation as a day of rest and cessation from ordinary work and amusement."

During the past season, Scotland has been invaded by supporters of the Sunday League Society of London, with a view to agitate our country on this subject. Meetings were held in Glasgow, and lectures were delivered there, but your Committee have reason for gratitude, that their success was not equal to their expectations. These agents, however, are unwearied in their activity, and persistent in their efforts. They feel encouraged to persevere in their attempts to gain their object, from the consideration, that they calculate on the support of not a few in positions

of eminence and authority. This determination on the part of the enemies of the Sabbath calls for no less resoluteness on the part of its friends, for your Committee are deeply persuaded, that if anything will furnish these opponents of the sanctity of the Lord's Day with opportunities of success, it will be the generally existing lukewarmness and unconcern of those, who profess to be interested in the maintenance of its sacred observance.

There never was a louder call addressed to the Churches than is now, to awake, and actively employ the most vigorous measures for the preservation of our Sabbath privileges.

The advocates for the opening of museums and picture galleries on the Sabbath assure us, that they have no desire to increase the amount of labour on that day. Your Committee would, however, ask, Can these institutions be opened without employing men to superintend them, who must necessarily be deprived of their Sabbath rest? This must be the result, and should the opening of these places become general over the land, the number of persons employed about them would be reckoned by thousands, and all for the purpose of affording amusement and some intellectual instruction to others. Your Committee would still further ask those who, without consideration, may be affording countenance to those who are agitating for such an object, to reflect if once museums and picture galleries are opened, can they stop there? Why not open too our theatres on the Sabbath, as you have them open in the cities of New York and Chicago, in America, and in Continental cities, on that day? We often hear of the educating power of theatres, as we hear of the educating and refining influence of these museums and picture galleries; and if the opening of the latter is called for on the ground of this so-called benefit, on what ground, it may be asked, can the continued closing of the former be maintained? The moral condition of the cities which have such institutions as are now referred to, is proof sufficient, of how little they do conduce to man's moral elevation.

It is also, often said by those who are engaged in efforts to open these institutions on the Sabbath, that they do so in order that they may form a porch into the church. They profess not to be the enemies of places of sacred worship, but they expect, that the frequenters of museums will find their way through them to the house of God. All experience, however, points to a contrary effect, of which Continental countries furnish us with ample illustrations. They also assure us that their object is to set up a rival to the whisky-shop. It is far better, they say, that men should visit the one, and become humanised by their visit, than frequent the other and become brutalised. Your Committee are of opinion that this is not a fair way of dealing with the question of opened museums and galleries on the Lord's Day, by pitting them against whisky-shops. A gallery of pictures is no doubt in itself far preferable to a whisky-shop, but what we maintain is, that the opening of neither of them is desirable on the Sabbath Day. While we would have the gallery closed, as it has hitherto been, on that day, we would strongly advocate the closing of the whisky-shop too, and both of these things we would do in the interests of the working men, whose friends the members of the Sunday League so loudly proclaim themselves to be, without furnishing any other evidence of the fact, than this clamorous demand for the opening of such institutions on the day of rest, so as to afford some of them a gratification which can only be theirs, at the expense of the Sabbath labour of not a few of their number.

It is encouraging to find that the incessant encroachments which are being made on the sanctity of the Sabbath, are engaging the attention of friends of this blessed day in different parts of the country. Public meetings have been held in Ross-shire and elsewhere in the north of Scotland with a view to put a stop to the running of Sabbath mails in that district. The running of mail trains, no doubt, lies at the root of not a little of our railway passenger traffic on the Sabbath. It is made the excuse for affording facilities for travelling on that day, seeing that the train must of necessity be employed in carrying letters. Your Committee feel, that the Sabbath postal arrangements of the country have much to do with the railway travelling of the Sabbath, and, considering the facility now afforded by our telegraphic arrangements for meeting all the requirements of necessity and mercy, they are of opinion, that the Sabbath mail might be dispensed with.

Your Committee deplore the great amount of goods traffic which is carried on, on the Lord's Day, on not a few of the railways of the country. Some of our lines are greater Sabbath desecrators in this direction than others. The Sabbath is employed by them not only for ordinary goods traffic, but also for carrying the surplus traffic of the previous week-days. This uninterrupted running of such trains on the Sabbath has an injurious influence on the districts through which the lines run, and this is seen in lowering the tone of Sabbath observance which once distinguished them. Railway directors have been frequently approached and remonstrated with on the evils of such a course, but these remonstrances have as yet been unsuccessful. The friends of the Sabbath must not, however, despond, but must regard present failures as new reasons for prosecuting these efforts to put down this great evil, in a more believing, praying, and determined spirit.

The Presbytery of Inverness reports as follows to your Committee :—

"Your Committee feel called on to notice the tendency that there is to profane the Sabbath which our railway magnates and our Government do so much to foster by the conveyance of passengers, goods, and letters, and the delivery of letters on that day. The crowd which assembles at the post-office at the hour for giving out of letters is a disgrace to a community that calls itself Christian. Your Committee think the post-office authorities much to blame for refusing to suspend the delivery of letters on the Sabbath unless two-thirds of the people are in favour of this.

"The reports all bear that the Sabbath is well observed outwardly by the members of the Church, but the session of Dores complains that their district is 'invaded on the Lord's Day by pleasure-seekers from Inverness.' Your Committee are of opinion that special efforts should be used to remove these hindrances, and that for this end communication should be opened with other Churches in order, if possible, to secure united action."

The Presbytery of Kincardine O'Neil reports as follows :—

"A conference on Sabbath Observance was held, at which it came out, (1.) That there are no overt acts of Sabbath desecration observable in this district. (2.) That there is a great deal of Sabbath walking, visiting, and idleness; reading of newspapers, and a falling off in the attendance at public worship. (3.) That much hiring and driving about in vehicles on the Lord's Day goes on in the summer-time, chiefly by excursionists and lodgers from the towns. (4.) That calling at the post-offices and writing of letters on the Lord's day are very common, so that the heaviest mail bags which are sent off, as testified by the post-masters and post-mistresses and the runners, are always on the Mondays. (5.) That owing to the low state of family religion, there is a lack of the exercise

of due Christian and parental influence over the members of the family for the proper observance of the Lord's Day."

In a communication from the Presbytery of Dunblane, the Clerk states:—"In reference to Sabbath Observance, the report from the majority of Sessions was, that there was an improvement among their people in that respect."

The action of the Presbytery of Strathbogie on this subject is stated in the following extract minute:—

"The Presbytery are deeply grieved to see the wide-spread and persistent efforts now being put forth to destroy the sacredness of the Lord's Day by opening museums and picture galleries, etc., on that day. And they think it is the imperative duty of all friends of the Sabbath to make most strenuous efforts in its defence. And above all, to pray earnestly that the Lord of the Sabbath would lift up a standard against the enemy, now coming in like a flood. The Presbytery recommend all ministers within their bounds to preach on this subject on the first Sabbath of April. And further, they resolve to petition the House of Commons against the opening of picture galleries and museums on the Sabbath Day. And they appoint the Moderator and Clerk to draw up and forward such a petition whenever the subject is introduced to Parliament."

Your Committee cannot but feel that the public desecration of the Sabbath is in a great measure to be traced to the manner in which that day is observed in so many of the families of the land. The day, it is to be feared, is there spent in idleness and self-indulgence. There is no family worship, nor catechising in these houses. Every member of the household is left very much to his own will and way; and the sad effect of all this is apparent in the neglect of God's house, the great amount of idling and travelling which exists, and the encouragement afforded to Sabbath steamers and Sabbath trains. Your Committee have no doubt that the evils of such courses is faithfully testified against by the ministers of the Church, and in not a few cases with success; but they are of opinion, that the sanctification of the Sabbath is a subject which should be especially inculcated on the attention of the young in the Sabbath School, knowing as they do, that many of these children may not have in their own homes, an example of Scriptural Sabbath observance set before them.

It is a matter of great gratification to your Committee that the Welsh Sunday Closing Bill, for the shutting of public-houses in Wales during the whole of the Lord's Day, received a few nights ago the almost unanimous support of the House of Commons; only seventeen members in a House of 180 were found to vote against its second reading. It is a measure which has secured nearly the universal concurrence of the ratepayers of that country. The Prime Minister, in his powerful advocacy of the Bill, laid down very clearly this view of the true limits of the national principle, which would guide him in legislating on this subject for the Principality. "Deprecating," he says, "any extravagant doctrine of nationality, this I will say, that where there is a distinctly formed Welsh opinion upon a given subject which affects Wales alone, and the acceptance of which does not involve any public danger or public prejudice to the rest of the country, I know no reason why we should not pay regard to that opinion. The question is not a question of constitutional or political arrangement, it is a question of police." It is also hopeful to find, that the subject of stopping the Sabbath mails, is beginning to engage the attention of lovers of the Lord's Day in the Principality.

Your Committe regret to find that, of late, attempts have been made to secularise the Sabbath, by employing part of it in the giving of Lectures on secular subjects. This has been done, not only by members of the Sunday League Society, but also by ministers of Presbyterian Churches. The effect of this cannot but be disastrous to the highest interests of our people. There are so many already existing considerations, to withdraw them from attending to "the things which belong to their peace," that there is no need for ministers to be adding to them. Such a course of action, if persevered in, may tend to make the ministry of the Gospel to be regarded by the people, more as a ministry of amusement, than as a ministry of salvation.

Your Committee rejoice to know that the "Third General Union for Prayer for the entire sanctification of the Sabbath Day" was very widely observed in the week from the 3d till the 10th of April. The invitation to this week of prayer was published in English, and in various Continental languages. It was widely disseminated through the public press in the United States of America, and to some extent in Australia. It was circulated in Arabic throughout Syria, and was sent to several mission stations in the West Indies, Africa, India, China, and Japan. The Committee feel that one of the Church's choicest weapons, in carrying on her conflict against the various opponents of the Sabbath, is the weapon of prayer. While all Scriptural means must be employed for promoting the sanctification of the Day of Rest, and for resisting all encroachments on its sanctity; it is only by prayer, that those gracious influences from above can be drawn down, which will make such means successful. In this, as in other departments of Christian work, "It is not by might, nor by power, but by the Spirit of the Lord."

Your Committee, feeling that a crisis has arisen in the matter of Sabbath Observance in the land, are unanimously of opinion, that a recommendation should be made to the Assembly to issue a pastoral address to the members and families of the Church, on the subject of the sanctification of the Lord's Day. They hope that the Assembly will give this proposal their favourable consideration.

ALEX. M'KENZIE,
Convener.

No. XXII.

Free Church of Scotland.

REPORT

OF

TEMPERANCE COMMITTEE.

MAY 1881.

THE chief points regarding which your Committee have to report this year may be arranged as follows:—

I. Local Option.
II. Temperance work in Presbyteries.
III. Opium Trade with China.
IV. Correspondence with other Churches.
V. Suggestions for Assembly.

I. *Local Option.*

The most important legislative event of the past year, as regards the interests of Temperance, was the passing of Sir Wilfrid Lawson's Resolution in the House of Commons, on 18th June last, by a substantial majority. The Resolution is in these words:—"That inasmuch as the ancient and avowed object of licensing the sale of intoxicating liquor is to supply a supposed public want, without detriment to the public welfare, this House is of opinion that a legal power of restraining the issue and renewal of licences should be placed in the hands of the persons most deeply interested and affected, namely, the inhabitants themselves, who are entitled to protection from the injurious consequences of the present system, by some efficient measure of Local Option."

Last General Assembly not only petitioned in support of this Resolution, but expressed its conviction of the special requirements of our own country, by further resolving "to press upon Parliament the necessity of a measure *for Scotland*, giving to the ratepayers an efficient control over the drink traffic, and for the earlier closing of public-houses."

Your Committee, therefore, issued a special circular to all Presbyteries in July, which, after referring to the main points in the Assembly's Deliverance on Temperance, ran as follows:—

"Since the rising of the Assembly the House of Commons has adopted the Local Option Resolution by a substantial majority, and has thereby declared that every neighbourhood is entitled to the power of protecting itself from the injurious consequences of the drink traffic by restraining the issue or renewal of licenses. The Prime Minister, although voting for the previous question, rather than the Resolution of Sir W. Lawson, expressed his cordial sympathy with the principle embodied in it, and indicated the intention of the Government to take an early opportunity to include it in a comprehensive measure for the reform of the licensing laws. The remarkable success of the action of Messrs. Stevenson and Roberts, for the closing of public-houses upon the Lord's day in England and in Wales, gives additional evidence of the hopefulness of the prospect of our obtaining sound legislation in the interests of Temperance from the present Parliament.

"In view of such facts, the Committee would earnestly urge upon your Presbytery the great importance of steps being taken at once in every locality to inform and ripen the mind of the community upon this subject.

"They would suggest:—

"(1.) Consideration of the statements and recommendations regarding local control of the drink traffic in their Report to last Assembly (p. 10); also of the resolution by the Synod of Argyll given at p. 5.

"(2.) That the Presbytery might take up the subject in open conference, inviting Office-bearers and others who may have specially studied the question to take part, and arranging so as to secure as large an attendance as possible of the general public.

"(3.) That a petition from the Presbytery, or from a public meeting under their auspices, might be sent up to Parliament, after the example of the Assembly, in behalf of a measure for Scotland, which would give the ratepayers an efficient control of the drink traffic, whether by local boards or otherwise, including such matters as earlier closing, etc.

"Any communication or inquiries regarding Temperance work will be welcomed by the Convener, Rev. D. D. Bannerman, Free St. Leonard's Manse, Perth; or by the Secretary, Rev. W. Ross, Ivy Bank, Rothesay.

"In name and by authority of the Committee,

"D. D. BANNERMAN, *Convener.*
WILLIAM ROSS, *Secretary.*

"EDINBURGH, *July* 1880.

"*P.S.*—The Committee would draw the attention of the Presbytery to the accompanying extracts from a letter by W. S. Caine, Esq., M.P., regarding the way in which Local Option may be carried out by means of Local Representative Boards. They also transmit copy of suggestions on the subject by a member of Committee; these are not of course adopted by the Committee, but may serve as useful material for conference.

"With the view of enabling the Committee to communicate with the Home Secretary before the end of the year, it is of great importance that any suggestions from your Presbytery should reach the Committee as soon as possible after the October meeting of Presbytery.

D. D. B.
W. R.

"LETTER FROM MR. W. S. CAINE, M.P.

"*To the Editor of 'The Times.'*

"'SIR,—To quote from your leader of to-day—"The time seems to have come when advocates of legislation for the promotion of Temperance should clearly de-

fine both the objects they have in view, and the means by which they propose to attain them." The recent divisions in Parliament on Sir W. Lawson's Local Option Resolution and Mr. Stevenson's Sunday Closing Resolution, coming closely after a general election, point clearly to the expression of the country's opinion in favour of very searching reforms in our Licensing system. . . .

"'Any one who reads attentively the debate will be struck by the prominence of one idea, viz., the substitution of ratepayers' control for magisterial control, and for this I am satisfied public opinion is fully ripe. The unsatisfactoriness of the existing laws, their maladministration by sundry benches of magistrates, and the desirability of their transfer to some authority directly responsible to the people, was the subject-matter of every speech in favour of the Resolution. How is this to be carried into effect?

"'The House of Commons loves to follow precedents, and the people act more willingly under machinery they know and organisations they understand. The Parliament of 1868 found itself, on a not very different question, confronted with a similar wish on the part of the constituencies. The electors of 1868 demanded a system of national education of which they were to have the control. There was a mass of regulations, laws, precedents, dealing with the subject, vested interests to be protected, violent prejudices to be overcome, and, worst of all, a great religious difficulty to be conquered. What did Parliament do? It repealed existing laws and statutes, re-enacted instead one great statute comprehending the whole question, and, under certain fixed limits and rules, gave the education of the people's children to the people themselves, through School Boards elected by the ratepayers. No one now denies the unparalleled success of Mr. Forster's Education Act. Let this Parliament follow the same course. In 1868 there was a universal desire to secure the education of every child in the country; it was secured by handing over the machinery for the purpose to the people themselves. In 1880 there is a universal desire to increase sobriety and diminish temptation to drunkenness and vice; this, too, can be secured best by handing over the machinery to the people themselves. The difficulties are no greater now than they were then. The Government of to-day have a far stronger majority at their back, and there is universal agreement to deal fairly by all parties, and give compensation where it is fairly due.

"'There are three requisites for successful legislation :—

"'1st, The repeal of every Act on the statute-book relating to licensing of public-houses.

"'2d, One comprehensive Act in their place.

"'3d, To intrust the administration of that Act to a Licensing Board elected by the ratepayers every three years by ballot, and the cumulative vote, following in every respect the precedent of the Education Act.

"'All the vexed questions of the number of houses, the hours of sale, Sunday closing, new licenses, removals, transfers, and what not, would be subject to the Board, under clearly defined limits. . . .—Yours respectfully,

"'W. S. CAINE.

"'HOUSE OF COMMONS, *June* 28.'

"SUGGESTIONS BY A MEMBER OF COMMITTEE

For giving effect to the General Assembly's resolution to press upon Parliament the necessity for a measure to give the ratepayers an efficient control over the drink-traffic, and for the earlier closing of public-houses.

"The 'Education (Scotland) Act,' 1872, provides a precedent for local self-government, appoints an electoral body larger than exists for any other purpose, and supplies an organisation whereby Licensing Boards can be appointed without additional trouble or expense.

"At the triennial election of School Boards a second ballot-paper marked *Licensing Board*, to consist of the same number as the School Board, may be placed in the hands of each elector, and the election of both Boards, from beginning to end, may be conducted by the same officials and returning officer.

"Boards thus elected represent not mere majorities, but the entire community,

more completely than any other administrative bodies whatever. They are heterogeneous, because every section of the community sufficiently strong to carry a representative would have one.

"The power of granting licenses for Hotels, Public-houses, and Grocers, but no other powers, now vested in County Justices and in Borough Magistrates, would vest in Licensing Boards, which would number now 982, but are liable to diminution by districts being conjoined, or liable to increase as districts are separated, for School Board purposes.

"The same Magistrates and Justices' clerks who now attend Licensing Courts in boroughs on the second Tuesday of April and the second Tuesday of October, and in counties on the third Tuesday of April and the last Tuesday of October, may attend personally, or by deputy, the Licensing Boards at their usual places of meeting.

"The advantage of personal attendance of experienced clerks can be secured by allowing a range of a sufficient number of meeting days for the various Licensing Boards in each county. The same fees as at present would continue payable.

"The passing of such an Act will be facilitated, and questions of compensation will be rendered unnecessary, if the same persons who now hold licenses, but for present premises only without additions or alterations, are not deprived of them during life, except on conviction of breach of certificate before the tribunals that try such cases. A single conviction to terminate the license.

"Transfers of license certificates may continue to be sanctioned as at present by any two or more Justices or Magistrates, till next half-yearly licensing term, when the transfer would lapse, and application be made to the Licensing Board, and be dealt with as an application for a new or additional license.

"Licenses to terminate as at present with death or insolvency, and not to be transferable by executors, or trustees for creditors, beyond the termination of the current half-year.

"As licenses were reduced in number, the tendency may be to enhance the value of those that remain. Local Option fairly implies not merely power to reduce, or even to have no licensed places at all, but also to increase. Accusations of favouritism will be avoided, and considerable saving effected in poor-rates and police-rates, if Licensing Boards, after fixing the number of each class of new licenses to be granted in each locality under their jurisdiction, are authorised to dispose of these by sealed tenders, or by public sale, for a term of years to persons of certified character, and for premises of certified suitability, in terms of the existing Licensing Acts.

"The sums thus obtained, in addition to the Government tax, may be payable monthly to the poor-rate collector and the police-rate collector for each locality, one-half to each; the ratepayers would thus receive the profits that now go to the owners of licensed house property.

"Where Local Option takes the form of licensing too many, the 'Publicans Certificate (Scotland) Act,' 1876, supplies a check. That Act provides for the appointment of a Licensing Committee of from three to twelve Justices for each county, and for each borough of three Magistrates along with three county Justices, whose confirmation is needed for new licenses, but not for such as are merely continued from year to year.

"The hours named in the Schedule of the existing Act are eight A.M. for opening, and eleven P.M. for closing. Clause II. in the Act of 1862 seems to give power to vary these hours between six and eight o'clock in the morning, and nine and eleven o'clock at night. But when the Rothesay Magistrates fixed hours that lessened the selling time from the fifteen hours named in the Schedule, the Court of Session and the House of Lords decided against them.

"In any new Act permission should be given to vary the opening and closing hours within the limits named in the Schedule, so as to reduce the selling time to not less than thirteen hours.

"It is desirable that passenger steamers on the rivers and seas of Scotland should be under control of the licensing authority at the place of their first departure with passengers, as regards the sale of intoxicants.

"The provision in Clause VI. of Act 1862, for special permission by Magistrates and Justices for extended hours, and for other than licensed places, had better not be interfered with in any way in the meantime. It is used for County Balls, Ploughing and Curling Matches, Cattle Shows, Club Suppers, and Weddings in Public-houses. Whatever may be thought of these, it is not desirable nor practicable that legislation should attempt to go further than it will be supported by public opinion.

"It is also desirable that Hotels be prohibited from supplying intoxicating drink on the Lord's Day to so-called *bona-fide* travellers, or to others than those who slept in the house the previous night, or are to sleep that night in the house."

In reply to this circular the Committee received communications from a large number of their Presbyterial correspondents in different parts of the country. Several Presbyteries—those of Hamilton and Dunoon in particular—sent in very careful and detailed suggestions upon the subject. Availing themselves of the valuable assistance received in this way, the Committee after full consideration came unanimously to the following general conclusions:—"(1.) That a Local Option measure for Scotland should be passed as soon as possible. (2.) That the working of such a measure might be safely intrusted to the ratepayers, who should elect Local Boards for this purpose on the same principle as School Boards. (3.) That such boards should have power to determine all questions regarding the number of houses, hours of sale, etc."

On December 28th, 1880, a deputation from the Committee, consisting of the Convener and Secretary, along with the Rev. Professor Blaikie, D.D., had an interview with the Lord Advocate at his chambers in Edinburgh. They stated to him the position and wishes of the Free Church in the matter of Local Option as shown by the Deliverance of last Assembly, and laid before him the three points agreed upon by the Committee and their circular to Presbyteries given above. They also urged strongly that public opinion in Scotland was more ripe for legislation in this matter than was the case in England, and that it was therefore of great importance that there should be no delay in taking practical action in the way desired. The Lord Advocate received the deputation with great courtesy, and entered warmly and minutely into the suggestions made, showing much acquaintance with the subject in its different aspects, and evident familiarity with details, as well as interest in the general question. The matter was, he said, already under consideration by the Home Secretary. All measures of that kind were of course subject to delay on account of the emergency in Ireland, and the present state of public business, but he had reason to believe that a measure of licensing reform was one of the very first matters of Home Legislation likely to be taken up by Government. The views of the Free Church of Scotland on this subject, and the statements laid before him by the deputation, would receive his earnest and favourable consideration, and would be duly represented by him in the proper quarter.

A largely attended public meeting was held in January in the City Hall, Perth, under the joint auspices of the Perth Presbyteries of the Free and United Presbyterian Churches. The chair was occupied by the largest employer of labour in the city. A full discussion took place on the subject of "Local Option, how it may be practically carried out." At the close the following resolutions were unanimously agreed to:—

"(1.) That a 'Local Option' measure for Scotland should be introduced into Parliament, and passed as soon as possible. (2.) That, while maintaining all existing restrictions on the drink traffic, Parliament should intrust the working of such a measure to Local Boards elected by the ratepayers, on the same principle as School Boards. (3.) That, within the limits of existing restrictions, such Boards should have power to determine all questions regarding number of licensed houses, hours of sale, etc. (4.) That a Petition to Parliament, in terms of the above Resolutions, be prepared, and signed by the Chairman in name of this Meeting, and forwarded to the Member for the city for presentation in the House of Commons, and to Lord Kinnaird for presentation in the House of Lords. Copies of the Resolutions to be sent also to the Member for the county and the Lord Advocate."[1]

The following Presbyteries petitioned Parliament in favour of a Local Option measure for Scotland,—viz., Arbroath, Auchterarder, Cupar, Dalkeith, Dingwall, Dunfermline, Dornoch, Fordyce, Glasgow, Jedburgh, Kirkcaldy, Kintyre, Linlithgow, Orkney, Perth, Stranraer, Tain, Turriff. Several Kirk-Sessions and Congregational Temperance Societies are also reported as having done the same. The petitions seem to have been, for the most part, substantially on the lines of the Perth Resolutions, which were included by instruction of the Committee in a circular sent in February to all Presbyteries of the Church.

II. *Temperance Work in Presbyteries.*

The Committee have again to express their cordial thanks to the Conveners of Presbyterial Temperance Committees and Presbytery Clerks throughout the country, to whom they owe much valuable information. Full and classified extracts from returns of this kind were given in last year's Report. It does not seem needful to repeat this at present. It may be enough to say that the important and interesting work then reported to the Assembly seems, for the most part, to be going hopefully forward. A few specimens only may be submitted this year from the Presbyterial returns.

"Deputations to licensing magistrates. Congregational action successful in resisting increase of licenses in mission districts" (*Edinburgh*). "Memorial and deputation to magistrates" (*Glasgow, Dunse and Chirnside*). "A short pointed

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[1] The following letter was received by the Chairman from the Member for the city, and appeared in the local newspapers:—

"HOUSE OF COMMONS, *4th Feb.* 1881.

"DEAR SIR,—I have had much pleasure in presenting the petition from the public meeting of which you were Chairman, praying for legislation in favour of Local Option by the institution of Local Boards.

"Such a measure is delayed by two chief obstacles: First, the whole time of the House of Commons this year has been consumed, not so much by urgent Irish business as by grossly irregular proceedings of Irish Members. Secondly, of those supporting Local Option, there are still many in the country, rather than in Parliament, who insist that the option shall be exercised, not through Local Boards, but by a direct popular vote—'Aye' or 'No'—on total prohibition.

"This proposal, formerly known as the Permissive Bill, has never been able to obtain a majority in any House of Commons. So long as it divides the forces of the Temperance party progress is delayed. I rejoice therefore to find that a public meeting in Perth has petitioned distinctly in favour of Local Option through Local Boards. Should the example be followed, such meetings and such petitions may help to lay the foundation for a Bill to be promoted by Government, and by all who desire to place further restriction on the present inordinate consumption of intoxicating drink.—I am, etc.,

"C. S. PARKER."

address to the people upon Temperance might be issued with advantage by the Assembly" (*Jedburgh, Dunblane*). "Presbytery renewed their recommendation to their people to give up the use of intoxicating drinks at baptisms, marriages, funerals, and all such occasions, believing that such customs tend greatly to foster drunkenness" (*Strathbogie*). "Public conference on Temperance under joint auspices of Free and U.P. Presbyteries" (*Perth, Lanark*). "Bands of Hope increasing. Good reason to anticipate the time when every Sabbath-school will be associated with this attractive and efficient agency for enlisting the intelligent sympathy of our young people in the exercise of the honourable self-denial and moral courage which this cause requires" (*Edinburgh*). The Linlithgow Temperance Committee, after reporting much good work in several congregations of their Presbytery, "would venture to urge upon their brethren a renewed consideration of their duty in this matter. Although the membership of a Congregational Association may not be large, the very fact of its being presided over by the minister, and concurred in by the office-bearers, is fitted to exert a most wholesome influence both inside and outside the congregation. Example throughout the year is far more eloquent than the most eloquent sermon preached at the end of it." "In Kirkintilloch a system of short six-month pledges prevails. From 1100 to 1200 are now carrying out their second term there. Much exemplary activity manifest in this town, which promises to give it a praiseworthy distinction in the Temperance movement" (*Glasgow*).

Generally, it appears to the Committee that, while nothing very novel or outstanding in the way of temperance work requires this year to be specially reported to the Assembly, the Church has cause for thankfulness in the steady growth of healthful Christian feeling in this matter among her office-bearers—including ministers—and people, and in the fruits following.

A word or two may be said in this connection with respect to a practical difficulty which some of our own ministers feel as to the formation of Congregational Temperance Societies. They fear that these may prove an occasion of dispeace in sessions and congregations. One Convener, *e.g.*, in sending his very careful report for this year to the Committee, transmits also a letter from a respected minister of his Presbytery in which this opinion is strongly expressed. It seems to the Committee but fair to admit that there is a certain amount of real danger in this direction. The possibility of it has been indicated in the Assembly's Deliverances regarding Congregational Temperance Societies for several years past. The Assembly has always laid stress upon the "basis" of such associations being "a well-considered one," and upon the whole being "under the superintendence of minister and office-bearers." Where these conditions are not attended to, or where they cannot, from the circumstances of the case, be secured, it is better that there should be no Congregational Association at all. Wherever it is proposed to form one, the Committee hold it to be of the greatest importance that the ground of Christian expediency, so distinctly stated in the Assembly's Deliverance of 1877,[1] should be clearly taken at the outset, and that Christian liberty should be strongly asserted *by the formers of the Society* for those who do not see their way to join it. If this is done, and the Society goes forward under a kindly and wise superintendence, as well as with sympathy on the part of minister and office-bearers for the great object

[1] "Recognising Abstinence, on the ground of Christian expediency, as a lawful and honourable course for the friends of Temperance, especially as regards the personal protection of many who are exposed to special danger, and the influence which it exerts in opposition to the drinking usages of the country." June 1, 1877; repeated May 31, 1878.

which its members have at heart, the Committee believe that the fears referred to will prove groundless.

Further, it is for ministers to consider whether there may not be equal or greater dangers on the other side. May not the apathy of the Church and the want of guidance on her part in the past have given rise to the extreme views which cause trouble now? Are not such views more likely to develop themselves in sessions and congregations where there is an apparent want of sympathy and practical effort in the Temperance cause, and where zealous and warm-hearted men are driven to outside organisations for what they might have found within the Church?

At all events, the fact remains that from all parts of the country testimony reaches the Committee as to the beneficial results of Congregational Temperance organisation. Exceptional cases may exist; but, as a rule, it is found an advantage in many ways to have in each congregation a special centre of Temperance information, influence, and effort. The Convener will be glad to receive communications on this subject from ministers who may be desirous of forming or strengthening such Associations.

III. *Opium Trade with China.*

Last Assembly memorialised Her Majesty's Government against the manufacture and sale of opium by our Indian Government, to be used for purposes of vicious indulgence, and against the policy of forcing the Chinese to allow its introduction into their country.—(*Acts*, p. 231.) The matter was not expressly remitted to the Temperance Committee. It seems however to fall naturally within their sphere, and was brought under their notice at an early meeting by some of the members at whose suggestion the Assembly itself took action. The Committee therefore hope to be excused for what they have done in this matter.

Valuable information was received regarding it from members connected with the Glasgow branch of the "Anglo-Oriental Society for the Suppression of the Opium Trade." The attention of Presbyteries was called to the subject, and to the Assembly's Memorial, in the circular issued by the Committee early in spring.

The following Church Courts have since then petitioned Parliament against the Opium Trade with China, viz., the Presbyteries of Auchterarder, Biggar and Peebles, Cupar, Fordyce, Kintyre, Lanark, Orkney, Tain, and the Synod of Perth and Stirling.

The two practical points aimed at by the Society above named are:—

"(1.) That the British Government of India shall not encourage and promote the opium trade.

"(2.) That all coercion shall be withdrawn from China, and that the Government of that country shall be kept absolutely free to prohibit the entrance of our opium altogether, or to lay upon it what taxes it pleases."

Sir Thomas Wade, now British Ambassador at Pekin, stated in a memorandum to Government in 1871:—"It is to me vain to think otherwise of the use of the drug in China than as of a habit many times more pernicious, nationally speaking, than the gin and whisky drinking which we deplore at home. It takes possession more insidiously, and keeps its hold to the full as tenaciously. I know no case of radical cure. It has insured, in every case within my knowledge, the steady descent, moral and physical,

of the smoker, and it is, so far, a greater mischief than drink, that it does not, by external evidences of its effect, expose its victim to the loss of repute, which is the penalty of habitual drunkenness."

In the May number of *The Gospel in China*, published by the Foreign Missions Committee of the Presbyterian Church of England, the following statement is made:—

"The finger of scorn is justly pointed at us in this matter, and now in a more significant way than ever. The United States has just concluded a fresh treaty with China, the second article of which is:—

"'Art. 2. The Governments of China and of the United States mutually agree and undertake that Chinese subjects shall not be permitted to import opium into any of the ports of the United States; and citizens of the United States shall not be permitted to import opium into any of the open ports of China, to transport it from one open port to any other open port, or to buy or sell opium in any of the open ports of China. This absolute prohibition, which extends to vessels owned by the citizens or subjects of either power, to foreign vessels employed by them, or to vessels owned by the citizens or subjects of either power, and employed by other persons for the transportation of opium, shall be enforced by appropriate legislation on the part of China and the United States, and the benefits of the favoured-nation clause in existing treaties shall not be claimed by the citizens or subjects of either power, as against the provisions of this article.'

"The effect of this article is in the interest of China, to isolate England in her upholding of that which is so clearly doing China a great wrong, and to give a sharp rebuke to those who assert that China has no desire to restrain the traffic, even if we give her the power.

"Dr. Mackenzie, of the London Missionary Society at Tien-tsin, who is physician to His Excellency the Viceroy Li-hung-chang, writes that the Viceroy specially thanked the American Commissioners for their willing insertion of the opium clause, and said, 'I recognise this action as being in accordance with the precepts of the Christian religion, and it does honour to both nations.'"

IV.—*Correspondence with other Churches.*

Friendly communications have been held with the Conveners of Temperance Committees in the English, Irish, and Canadian Presbyterian Churches. In the Synod of the Presbyterian Church of England an interesting discussion took place at the meeting in Newcastle in April, in connection with the Report on Temperance; and a forward step was made by the organisation of a Temperance Society, under the sanction of the Synod, upon the same general lines as those of the Church of England Society, the nature and work of which have been referred to by this Committee in former years.

As regards the churches in Scotland, your Committee observe with pleasure, that combined action in Temperance work, with our brethren of the United Presbyterian Church, has been successfully carried out by more than one Presbytery during the past year. They trust that the example of practical co-operation in this great cause may be largely followed. They believe it likely to be fruitful in the best results.

V. In conclusion, the Committee would respectfully remind the Assembly and the Church of the conclusions arrived at by the recent Royal Commission on grocers' licences. A most important body of evidence was gathered by that Commission, including especially the testimony of almost all the Superintendents of Police, in favour of the separation

of the sale of drink from that of groceries. Your Committee feel that it is very desirable that this should not be suffered to fall out of sight, and that suitable action should be taken for this end. They would also again call attention to the evils arising from the sale of intoxicating drinks to young people and others in confectioners' shops and restaurants.

The Committee rejoice in the overwhelming majority by which the second reading of the Sunday Closing Bill for Wales was carried in the House of Commons. They trust that a like success may attend Mr. Stevenson's Bill for closing public-houses in England on the Lord's Day.

As regards action by the Assembly, the Committee would suggest:—

(1.) That a private conference on Temperance, open to all ministers and elders of the Church, be held by the Assembly, and that an *evening* sederunt be secured, if possible, as in the last three Assemblies, for the discussion of the Report.

(2.) That a short, pointed Pastoral Address on Intemperance might be issued by the Assembly, to be read or referred to from all the pulpits of the Church, about the time of the New Year.

(3.) That, having regard to the general and concurrent expression of opinion by Presbyteries on the subject, the Assembly should urge upon Parliament the necessity of a Local Option measure for Scotland, which, within the limits of existing restrictions, would place the control of the drink traffic in the hands of representative Boards, elected by the rate-payers on the same principle as School Boards.

In name and by authority of the Committee,

D. D. BANNERMAN, *Convener.*
WM. ROSS, *Secretary.*

No. XXIII.

Free Church of Scotland.

REPORT

OF THE

ASSEMBLY HALL COMMITTEE.

MAY 1881.

The Committee, under the instructions given them by last Assembly, beg to lay upon the table of the House three plans which they have thought it right to request Messrs. Kinnear and Peddie, Architects, to prepare for the Assembly's information. The Members of Assembly at present number 738, and the accommodation for them is only at the outside limit less than 600, of whom full 100 are provided with seats in the West Gallery. This is not convenient at any time, and very inconvenient when a division takes place, or when a Member who has his seat there requires to address the House.

Under plan No. 1 the present arrangement is continued, giving more convenient access to the body of the Hall to those Members who require to take their seats in the Gallery. Under this plan provision is made for 150 additional Members in the House, but 154 seats would be taken from the Gallery. The estimated cost is £500.

Under plan No. 2 part of the Gallery opposite the Moderator's chair is so altered as to give additional accommodation for Members in the House, encroaching, however, on the space hitherto allotted to season ticket-holders, and to office-bearers and students. Under this plan there would be provision in the Hall for 170 additional Members, and the accommodation of the public would be reduced by 22. The estimated cost is £1000.

Under plan No. 3 the present Hall would be enlarged. Additional room would be provided for 200 Members, and for 154 of the public, and certain other considerable advantages would be gained. The estimated cost is £3000.

It seems almost unnecessary to add, that if the present representation is to continue, and with the progress of the Church the Members of Assembly are year by year to be increased in number, some plan must be adopted to insure their comfort during the sittings of Assembly.

F. BROWN-DOUGLAS,
Convener.

No. XXIV.

Free Church of Scotland.

REPORT OF THE COMMITTEE

ON

DISRUPTION RECORDS.

MAY 1881.

THE COMMITTEE have to report that during the past year the following additions to the Disruption MSS. have been received, viz.:—

GLENISLA, by the Rev. T. Bain, Coupar-Angus.
STRATHBOGIE, by the Rev. T. Bain, Coupar-Angus.
LAGGAN, by the Rev. D. Shaw.
GLENISLA, by John Mackenzie, Esq. of Alrick.
PORTPATRICK, by the Rev. A. Urquhart.

They have also to state that Part III. of the Annals of the Disruption has been completed and published. A copy is herewith produced.

In name of the Committee,

THOMAS BROWN, *Convener.*

No. XXV.

Free Church of Scotland.

REPORT

OF THE

PSALMODY COMMITTEE

MAY 1881.

I.—Certificates.

Two persons have in the course of the year applied for and taken the Committee's Certificate, viz.:—

Mr. Daniel MacGregor, Court House, Dundee, examined by Mr. Alexander Adamson.

Mr. W. Sandison, Burghead, examined by Mr. W. S. Roddie, Inverness.

II.—Sales of Books.

Two thousand three hundred and seven copies have been sold; being 1538 copies in the Sol-Fa, and 725 in the staff notation, and 44 copies not marked. The sales, as in former years, have been chiefly of the complete book. The total number of sales of every kind since 1873 has been 47,462. The royalties this year have amounted to £7, 2s.

The general expectation of the appearance at this Assembly of the New Hymn-Book, and at the same time of the Supplement to the Revised Scottish Psalmody, has operated unfavourably on the number of sales.

III.—Secretary's Work.

For this the Committee refer to his report as given in the Appendix. Mr. Kidston of Ferniegair has, with his usual generosity, given £42, 18s., and has thus made up as salary the sum of £50. For this he deserves the warmest thanks of the Church.

IV.—Supplement.

The Committee has much satisfaction in laying copies of the Supplement on the Assembly's table. It contains in all thirty tunes and three chants. In the selection of these tunes the greatest care has been taken to gather up as far as possible the general mind of the Church on this subject. Advertisements were inserted in the *Missionary Record* calling for tunes; those having any considerable number of votes in their favour were selected, and the whole lists were handed over to a sub-committee to make additions and to provide harmonies. An arrangement was also made with the Hymn Committee to provide that all tunes that are to appear in both books shall appear exactly in the same form both as to melody and harmony. The Committee believe that the work of this Sub-Committee has been well done. It is hoped that this Supplement will supply a want which has been extensively felt, and will also prove useful in promoting a love for the Psalms in the service of praise, as well as in furthering the cause of musical education among the people at large.

JOHN THOMSON,
Convener.

APPENDIX.

SECRETARY'S REPORT.

During the past year my work has been very much the same as previously—visiting congregations, lecturing, examining classes, and candidates for the office of precentor—supplying teachers, and leaders of psalmody to congregations. In this latter department the work is continuous; applications come from all parts of the country, some even from England and Ireland; I have had as many as six vacancies in hand at one time, and always have some before my notice.

The great difficulty is to get men properly qualified. Musical knowledge is now to be had to any extent, but the power of using such knowledge with correctness, taste, and expression, is very rare indeed. Congregations who pay high salaries expect some refinement in style of singing, as well as in pronunciation, and in the general manner of the candidates.

The only congregations at a distance which I have this year visited and addressed upon the subject of congregational praise, and the best means for its improvement, are those of Tain, Strathpeffer, and Forres, in all of which I had large audiences, and met with a kind reception.

A fine full sound of tune and harmony is more frequently to be heard in our middle-class and mixed congregations than in those who may think themselves more musical and refined. This arises usually from the general want of the power of reading vocal music at sight among the latter. The Tonic Sol-fa method has not yet permeated the upper classes of our people, as it has the middle and lower, and consequently it tells very much upon the voice of song in the different congregations.

Many try to make up for the want of the power of reading music, by using a harmonium at practisings and class meetings, so that those who cannot sing alone may be enabled to do so by means of such assistance. This expedient is very naturally resorted to by those who are constantly in the habit of singing with an instrumental accompaniment, but the result in our congregations is disappointing, for it in no way enables those who are dependent upon such help ever to sing alone, and having no confidence in their own powers, they are unable to sustain their parts in the music of the congregation.

In consequence of the failure of this expedient, I am sorry to find that another, still more objectionable, is in some quarters being resorted to, viz., the engaging of paid or professional singers to sustain the leading parts. A necessity of this kind can only arise from the people being unable or unwilling to join in the service of praise, or from the precentor being unable to teach or lead them; to hire singers to sing for them, and to them, is surely not likely ever to remedy this state of matters.

In the Free Church this expedient is quite new, though not at all uncommon in some other denominations, who seem to try to follow America in this respect. There it is well known the system has led to great abuses of various kinds, and here similar results must necessarily follow.

Nothing but proper elementary instruction in music can secure correct and satisfactory singing in our churches, and frequently where this has not been attended to, church choirs have been disbanded, and the old fashion of a precentor with a good leading voice has been reintroduced.

It is exceedingly desirable that our ministers and office-bearers should take more interest in the psalmody of the congregation, and in encouraging any arrangements that may be made for instruction, and securing the attendance at psalmody practisings.

For some time a Sub-Committee, consisting of the Rev. Mr. Thom, Messrs. Anderson, Merrylees, and Brown, Convener, have been busily engaged upon the Supplement to the *Scottish Psalmody*. Many of our ministers and elders have taken an interest in, and given much help to this work. A great deal of time has been given to the selection of tunes from the numerous lists handed in to the Psalmody Committee, and from the books referred to.

The selection is now complete, and contains in all three chants and thirty tunes in common, long, and short metres. Among these there is great variety. From the generally expressed desire that the Supplement should contain some of the more ornate tunes from the original Scottish Psalmody, the list contains a number of them, and as a larger range of choice has been thus allowed than in the compilation of the revised edition, some new and very beautiful tunes have been made available.

The majority are bright in character, but though some of the tunes are more ornate than in the previous part of the work, they are all in true melodic form, and will thus be easily learned, and readily sung by our congregations.

COLIN BROWN, *Secretary*.

GLASGOW, *April 23d*, 1881.

No. XXVI.

Free Church of Scotland.

REPORT OF COMMITTEE

ON THE

MARRIAGE AFFINITY BILL.

MAY 1881.

THE COMMITTEE have to report that, in pursuance of the charge assigned to them by the Assembly, they resolved in July last, when there seemed a likelihood that a Bill for legalising marriage with a deceased wife's sister might be passed, to reprint in a separate form, and circulate among the Members of Parliament, the summary of objections to that measure, contained in the Report presented to the Assembly in 1879. That Bill was not passed; and no progress has as yet been made with a similar one during the present Session, against which the Commission in March resolved to petition. The Committee therefore have not thought it necessary to take any further steps in the meantime; but, as it is probable that the Bill will be pushed on now, the Committee, if re-appointed, will continue to watch over the matter, in the abiding conviction that the proposed change of the law would be contrary to Scriptural morality, injurious to social well-being, and likely to lead to further changes, and to a general unsettlement of the convictions of the community in regard to the law of marriage. They would venture to remind the members of the Assembly, that if a permanently successful resistance is to be made to a change which is favoured by many, and very persistently urged on, there must be expression of opposition to it, not merely from Church Courts and Committees, but from the body of the office-bearers and members of the Church; and they commend to the attention and interest of the Church in general this matter, which they believe to be one of no small importance.

JAS. S. CANDLISH, D.D.,
Convener.

No. XXVII.

Free Church of Scotland.

REPORT

OF

COMMITTEE ON CHURCH RATES.

MAY 1881.

THIS grievance is now too well known to need any statement about it. It has been admitted by Government after Government, and hopes of relief raised from time to time only to be disappointed—and even now again, there is reason to believe that the present Government would not be unwilling to attempt dealing with the matter with a view to its removal.

It is obvious, however, that with the extremely limited fragments of time which Parliament can give to Scottish affairs during this session, and the plainly announced necessity for substantial agreement if a Bill were to be carried through,—a condition which is utterly hopeless—it would simply be a waste of effort to press the Government to introduce any measure anent it.

And hope thus deferred finds its usual level—there being other things which tend in the same direction; for example, the intermittent nature of the incidence of the rate which makes combined interest and action difficult; the absence of any expressed desire for relief on the part of the great landholders, arising out of the fact that their properties have been inherited or acquired with this admitted lien over them; the passive resistance of the supporters of the Establishment, on whose help this Committee had calculated, as it was only reasonable to think that these would naturally desire the removal of that friction and irritation

which, so far, hindered it from working smoothly and sweetly; and last, but not least, the movement for Disestablishment.

This Committee never was a Disestablishment Committee. It took up this matter in good faith, for the purpose of securing the removal of an admitted grievance. It has not succeeded, and that for reasons which have forced upon many reluctant minds the conviction that there is only one way now of attaining redress for this as well as many other evils, and that is Disestablishment.

In the circumstances in which it finds itself, it will serve no end to re-appoint this Committee; the matter of Church Rates should be formally remitted to the Committee on Church and State, to be dealt with in the light of its relations to the one great obvious duty which lies now on this Church—the duty of securing, as speedily as possible, the termination of the existing connection between Church and State in Scotland.

A. H. COWAN, *Convener.*

No. XXVIII.

Free Church of Scotland.

REPORT OF COMMITTEE

ON

CHURCH AND STATE IN SCOTLAND.

MAY 1881.

During the past year, the Committee have watched attentively the progress of events in connection with the subject committed to them. But in the critical condition of affairs they have not thought it desirable to take any special measures to stir the mind of the Free Church community in reference to it. It is well understood that the question of Church and State in Scotland has been raised, and is before the public. But it has also been strongly represented that the pressure of imperial affairs as yet renders it impossible to concentrate upon the Scottish question the interest and attention necessary in order to visi le progress. The Committee have not felt disposed, in these circumstances, to precipitate expressions of opinion which might be more effective at a later date.

At the same time, this state of things is evidently attended with such an amount of risk as to warrant special watchfulness. The advocates of things as they are, naturally take advantage of it in order to produce the impression that the question of Church and State in Scotland is indefinitely postponed, or has not yet taken hold of the general mind. It becomes the duty of those who share the views sanctioned by former General Assemblies of this Church to take care, during a year such as has now passed, that no public events are allowed to assume such a character as to lend support or countenance to the impression referred to, or to render it credible that such an impression is acquiesced in by this Church.

On this account, your Committee felt called upon to offer opposition to the Bill on Teinds now before Parliament. They do not doubt that the main object of Government in introducing the Bill was to simplify legal powers, without disturbance of existing rights. But your Committee think it objectionable that Government should apply itself to

remodel the apparatus of the existing Establishment, as if the question of its continuance had not been raised; and still more they object to it when the effect is in point of fact to facilitate processes for augmentations.

Still the Committee do not desire that the Church should fasten an undue degree of attention, or apply an undue amount of energy, to a matter that is relatively so inconsiderable as the Teind Bill. They are rather disposed to see in this incident an illustration fitted to awaken a livelier sense of the disadvantage and retardation to which a great question is exposed, and to impress upon the Church's mind the evil of acquiescing in the continuance of it. Ecclesiastical arrangements in Scotland, as they stand, are scandalously unjust and scandalously absurd. The continuance of them threatens to entail on the country the gravest evils. For if the community once resigns itself to the idea that the effort to remedy them is indefinitely postponed, the silent tendency, in the general mind will be to gravitate towards a Broad Church Nationalism, which will undermine and destroy all that is characteristic and valuable in Scottish Christianity. The duration of things as they are, is sedulously improved by members of the Established Church, in order to create or cherish the impression that her position is valid and unassailable. And the mere progress of the ordinary business of the country will be conformed to the idea that no change is practicable, and will thus propagate that idea, unless we make it felt that the contrary idea claims to shape itself in some form into reality. It will not do for us merely to complain of statesmen. The truth is, statesmen rather have the right to complain of us, if the rights and interests which it pertains to us to make vocal, are allowed to slumber in silence. Mr. Gladstone and Lord Hartington have both of them recognised that a claim of justice exists, that a question of public justice and of public policy is raised in Scotland, which statesmen must respect. We are thus placed under an increased responsibility. Whatever obstacles may for the moment exist, by which the settlement of the question is delayed, it would appear to be the duty of the Church to make it very clear that the interest in it, and the resoluteness in regard to it, are unabated, and that, looking to the welfare of Church and nation, we claim for it immediate attention and speedy settlement.

ROBERT RAINY,
Convener.

Free Church of Scotland.

REPORT OF COMMITTEE

ON THE

WELFARE OF THE YOUTH OF THE CHURCH.

MAY 1881.

The Committee on the Welfare of the Youth of the Church beg to submit to the General Assembly their report for the year 1880-81. It is gratifying to be able to state that the interest taken in this scheme throughout the Church is increasing year by year. The number of candidates who presented themselves at the recent examinations was greater than in any previous year, and the reports of the Examiners in the several subjects prescribed show how satisfactory the general results have been. As in former years, arrangements have been made by several Presbyteries to award local prizes to competitors within their bounds, and these efforts have, it is believed, greatly increased the popularity of the central scheme.

The following table gives the Presbyteries from which 20 competitors and upwards have presented themselves for examination, and shows an increase of nine Presbyteries in this list over the previous year:—

PRESBYTERIES (27).

Edinburgh,	196	Paisley,	35
Aberdeen,	135	Hamilton,	34
Glasgow,	129	Linlithgow,	32
St. Andrews,	66	Nairn,	32
Ayr,	62	Selkirk,	31
Deer,	60	Dundee,	29
Perth,	57	Orkney,	27
Strathbogie,	56	Lockerbie,	26
Dalkeith,	48	Stirling,	25
Turriff,	45	Caithness,	24
Elgin,	44	Haddington and Dunbar,	24
Ellon,	40	Brechin,	22
Greenock,	39	Aberlour,	20
Kincardine O'Neil,	37		

The congregations from which six competitors and upwards have come

up for examination are given in the following table, in alphabetical order of Presbyteries :—

Presbytery.	Congregation.	Presbytery.	Congregation
Aberdeen, . .	North.	Glasgow, . .	Chryston.
	South.		St. Columba (Govan).
	East.		St. Mary's (Govan).
	High.		Anderston.
	West.		Victoria.
	Trinity.		Gourock.
	Ferryhill.	Greenock, . .	St. Thomas's, Greenock.
	Gilcomston.		
	Rutherford.		
	Old Aberdeen.	Haddington and Dunbar, . .	Prestonkirk.
	Woodside.		
Aberlour, . .	Aberlour.	Hamilton, . .	St. John's, Hamilton.
	Dufftown.		
Abernethy, . .	Abernethy.		East, Coatbridge.
	Cromdale (Grantown).		Shotts.
			Wishaw.
Abertarff, . .	Fort-William.	Inveraray, . .	Martyrs' (Lochgilphead).
Auchterarder, .	Crieff.		
Ayr, . . .	Martyrs' (Ayr).	Irvine, . .	Darvel.
	Barrhill.	Kelso, . . .	Nenthorn.
	Cumnock.	Kincardine O'Neil,	Tarland.
	Afton.		Strachan.
Brechin, . .	West.		Cromar.
Caithness, . .	Pultneytown.		Cluny.
	First, Thurso.	Kirkcaldy, . .	Kirkcaldy.
Dalkeith, . .	Musselburgh.		Kennoway.
	Loanhead.	Linlithgow, . .	West Calder.
Deer, . . .	Fraserburgh.	Lockerbie, . .	Wamphray.
	New Deer.		Ecclefechan.
	Strichen.	Meigle, . .	First, Blairgowrie.
Dumbarton, . .	Cardross.	Nairn, . . .	Nairn.
Dundee, . .	Dudhope.	Orkney, . .	Stromness.
	Ogilvie.		Firth.
	Wallacetown.		Orphir.
Dunoon, . .	Free Parish.	Paisley, . .	Nitshill.
	Gaelic.		High.
Dunse and Chirnside,	Dunse.	Perth, . . .	Knox's.
Edinburgh, . .	Dean.		St. Leonard's.
	Barclay.	St. Andrews, .	St. Andrews.
	Dalry.		Newport.
	St. George's.		Largo.
	Pilrig.	Selkirk, . .	Lauder.
	North Leith.		Melrose.
	St. David's.		Galashiels.
	Viewforth.	Stirling, . .	North, Stirling.
Elgin, . . .	High.		Dollar.
	South.	Stranraer, . .	Glenluce.
	Hopeman.	Strathbogie, .	Huntly.
Ellon, . . .	Ellon.		Keith.
	Cruden.		Botriphnie.
Glasgow, . .	Fairbairn.		Rothiemay.
	St. David's (Kirkintilloch).	Turriff, . .	Macduff.
			Forglen.

Thus it appears that each of ninety-nine congregations of our Church sent to this year's examinations six candidates and upwards, an increase of forty-three congregations as compared with the previous year.

A few brief details may now be given showing how the papers sent in on the several subjects prescribed for examination have been adjudicated upon. It may be noted here that each paper was valued at 200 marks :—

Division I.—Junior Section—Life of David.

859 papers were sent in on this subject; 251 of these received 100 marks and over, and of these, 6 papers received over 150 marks.

The highest paper received 183 marks.

Senior Section.—The Tabernacle in the Wilderness.

159 papers were received, 89 of these received over 100 marks, and 8 received 150 and above.

The highest paper obtained 170 marks.

Division II.—Junior Section—Shorter Catechism.

378 papers were sent in, out of which 298 received 100 marks and above, and of these, 100 received 150 marks and above.

The highest paper received 185 marks.

Senior Section (Part 1)—Shorter and Larger Catechisms.

55 papers were sent in, 35 received above 100 marks, and of these 9 received 150 and upwards.

The highest paper received 181 marks.

Senior Section (Part 2)—The Sacraments.

110 papers were received; 90 received above 100 marks, of which 24 obtained above 150 marks.

The highest paper received full marks.

Division III.—Zechariah.

54 papers were sent in, of which 23 obtained 100 marks and upwards, and of these 2 received above 150 marks.

The highest paper received 168 marks.

It may be stated that the whole of the written papers were carefully gone over and valued by a staff of examiners; after which, as on previous years, a selection of the best papers in each subject was submitted for final valuation and classification to the examiners-in-chief, from some of whose Reports the following extracts are given :—

PROFESSOR BLAIKIE, D.D., on LIFE OF DAVID.

"I have gone over very carefully a selection of the papers on the history of David. The papers were so framed as to test knowledge of historical facts—knowledge of geographical facts—verbal knowledge of a memorable passage—intellectual, moral, and spiritual estimate of character—and acquaintance with the Psalms (this last, however, very slight). The papers I have examined are highly creditable, some of them indeed quite wonderful. As might be expected from the age of those taking part in this examination, the questions that merely try the memory are those answered best. If, however, one great object of this scheme is to promote acquaintance with the letter of Scripture, and thus lay the foundation for an intelligent study and appreciation of its teaching in after years, the papers I have examined bear evidence that in the department prescribed this end has been very fully attained."

M. Paterson, Esq., Rector Free Normal School, Edinburgh, on The Tabernacle.

"The results of the examination have been most satisfactory; some of the answers are admirable, and altogether there is revealed a knowledge of the Tabernacle, and the services connected with it, of a most valuable kind."

Thomas Morrison, Esq., LL.D., F. C. Normal College, Glasgow, on Shorter and Larger Catechisms.

"The papers all indicate a very satisfactory acquaintance with the subject. The main fault is a want of point and definiteness. Candidates seem to think that *long* answers are imperative. As a rule, the best answers are the shortest. One sentence (Matthew xxii. 39) would have been a perfect answer to Question I. Still, the knowledge displayed by the candidates is very creditable, and gives evidence of very careful preparation. There is every encouragement for the Church to prosecute this good work."

Professor James Macgregor, D.D., on The Sacraments.

"I am responsible only for this final valuation of answers, not for the questions. The selected portions of Dr. Candlish's valuable book have been fairly mastered by the twenty students, and it is gratifying to find that the admirably precise definitions of the Shorter Catechism are almost uniformly given with perfect accuracy; and, where there is call for exposition, are manifestly comprehended. The study of the papers has led me to form a high opinion of the excellent gifts of our Church's youth, and deepened my impression of the value of the scheme."

Report by George Smith, Esq., LL.D., one of the Examiners-in-Chief in the Essay department.

"I thank you and the Committee for permitting me to share your labours in reading and valuing a portion of the Competitive Essays on the Foreign Missions of our Church. . . . The best Essays show a remarkable mastery of the facts. Some group the facts vividly, others generalise principles and methods from the facts, and the majority link on the Church's work to the teaching of Scripture. Many years ago, Dr. Duff instituted and conducted a competition of this kind all over the Church, with the best results. . . . By assigning this subject, the Committee has done a great service to the Church's Foreign Missions."

The following passages are taken from a report by one of the Sub-Examiners in the Essay department:—

"It is evident, in many of the Essays, that language is a tool too unfamiliar to allow the writers to express their thoughts with sufficient freedom. There are some papers which are manifestly the productions of thoughtful minds, where the thought is stifled by the difficulty of finding expression in words. Much of the thinking vanishes in the effort to put it on paper. The only means of remedying this is to read, re-read, and even commit to memory, passages of our classic English authors in prose and verse, and at the same time frequently to practise writing on subjects of interest. Hugh Miller's own method of reading, and his habit of careful writing on many topics, while yet a young man, affords a good example. The Essayists will remember the pains he took even in the composition of letters. A good style never comes without effort. Some very excellent Essays are written in a very careless and slovenly manner, which must detract from their value."

The Committee desire to express most emphatically to how very great an extent the success of their work has turned on the cordiality and great interest and effort of the corresponding members in Presbyteries, the superintendents of local examinations, the sub-examiners of papers, and the examiners-in-chief. These efforts, sustained as they have been by the unwearied exertions of ministers and other teachers of Bible-classes, are fast tending to develop and intensify the devotion of our youth to both scriptural and ecclesiastical study, and to the Free Church in all her life and interests.

As was done last year, a copy of the Report will be sent, at the close of the Assembly, to all competitors whose names are entered on the schedules filled up at the various centres of examination.

The prizes, medals, and certificates will follow as soon as possible after the rising of the Assembly.

After paying all the expenses of previous years, which, from being preliminary, were necessarily heavy, the Committee commenced the current twelvemonth with a considerable debt. For this, and for the cost of the present year's prizes and expenses, they must appeal to the liberality of the Church. They believe that the work now reported will be owned to be of such immense importance that the needful money will be speedily contributed.

The work has so increased on the hands of the Conveners that the Committee has found it necessary to appoint a Secretary. Mr. Robert Simson, 13 Grosvenor Street, has for some time been acting with the Conveners in this capacity, and has kindly consented to continue his services.

ALEXANDER WHYTE, } *Joint-Conveners.*
WILLIAM FERGUSON, }

APPENDIX A.

EXAMINATION—14TH MARCH 1881.

DIVISION I.—JUNIOR SECTION.

DAVID.

Questions set by PROFESSOR BLAIKIE, D.D., *Edinburgh.*

VALUE OF THIS PAPER—200.

Two hours and a half allowed for this Paper.

1. Enumerate, as briefly as possible, the principal events in David's history up to his marriage. Value 20.

2. Give a brief narrative of the circumstances of his encounter with Goliath; and indicate features of his character shown therein. V. 30.

3. What events in David's life took place at Gibeah, Ramah, Nob, Adullam, Keilah, Engedi, Carmel, Ziklag, and Mahanaim? What other Carmel do we read of in the Old Testament? V. 30.

4. In what place did David reign first, and how long? Where else did he reign, and how long? In what tribe or tribes were they situated? What do you know of their previous history? V. 20.

5. Narrate, as nearly as you can in Scripture language, the Parable of the Ewe Lamb. V. 20.

6. Mention some occasions of his public life when David must have crossed the Jordan. V. 20.

7. Give illustrations from the Psalms of David's trust in God; his sorrow for sin; his love of nature; and his thankfulness for mercies (one verse for each). V. 30.

8. In what respect was David a man after God's own heart? What were his chief blemishes of character? V. 30.

EXAMINATION—15TH MARCH 1881.

DIVISION I.—SENIOR SECTION.

THE TABERNACLE IN THE WILDERNESS.

Questions set by MAURICE PATERSON, ESQ.,
Rector Free Normal College, Edinburgh.

VALUE OF THIS PAPER—200.

Two hours and a half allowed for this Paper.

1. At what precise point in Israel's history was the Tabernacle constructed? What two persons were most prominent in the work? How were they qualified for it? What is said of *the pattern?* Value 24.

2. When was the Tabernacle "reared up"? What evidence was there of God's approval of it? In what way did the Tabernacle prefigure Christ? V. 24.

3. *Name* the various articles in the Court, the Holy Place, and the Most Holy Place, respectively. What were their several positions? V. 24.

4. What is meant by the Morning and Evening Sacrifice? Describe the construction of the altar on which these sacrifices were offered, and tell what was done with the bodies of the victims. V. 25.

5. Describe minutely the Altar of Incense. Give reasons for its position. On what different occasions was it used? V. 25

6. Finish the verse beginning—"There I will meet with thee, and I will commune with thee." Describe fully that which is meant by the word *there.* Quote other passages referring to the same. V. 24.

7. On the Great Day of Atonement, what several acts were done by the High Priest? What part of the Tabernacle was visited on that day only; and how often on that day? What are we taught was the meaning of the restriction? When did it cease? V. 30.

8. Explain, by reference to the arrangements connected with the Tabernacle—1. "I will wash my hands in innocency; so will I compass thine altar, O Lord." 2. "The time of incense" (Luke i. 10). 3. "Bind the sacrifice with cords." 4. "Taken from before the Lord, to put hot bread in the day when it was taken away." V. 24.

EXAMINATION—16TH MARCH 1881.

DIVISION II.—JUNIOR SECTION.

SHORTER CATECHISM.

Questions set by PROFESSOR SALMOND, *Aberdeen.*

VALUE OF THIS PAPER—200.

Two hours and a half allowed for this Paper.

1. What is meant by the Moral Law? Where has it been revealed? What are its great divisions? Value 30.

2. What reasons are given for our keeping all God's Commandments? V. 15.

3. What modes of worshipping God are unlawful? What do you mean by Religious Ordinances? What Religious Ordinances ought we to honour? and how are they to be honoured? V. 25.

4. Explain these expressions:—
   (1.) *His propriety in us;*
   (2.) *The zeal He hath to His own Worship;*
   (3.) *Before Me,* in the sentence, *Thou shalt have no other gods before Me;*
   (4.) *Inordinate motions and affections.*

5. What does the Catechism take the *Name* of God to be (1) in general, and (2) in its particulars? V. 24.

6. State the law of the Sabbath in respect of (1) the proportion of time to be set apart; (2) the particular day; (3) the manner in which the day is to be used; (4) the reasons for observing the law. V. 36.

7. Which Commandment deals with our duty in regard to the reputation of others? Which with the respect due to others? Which with the feelings to be entertained towards others? V. 20.

8. Write out the Answers to the Questions, *Which is the Second Commandment? What is the reason annexed to the Fifth Commandment?* V. 20.

EXAMINATION—14TH MARCH 1881.

DIVISION II.—SENIOR SECTION, PART 1.

SHORTER AND LARGER CATECHISMS.

Questions set by THOMAS MORRISON, Esq., *Rector, Free Normal College, Glasgow.*

VALUE OF THIS PAPER—200.

Two hours and a half allowed for this Paper.

1. What is the sum of the Commandments that respect our duty to man? Give your answer in the words of Scripture. Value 20.

2. Show how the first four Commandments contain *all the principles* necessary to guide us in our worship of God. V. 30.

3. How may it be proved that the first day of the week is the Christian Sabbath? V. 25.

4. When our Lord would justify Himself for performing a miracle on the Sabbath, He said—"My Father worketh hitherto, and I work" (John v. 17). Show that the principle involved in this statement is of universal application as regards Sabbath-keeping? V. 30.

5. Show that the first five Commandments of the Second Table include all the relations in which man can stand to man? V. 30.

6. What is the exact relation of the Tenth Commandment to the five preceding Commandments? Illustrate your answer by reference to the experience of Paul. V. 30.

7. By what Commandments are the following sins forbidden? Show how:—(*a.*) Sloth. (*b.*) Drunkenness. (*c.*) Anger. (*d.*) Forgery. (*e.*) Man-stealing. V. 15.

8. What are the reasons annexed to the Second Commandment? Quote the exact words of the Commandment which contain each reason. V. 20.

EXAMINATION—15TH MARCH 1881.

DIVISION II.—SENIOR SECTION, PART 2.

SACRAMENTS.

PROFESSOR CANDLISH'S HANDBOOK.

Questions set by PROFESSOR MACGREGOR, D.D., and CONVENERS.

VALUE OF THIS PAPER—200.

Two hours and a half allowed for this Paper.

1. Write out the Answers to the following Questions in the Shorter Catechism:—Q. 92. What is a Sacrament? Q. 94. What is Baptism? Q. 96. What is the Lord's Supper? Q. 97. What is required to the worthy receiving of the Lord's Supper? Value 40.

2. Derive "Sacrament," and give the history of the word. V. 20.

3. What are the essential marks of a true Sacrament? Name other ceremonies observed in the Greek and Latin Churches under the designation of Sacraments, and show wherein they fall short of the sacramental character. V. 25.

4. Explain the phrase, "A Sacrament is a visible word;" explain also the phrase, "A Sacrament is an appendage to the word." V. 25.

5. Explain "sign" and "seal." Give illustrations from Scripture and common life. V. 25.

6. Explain the phrases, "the elements," "the action sermon," "the evidential value of the Sacrament." And criticise the phrase, "sealing ordinances." V. 25.

7. What constitutes preparation for worthily communicating, as set forth in the Shorter Catechism? V. 20.

8. Explain and illustrate the distinction between "being worthy to receive the Lord's Supper," and "worthily partaking" of it. V. 20.

EXAMINATION—16TH MARCH 1881.

DIVISION III.—ZECHARIAH.

DR. MARCUS DODS' HANDBOOK.

Questions set by Rev. MARCUS DODS, D.D., *Glasgow.*

VALUE OF THIS PAPER—200.

Two hours and a half allowed for this Paper.

1. Give the canonical order of the Prophetical Books. Give also the approximate chronological order as arranged in the Handbook. Classify the Prophets according to the kingdoms they laboured in. Value 30.

2. Give the leading dates and facts in the life of Cyrus. What are the sources of his history? Give in English letters the Hebrew and Greek form of a distinguished title applied to Cyrus by the Prophet Isaiah. V. 25.

3. Explain the phrases:—"A wall of fire;" "The apple of His eye;" "A brand plucked out of the fire;" "Men wondered at;" "A priest upon his throne;" "The mourning of Hadadrimmon;" "A rough garment to deceive." V. 40.

4. Interpret the Vision of the Golden Candlestick. V. 25.

5. Trace the Messianic title BRANCH through the Old Testament; and show how it was fulfilled in our Lord. V. 25.

6. Give the New Testament illustrations of the lasting alienation between the Jews and the Samaritans. V. 15.

7. Sketch briefly the circumstances of the Jews in Zechariah's time. V. 20.

8. What is the ultimate condition of the people God as described by Zechariah? V. 20.

APPENDIX B.

The following are the SYLLABUS OF WORK and REGULATIONS FOR COMPETITORS proposed for 1881-82 :—

COMPETITION SYLLABUS.

Division I.—Bible History.

Junior Section.—An Examination Paper on the LIFE OF MOSES.

Students are recommended to make use of "Moses and the Exodus," by Rev. JAMES IVERACH, M.A. (Macniven and Wallace, Edinburgh. Price 6d.)

The following prizes will be awarded :—

1st, ...	£4.	6th to 9th, . . .	£2 each.
2d to 5th, . . .	£3 each.	10th to 13th, . .	£1 each.

Book prizes will follow according to certificates gained.

Senior Section.—An Examination Paper on THE KINGS OF JUDAH.

Students are recommended to use Dr. Murphy's Hand-book on the Books of Chronicles, pages 109 *to* 154. (T. and T. Clark, Edinburgh. Price 1s. 6d.)

The following prizes will be awarded :—

1st, ...	£5.	5th to 8th, . . .	£2 each.
2d, ...	£4.	9th to 12th, . .	£1 each.
3d and 4th, . . .	£3 each.		

Book prizes will follow according to certificates gained.

Division II.—Doctrine.

Junior Section.—An Examination Paper on the SHORTER CATECHISM—Questions 82-107.

Competitors must be prepared to write out the Catechism *Questions and Answers*, as well as answer on the meaning.

The following prizes will be awarded :—

1st, ...	£4.	4th to 7th, . . .	£2 each.
2d and 3d, . . .	£3 each.	8th to 13th, . .	£1 each.

Book prizes will follow according to certificates gained.

Senior Section.—An Examination Paper on the CONFESSION OF FAITH.

Students are recommended to make use of "The Westminster Confession of Faith, with Introduction and Notes," by the Rev. JOHN MACPHERSON, M.A. (T. & T. Clark, Edinburgh. Price 2s.)

The Examination Paper will be set on Chapters I. and II. of the Introduction, and Chapters I. to VI. inclusive of the "*Confession.*"

The following prizes will be awarded :—

1st, ...	£5.	5th to 8th, . . .	£2 each.
2d, ...	£4.	9th to 12th, . .	£1 each.
3d and 4th, . . .	£3 each.		

Book prizes will follow according to certificates gained.

Division III.—Apologetics.

An Examination Paper on Whately's *Evidences of Christianity.* (Longmans & Co., London. Price 6d.)

The following prizes will be awarded :—

1st, ...	£5.	5th to 8th, . . .	£2 each.
2d, ...	£4.	9th to 12th, . .	£1 each.
3d and 4th, . . .	£3 each.		

Book prizes will follow according to certificates gained.

Division IV.—Essays.

Junior Section.—*Subject:* ELIJAH.

The following prizes will be awarded :—

1st, ...	£5.	5th to 8th, . . .	£2 each.
2d, ...	£4.	9th to 12th, . .	£1 each.
3d and 4th, . . .	£3 each.		

Book prizes will follow according to certificates gained.

Senior Section.—*Subject:* HISTORY OF THE ENGLISH BIBLE.

The following prizes will be awarded :—

1st, ...	£10.	4th, ...	£5.
2d, ...	£8.	5th to 7th, . . .	£3 each.
3d, ...	£7.		

Book prizes will follow according to certificates gained.

APPENDIX C.

REGULATIONS FOR PRIZES.

1. The *Junior Sections* in Divisions I. II. and IV., are open to all persons under 20 years of age, except Normal and University students.

2. The *Senior Sections* in Divisions I. II. and IV., as also Division III., are open to all persons under 25 years of age, except Divinity students, and such as have completed a professional curriculum.

3. A Medal will be given with each first prize.

4. Certificates will be given with the Prizes, and also to all who make 50 per cent. in any of the papers.

5. Ages to be counted from 1st June 1881.

REGULATIONS FOR COMPETITORS.

1. Examinations will be held simultaneously at convenient centres in each Presbytery about the beginning of March 1882.

2. Candidates must enrol themselves by sending their names, addresses, ages, Church with which connected, and the Examination in which they wish to compete, to the Corresponding Members of Presbyteries on or before the 4th February.

3. ESSAYS must be forwarded to Rev. ALEXANDER WHYTE, D.D., not later than the last day of March 1882. Each Essay must have a *Motto* written on the top of the first page, and the writer's name must on no account appear on it. The Essayist shall enclose his or her name, address, age, and Church connection in a sealed envelope, *outside* of which the Motto on the Essay shall be written. When Essays are sent by book post the Envelope with Motto must be sent by letter post. This envelope will not be opened till the Prizes are awarded.

4. One Examination Paper for the whole Church will be set on each subject, and forwarded under sealed covers to the parties in charge of the various Examinations in Presbyteries. The covers will not be removed till the Candidates are met; and the written answers will be covered and sealed for transmission to the Committee before the Competitors leave the place of Examination.

5. The detailed arrangements and regulations for the Examinations will be in the hands of Corresponding Members, and Candidates will be supplied with copies on enrolling their names.

6. The Results of the Competition will be reported by the Committee to the GENERAL ASSEMBLY, and thereafter entered in the *Record* and *Blue-Book*.

APPENDIX D.

Corresponding Members of Presbyteries.

*Members of Committee marked *.*

Presbyteries.	Members.
Edinburgh,	Rev. W. M. Falconer, M.A.
Linlithgow,	*Rev. Dr. W. Millar Nicolson.
Biggar,	Rev. D. Mitchell.
Dalkeith,	*Rev. D. Barnetson.
Haddington,	Rev. T. Adamson, B.D.
Dunse,	Rev. D. Maclean, B.D.
Kelso,	*Rev. W. R. Nicoll, M.A.
Jedburgh,	Rev. R. Cameron, M.A.
Selkirk,	*Rev. W. W. Smith, B.D.
Lockerbie,	Rev. W. Howie.
Dumfries,	Rev. R. Mackenna, M.A.
Penpont,	Rev. W. Milroy, B.A.
Stranraer	*Rev. G. P. Robertson, M.A.
Kirkcudbright,	Rev. P. Fisher, M.A.
Ayr,	*Rev. T. H. Lang.
Irvine,	Rev. James Clugston.
Paisley,	*Rev. J. B. Sturrock, M.A.
Greenock,	Rev. M. P. Johnston.
Hamilton,	Rev. G. Wallace, M.A.
Lanark,	Rev. John Bain.
Dumbarton,	*Rev. A. Anderson.
Glasgow,	Rev. J. M. Sloan, M.A. (West).
,,	Rev. W. Leitch, B.A. (Centre).
,,	Rev. Gilbert Laurie, (East).
,,	Rev. A. C. Fullarton (South).
,,	*Rev. R. Howie, M.A. (Govan).
,,	Rev. W. Patrick, B.D. (Extra Urban).
Dunoon,	Rev. D. Somerville, M.A.
Inveraray,	Rev. J. M. Shirreffs.
Kintyre,	Rev. D. Graham.
Islay,	Rev. Jas. Macmillan.
Lorn,	Rev. D. C. Ross.
Stirling,	Rev. J. Chalmers, M.A.
Dunblane,	Rev. W. J. Miller.
Breadalbane,	Rev. D. R. C. Maclagan.
Dunkeld,	Rev. A. Gordon.
Perth,	*Rev. A. K. M'Murchy, M.A.
Auchterarder,	Rev. L. C. Wedderburn, M.A.
Kinross,	Rev. A. Mitchell, M.A.
Dunfermline,	Rev. D. Imrie.
Kirkcaldy,	Rev. J. Stalker, M.A.
Cupar,	Rev. H. Ross.
St. Andrews,	*Rev. L. Davidson, M.A.
Meigle,	Rev. J. Fleming.
Dundee,	Rev. J. Wylie.
Brechin,	Rev. J. A. George.
Arbroath,	Rev. J. Robertson, M.A.
Fordoun,	Rev. A. Watt, A.M.
Aberdeen,	*Rev. J. Masson.
Kincardine O'Neil,	Rev. Jas. Nicol, M.A.
Alford,	Rev. W. G. Brander, M.A.
Garioch,	Rev. J. C. Robertson.
Ellon,	Rev. W. Fergusson, M.A.
Deer,	Rev. W. Paterson, M.A.
Turriff,	Rev. A. Wishart, A.M.
Fordyce,	Rev. G. M'Donald.
Strathbogie,	Rev. D. M'Aulay, M.A.
Abernethy,	Rev. A. M'Diarmid.
Aberlour,	Rev. R. R. M'Queen.
Elgin,	Rev. C. Tulloch, A.M.
Forres,	*Rev. W. Winter, M.A.
Inverness,	*Rev. D. M. Connell.
Nairn,	*Rev. A. Lee, A.M.
Chanonry,	Rev. J. R. Elder, M.A.
Dingwall,	Rev. M. M'Gregor.
Tain,	Rev. T. Grant.
Dornoch,	Rev. J. Murray.
Caithness,	Rev. G. Stevenson.
Lochcarron,	Rev. W. Sinclair, M.A.
Abertarff,	Rev. D. M'Murchy.
Skye,	Rev. J. Reid.
Lewis,	Rev. D. J. Martin.
Orkney,	Rev. J. Stuart.
Shetland,	Rev. A. B. Brown, M.A.
Madras,	Rev. W. Stevenson, M.A.

Joint-Conveners, { REV. ALEXANDER WHYTE, D.D., 52 Melville Street, Edin.
WM. FERGUSON, Esq. of Kinmundy, 21 Manor Place, Edin.

R. SIMSON, Esq., 13 Grosvenor Street, Edinburgh, *Secretary.*

DELIVERANCE OF GENERAL ASSEMBLY.—*26th May* 1881.

At Edinburgh, and within the Free Assembly Hall, the 26th day of May 1881 *years.* 7 P.M. *Sess.* 13.

THE General Assembly did again convene, and was constituted with devotional exercises.

The Assembly called for the Report of the Committee on the Welfare of the Youth of the Church, which, being printed and in the hands of the members, was referred to by Dr. Whyte, Joint-Convener of the Committee, who addressed the Assembly thereanent.

The General Assembly approve of the Report, and record their thanks to the Committee, and especially to the Joint-Conveners, Corresponding Members, Superintendents of Examinations, and Examiners. They rejoice in the continued and increasing acceptance with which this scheme is regarded throughout the Church, as shown by the largely growing number of competitors for its prizes.

Approve of the scheme for the coming year, and authorise the Committee to appeal to the members of the Church for funds for the prizes and expenses, which appeal they recommend most strongly to the liberal consideration and support of all friends of the youth of the Church.

The Assembly re-appoint the Rev. Alexander Whyte, D.D., and William Ferguson, Esq. of Kinmundy, Joint-Conveners; Robert Simson, Esq., B.C.S., Secretary; and the following as members of

COMMITTEE.

Ministers.

MR. JAMES H. WILSON.
PROFESSOR THOMAS SMITH.
DR. ALEXANDER WHYTE.
MR. A. CUSIN.
MR. JAMES WELLS.
MR. R. HOWIE.
MR. JOHN RIDDELL.
MR. ANDREW MELVILLE.
MR. JOHN ISDALE.
MR. G. W. THOMSON.
PROFESSOR BLAIKIE.
PROFESSOR LINDSAY.
PROF. ROBERTSON SMITH.
PROFESSOR LAIDLAW.
PROFESSOR BRUCE.
DR. W. MILLAR NICHOLSON.
MR. D. BARNETSON.
MR. ROBERTSON, STONEYKIRK.
MR. LANG, AYR.
MR. LEWIS DAVIDSON.
MR. JAMES IVERACH.
MR. WILLIAM WINTER.
MR. JAS. MASSON, ABERDEEN.
MR. ALEXANDER LEE, NAIRN.
MR. ANDERSON, HELENSBURGH.
MR. W. R. NICOL, KELSO.
MR. J. B. STURROCK, PAISLEY.
MR. W. PATRICK, GLASGOW.
MR. J. STALKER, KIRKCALDY.
MR. D. M. CONNELL, INVERNESS.
MR. W. PATERSON, FRASERBURGH.
MR. A. K. M'MURCHY, SCONE.

Elders.

MR. D. MACLAGAN.
MR. WM. DICKSON.
MR. R. B. BLYTH.
MR. JOHN CARMENT.
MR. F. BROWN-DOUGLAS.
MR. JAMES BALFOUR.
MR. E. A. STUART GRAY.
MR. T. MORRISON, GLASGOW.
MR. JAS. STEVENSON, GLASGOW.
MR. W. HENDERSON, OF DEVANHA.
MAJOR ROSS.
MR. RENTON, MACDUFF.
MR. WATSON, BULLIONFIELD, DUNDEE.
MR. R. R. SIMPSON, W.S.
MR. WM. FERGUSON.
MR. MAURICE PATERSON.
MR. R. SIMSON.

ALEXANDER WHYTE, D.D., } *Joint-Conveners.*
WILLIAM FERGUSON, }
ROBERT SIMSON, B.C.S., *Secretary.*

Free Church of Scotland.

SUPPLEMENTARY REPORT

OF THE COMMITTEE ON

The Welfare of the Youth of the Church.

MAY 1881.

THE following lists embrace the names of all those who have obtained Medals, Prizes, and Certificates under the examinations held on the 14th, 15th, and 16th March 1881, and for Essays sent in on the prescribed Subjects—FOREIGN MISSIONS, and HUGH MILLER.

Certificates have been awarded to all who have received 100 marks in the written Examinations, and to those Essayists who have reached a corresponding degree of excellence.

The *Money Prizes* will be sent at once, and *Medals* and *Certificates* will be forwarded as soon as possible.

The names of all who receive Certificates in the examinations are arranged in order of Merit, those obtaining equal marks being placed under the same number.

DIVISION I.

JUNIOR SECTION.

LIFE OF DAVID.

Prizes.

No.	*Name and Address.*	*Prize.*	*Full value 200.*
1.	Frances Isabella Alexander, Hazelhurst, Lenzie,	Medal and £3,	Value 183
2.	Euphemia Gilchrist Gibb, Burnside Place, Dollar,	2 „	180
3.	Jane L. Stoddart, Miss Hood's, 8 Bruntsfield Place, Edinr.	2 „	178
4.	Sophia Burness, Gellyhill, Macduff,	2 „	176
	Alexander Rose, 2 Achmony Place, Nairn,	2 „	176
6.	John Roy, Kinnachat, Aberlour, Craigellachie,	1 „	174
7.	Elsie Cameron, Claggan, Craigellachie,	1 „	172
8.	Johanna Davidson, 9 Garden Street, Macduff,	1 „	171
	Christina B. Cooper, 4 Powis Place, Aberdeen,	1 „	171

No.	*Name and Address.*	*Prize.*	*Full value* 200.
10.	James Morrison Duncan, North Street, Dunse,	£1	Value 169
	Mary Ramsay, Clyde Cottage, Ayr,	1	„ 169
12.	Maggie A. M'Gillevray, 78 Duff Street, Macduff,	1	„ 168
13.	Mary Ann Wishart, Tullibody, Stirling,	1	„ 167
14.	Christina M. Baikie, Rosehill, Eskbank, Dalkeith,	Books.	„ 166
15.	Helen B. C. Watson, F. C. Manse, Cardross,	„	„ 165
16.	James Gordon Cruickshank, 20 Shore, Macduff,	„	„ 162
17.	Annie S. Donaldson, Rockville Cottage, Bonnyrigg,	„	„ 157
18.	Isabella Morison, 30 Marischal Street, Aberdeen,	„	„ 155
19.	John R. Renton, Schoolhouse, Macduff,	„	„ 149

Certificates.

20.	Robert Lumsden, 73 Newhouse, Stirling.
21.	Anabella W. Lockhart, 10 Polwarth Terrace, Edinburgh.
22.	Helen Garrow, Aberlour, Craigellachie.
	John Innes, Charlestown, Aberlour, Craigellachie.
	John W. T. Geddie, F. C. Manse, Banff.
25.	Jane Gibb, Bridgend Mill, Auchinleck, Ayr.
26.	A. C. Phebe M'Phail, Pilrig Manse, Edinburgh.
	Caroline J. Cowan, Free High Manse, Elgin.
	Gavin Scott, 53 Caledonia Street, Paisley.
29.	William Nelson, 12 Mitchell Street, Crieff.
	Robert Curr, Cupar Road, Auchtermuchty.
	John M'Donald, 9 Ross Street, Macduff.
	John Duncan, 17 Duff Street, Macduff.
33.	Helen Murray, Fisherton, Aberlour, Craigellachie.
	Helen Macpherson, Muccomer, Spean Bridge, Kilmonivaig.
	Maggie Ford, Sunnyside, Dunse.
	William Menzies, Bankhead, Dunse.
37.	Maggie Burness, Gellyhill, Macduff.
38.	Janet Clark, 46 N. Bridge Street, Crieff.
	Eliza Campbell, Dunkeld Street, Aberfeldy.
	John Tolmie, 14 Harbour Street, Nairn.
	Alice Lee, Dollar Bank, Dollar.
42.	P. Drummond, 46 Hardgate Street, Haddington.
	M. C. Bryce, Main Street, West Calder.
	James Walker, Ardwell, Strauraer.
	Alexander A. Smith, Gaveny Cottage, Macduff.
46.	Mary Murray, Fisherton, Aberlour, Craigellachie.
	John Cruikshank, 20 Shore, Macduff.
48.	Margaret Wink, 59 High Street, Nairn.
49.	Jessie Campbell, 21 Gallowgate, Rothesay.
50.	James Paterson, Lee Bank, Roslin.
	Helen Wilson, Wellnage, Dunse.
	John Kent, 32 George Street, Paisley.
	Lydia Forbes, 33 Duff Street, Macduff.
	Charles Smith, Gaveny Cottage, Banff.
55.	G. D. Adamson, 46 Schoolhill, Aberdeen.
	Hannah C. Dixon, 14 Scotland Street, Edinburgh.
57.	George Swanson, 32 Dempster Street, Wick.
	Mary Moody, Benvue, Bothwell.
	Annie Adam, 70 Duff Street, Macduff.
	Maurice W. Renton, Schoolhouse, Macduff.
61.	Lizzie Stuart, 4 Alford Place, Aberdeen.
	Maggie J. Hadden, Rosebank, Woodside, Aberdeen.
	Chrissy Davidson, Old Maud, New Deer.

61. Arthur H. Lay, Kelso.
Elizabeth Hogg, Yetholm, Kelso.
George R. Maclennan, Fernaig, Strome Ferry.
Lilias Martin, 2 Bridge Street, Nairn.
Joanna G. F. Adam, 70 Duff Street, Macduff.
John Sim, Mintlaw, Deer.

70. Elsie Rettie, Culsh Cottage, New Deer.
Helen J. Kinghorn, 16 Albany Street, Leith.
James Hart, 59 George Street, Paisley.

73. Janet C. B. Watson, Free Church Manse, Cardross.

74. George Donald, Links of Barry, Carnoustie.
Agnes W. Cook, 183 Ferry Road, Leith.
Archibald M'Lean, 3 Helen Street, Govan, Glasgow.
Isabella B. Cruickshank, 20 Shore, Macduff.

78. Annie Kellas, Dufftown.
Mary Rettie, Culsh Cottage, New Deer.
William Lamont Kinghorn.
Robert D. Baxter, Strome Ferry.
Isabella J. Houston, Stromness.
Jeanie B. Morrison, Gordon Schools, Huntly.

84. Thomas Wyness, 3 Little Chapel Street, Aberdeen.
Janet Coutts, 45 Rosemount Place, Aberdeen.
Bella C. Cumming, Drumnadrochit, Abertarff.
Isabella M. Menzies, Bankhead, Dunse.
Flora M'Donald, 39 Pitt Street, Leith.
William M'Millan, Chryston, Glasgow.
Agnes S. Orr, 8 Melrose Street, Glasgow.
Alexander Scott, Kinghorn.
James B. Nicholson, Elmbank, Stirling.
Mary Ross, Clevenstone, Rothiemay.
Lizzie G. Cruickshank, 20 Shore, Macduff.
Barbara J. Gibson, Ardwell Schoolhouse, Stranraer.

93. Helen Roy, Runiachat, Aberlour, Craigellachie.
William D. Barclay. Fortwilliam.
Sarah Yeats, Auchmunziel, New Deer.
Wm. J. Street, 18 West Claremont Street, Edinburgh.
Grace E. Simpson, Fort Place, Gourock.
Mary Ann Wyness, 3 Cawdor Place, Nairn.
Helen W. Watson, 26 Skene Street, Macduff.
James Crail, 18 Duff Street, Macduff.

104. Agnes Wood, 15 Ashley Road, Aberdeen.
Margaret Reid, Daisy Park, Woodside, Aberdeen.
Robert Grant, Charlestown, Aberlour.
Alex. B. MacCallum, 7 Park Circus, Ayr.
E. M. M. Thomson, Schoolhouse, Ardclach, Nairn.
William J. Watson, 5 Institution Street, Macduff.
Lizzie M. Ross, Newton of Carnoustie, Forglen.
Hilda C. B. Watson, F. C. Manse, Cardross.

112. Eliza H. Morrison, Dufftown.
Jane H. Burn, 4 Albert Street, Arbroath.
James W. Caithness, 24 India Lane, Montrose.
Robert Taylor, Firth, Orkney.
James Swanson, Firth, Orkney.
Helen J. Balfour, 33 Chalmers Street, Edinburgh.
William M'Rae, 206 High Street, Elgin.
John J. Smith, Howard Villa, Maryhill, Glasgow.
William Millar, Glen Road, Wishaw.
Agnes Cowan, Kirk Road, Wishaw.
J. B. Maclachlan, Meikleour, Perth.

112. John Henderson, Birch Cottage, Rattray, Blairgowrie.
John MacGillivray, Little Balblair, Nairn.
Maggie Smith, Mayfield, Langside.

126. James Grant, Dufftown.
Ethel V. Reddie, F. C. Manse, Pulteney.
Robert Buchan, St. Fergus.
Jessie M. Day, 8 Keir Street, Edinburgh.
Robert S. M'Dougall, 9 Brougham Street, Edinburgh.
Jessie Kitchen, Hawthorn Place, Elgin.
Mary M'Corquodale, 8 Argyll Street, Lochgilphead.
George Lunnan, Banchory Terrace, Kincardine O'Neil.
Robert Thomson, 27 Newhouse, Stirling.
Elsie J. Garrow, Gordon Schools, Huntly.
Robert Fraser, 23 Duff Street, Macduff.

137. Mary L. Anderson, 123 Hadden Street, Woodside, Aberdeen.
Margaret J. Forsyth, Kingston, Garmouth, Elgin.
Elspet M'Adam, Camp, Lossiemouth.
Arthur Paterson, Garden Cottage, Old Meldrum.
Jane Troup, F. C. Manse, Meldrum.
Jonathan Hosie, 8 Finnieston Street, Glasgow.
Betsy Shepherd, 36 William Street, Blairgowrie.
Robert Knox, 38 Canal Street, Paisley.
Isabella Bethune, Borve, Portree.
Maggie S. M. Gibb, Burnside Place, Dollar.
Barbara Watson, 48 Duff Street, Macduff.
Jeannie Wildgoose, Gellymill Street, Macduff.
Helen S. Burns, Kilmahew, Cardross.

150. William Mollison, 74 Sea Mount Place, Aberdeen.
Katie Laing, 42 Chapel Street, Aberdeen.
John W. Murray, Hazelhead, Aberdeen.
Jessie Reid, Mount Pleasant, Hawkhill, Ayr.
David Reid, Jr., Peasehills, Newport.
Roderick D. Maclean, 14 Regent Park Terrace, Glasgow.
James N. Noble, High Street, Irvine.
Fred. MacBean, Mill Road Cottage, Nairn.
Helen F. MacBean, Market Place, Melrose.

159. Robert Bannerman, 53 Canal Terrace, Woodside, Aberdeen.
William Yeats, Square, Grantown-on-Spey.
Bella G. Proudfoot, Lanemark, New Cumnock.
Thomas M. Reid, 6 Bonnington Road, Leith.
James Orrock, Jr., Meadow Cottage, Braidwood, Carluke.
James Ross, Rose Street, Nairn.
Jane H. Howat, Victoria Square, Stirling.
John Cairns, Argyll House, Dollar.
Cecilia Hardie, Tullibody, Stirling.
Mary Gordon, Gordon Schools, Huntly.

169. Grace Robertson, Cloichfoldich, Breadalbane.
Fred. B. Broadway, 4 Glengyle Terrace, Edinburgh.
Edith C. Balfour, 33 Chalmers Street, Edinburgh.
Lily Simpson, Fort Place, Gourock.
Robert Fullarton, Ivy Bank, Port-Glasgow.
Alexander Ogilvy, 14 Brown Street, Blairgowrie.
James Malcolm, Newton Street, Blairgowrie.
John Lyall, 4 Skene Street, Macduff.

177. Alexander Hay, Charlestown, Craigellachie, Aberlour.
John G. Mackay, Drummond Street, Comrie.
William Alexander, 5 Sinclair Terrace, Wick.
Thos. A. Scarlett, Mall House, Musselburgh.
W. A. P. Cruden, Schoolhouse, Fetternear, Inverurie.
Alex. Inch, High Street, Blairgowrie.

183.
- James Brown, Russell Street, Arbroath.
- Annie Cameron, James Square, Crieff.
- Andrew Clunie, Glaismoch Street, Cumnock.
- Maggie J. M'Lagan, Forneth, Clunie, Dunkeld.
- Annie Simpson, Sauchentree, Methlic, Ellon.
- Matthew Brown, 27 Abbotsford Place, Glasgow.
- James M'Kay, 11 Manners Street, Macduff.
- D. Wallace, Falkland.

191.
- James Kemp, Ruthrieston, Aberdeen.
- Edwin M. Mackie, Lower Buxburn, Woodside, Aberdeen.
- James Mitchell, 189 Darron Street, Woodside, Aberdeen.
- Alexander Murray, 9 Galvelmore Street, Crieff.
- James Burns, 37 Sidegate, Haddington.
- Lily Campbell, 26 Argyll Street, Lochgilphead.
- Agnes L. M'Geachy, 44 High Street, Campbeltown.
- Jeanie Thomson, 27 Newhouse, Stirling.

199.
- James S. Gray, Dufftown.
- Thomas Morrison, Charlestown, Aberlour.
- Jessy M. S. Gray, Brownrigg, North Berwick.
- John Emslie, Holmhead, Coldstone, by Dinnet.
- Jeanie Stewart, F. C. Manse, Whiting Bay, Arran.

204.
- George Duthie, Maryville, Woodside, Aberdeen.
- Janet M'Donald, Dufftown.
- Jessie Scott, Firth, Orkney.
- Robert Grant, St. Fergus.
- Ann Christie, Kirk Street, Meldrum.
- Hugh Stevenson, Alexandra Place, Shettleston, Glasgow.
- Mary Ann Ross, Brae Cottage, Shotts.
- W. G. Morgan, Main Street, West Calder.
- Margaret M. Donaldson, Ormiston Terrace, Melrose.
- Jeanie S. Watt, 118 Gellymill Street, Macduff.

214.
- Maggie C. Salmond, 6 Queen's Road, Aberdeen.
- Mary C. Duthie, Maryville, Woodside, Aberdeen.
- William Findlay, Church Street, Brechin.
- Jessie Pearson, Dairsie, Cupar-Fife.
- James Bruce, Junior, 5 Madeira Place, Edinburgh.
- Jessie B. More, 6 Waverley Place, Leith.
- Barbara Mactaggart, 20 Argyll Street, Lochgilphead.
- Isabella Roy, F. C. Manse, Braes of Cromar.
- James A. Kessen, F. C. Manse, Bathgate.
- Andrew S. Omand, F. C. Manse, Nitshill.
- Sophia F. Lyall, 4 Buchan Street, Macduff.
- Alexander Davidson, 9 Garden Street, Macduff.

226.
- Helen M. Gow, 61 King Street, Crieff.
- Maggie Band, Erin Place, Lochee, Dundee.
- Chas. C. Menzies, Bankhead, Dunse.
- Maxwell Laurie, 9 Bruntsfield Terrace, Edinburgh.
- Jas. Jamieson, Orphan Hospital, Edinburgh.
- Isabella Small, 8 Bruntsfield Place, Edinburgh.
- George M. Campbell, 47 Bridge Street, Leith.
- George Bryce, West Bank, West Calder.
- Elgin M. Thomson, Main Street, West Calder.
- Francis Dykes, Braehead, Inchinnan, Paisley.
- Henry W. Murdoch, 23 Duff Street, Macduff.

237.
- John A. Davidson, 29 N. Broadford, Aberdeen.
- Edward A. Smith, 26 Princes Street, Aberdeen.
- Alex. M. Munro, 35 Broomhill Place, Aberdeen.
- Christina D. Ross, 53 High Street, Lossiemouth.

237. Robert S. Manford, Tower Drive, Gourock.
Christina M'Callum, 33 Argyll Street, Lochgilphead.
Jessie Orrock, Meadow Cottage, Braidwood, Carluke.
Adam Park, Brandleys, Sanquhar.
Nellie Webster, 7 North Bell Street, St. Andrews.

246. John L. Smith, 26 Princes Street, Aberdeen.
Marion Mackay, Traill Street, Thurso.
Stewart A. Robertson, High Street, Loanhead.
Jessie Ann Innes, 8 Queen Street, Lossiemouth.
Jane A. Munro, French Buildings, Elgin.

251. Agnes Wilson, 53 Brisbane Street, Greenock.

DIVISION I.

SENIOR SECTION.

TABERNACLE.

Prizes.

No.	*Name and Address.*	*Prize.*	*Full value 200.*
1.	William Moodie, 42 Bridge Street, Montrose, Medal and	£4	Value 170
2.	Mabel S. Gill, Craig Dhu, Crieff,	3	„ 161
3.	Geils Macdougal, care of Mr. M'Pherson, 19 South Street, Greenock,	3	„ 156
4.	Mary Stuart, Regent Street, Fife-Keith,	2	„ 155
	William Sutherland, Golspie Town, Golspie,	2	„ 155
6.	Elizabeth P. Selbie, F. C. Manse, Maryculter,	2	„ 153
7.	Ken. Mackenzie, 18 Church Street, Nairn,	2	„ 151
8.	John Philp, Kennoway,	1	„ 150
9.	Janet T. M'Gibbon, 13 Rosebank Cottages, Gardner's Crescent, Edinburgh,	1	„ 148
10.	Alexander Rose, 2 Achmony Place, Nairn,	1	„ 147
11.	James Smith, 13 Castle Place, Montrose,	1	„ 146
12.	William Hood, 47 Hope Park End, Edinburgh,	1	„ 144
13.	Jessie Henderson, Whitecrook, Keith,	1	„ 140
14.	Margaret L. M'Naughton, Glenlyon House, Leven,	Books,	„ 139
15.	John Macdonald, Little Balblair, Nairn,	„	„ 137
16.	Maggie A. Stuart, Regent Street, Fife-Keith,	„	„ 134
17.	Mary R. M. Silver, 166 Union Street, Aberdeen,	„	„ 129
18.	Christina Macdonald, Albert Street, Nairn,	„	„ 127

Certificates.

19. Lizzie M'W. Cheyne, 44 Windmill Street, Peterhead.
20. Helen Corm, Fife, Keith.
21. Mary Rettie, Culsh Cottage, New Deer.
John Hall, 11 Trinity Crescent, North Leith.
Eliza Craig, Mid Street, Keith.
24. G. O. Fergusson, F. C. Manse, Leven.
Nellie Mackenzie, 2 Church Street, Leven.
26. John Clark, F. C. Manse, Foveran, Aberdeen.
27. Jane Dewar, Windygates, Kirkcaldy.
28. Frank M'Intosh, Moss Street, Keith.
Jessie M'Ivor, Moss Street, Keith.
30. Ellen Beaton, Ardie Knowes, New Deer.

31. Isabella Fowlie, Mains of Auchreddie, New Deer.
32. Helen Renton, Cockburnspath.
Jane Reid, Herbertshire Castle, Denny.
34. Margaret Rodger, Bourtrees, Fairlie.
Isabella D. Wyllie, Fernbank, Fairlie.
36. Jane Wallace Robertson, 24 Bishop Street, Rothesay.
Jessie Kilpatrick, Cockburnspath.
Emily L. Paterson, F. C. Manse, Tranent.
39. Robert S. Thornton, 1 Grove Place, Edinburgh.
40. Donald Macdonald, Keig, by Whitehouse.
Jessie Dale, Cockburnspath.
42. Isabella Frisken, Inkster.
43. Theodore Johnson, Rockville Terrace, Bonnyrigg.
Donald M'Callum, 1 Horne Terrace, Edinburgh.
Daniel Philp, Kennoway.
46. Agnes Peebles, Cockburnspath.
John Mackenzie, Moss Side of Nairn.
48. Robert Macdonald, 15 High Street, Laurencekirk.
David Johnstone, Galeside Cottage, Wamphray, Moffat.
Robert Raffan, Broomhill Terrace, Keith.
Alexander Ingram, Isla Bank, Keith.
52. George W. Reid, Bridge Street, Kirkwall.
Isobel Macphail, F. C. Manse, Kilmuir, Portree.
William Robb, Mid Street, Keith.
55. James B. Young, 3 South Street, John's Place, Perth.
56. William Nelson, 12 Mitchell Street, Crieff.
57. Anne Donald, Myrtle Terrace, Newport, Fife.
William Latto Walker, Queen Street, East Newport, Fife.
59. James Davidson, Old Maud, New Deer.
William Scott, Junior, 97 High Street, Laurencekirk.
Janet M. Walker, Templar Terrace, Galashiels.
62. Jane Paterson, 24 Milnbank Road, Dundee.
63. Alfred James Cochrane, 10 Rosebery Crescent Lane, Edinburgh.
Susan Watt, 69 High Street, Laurencekirk.
65. Adam Mackay, Dunbeath, Latheron, Wick.
Janet C. White, 220 Hope Street, Glasgow.
James Campbell, Kirkhill, Wamphray, Moffat.
Alexander Gillanders, Moss Side, Nairn.
Maggie Porteous, The Green, Galashiels.
70. Jane A. Thomson, South Ronaldshay.
71. Donald Brims, Louisburgh, Wick.
Maggie Robertson, Loanhead.
Isabella Charteris, Ridgefoot, Moffat.
74. Maria Harvey, Chinegar, Orphir.
Christina Dove, 50 Croft Street, Galashiels.
76. Grace Porteous, Cleugh, Johnstone, Lockerbie.
James Halliday, Panlands, Johnstone, Lockerbie.
78. Margaret Robertson, F. C. Manse, Lauder.
79. Agnes Sanderson, 52 Douglas Place, Galashiels.
80. Frank John Leal, Lauder, Berwick.
81. Helen Irvine, F. C. Manse, Wamphray, Moffat.
Maggie Paterson, Buckrigg, Moffat.
83. Mary Paterson, Buckrigg, Moffat.
Thomas Raymond, Bridge of Weir.
85. Angus Sinclair, 72 Wellington Street, Greenock.
86. Thomas Paterson, Buckrigg, Moffat.
87. Caroline Taylor, Cott.
Annie Drummond, 28 Glassford Street, Glasgow.
William Thomson, Dunearn, East Newport, Fife.

DIVISION II.

JUNIOR SECTION.

SHORTER CATECHISM.

Prizes.

No.	Name and Address.	Prize.	Full Value 200.
1.	Helen Meldrum, Hill Cottage, Kirkcaldy, Medal and £3, 10s.		Value 185
	Maggie A. M'Gillevray, 78 Duff Street, Macduff, ...	Medal and 3, 10s.	„ 185
3.	Archibald M'Lay, 3 Helen Street, Govan, . .	2, 10s.	„ 184
	Sophia Burness, Gellyhill, Macduff, . . .	2, 10s.	„ 184
5.	Johanna Davidson, 9 Garden Street, Macduff, .	2	„ 183
6.	Agnes Margaret Gibson, Lady Mill Cottage, King Street, Aberdeen, ...	2	„ 182½
7.	William Dick, Cairnbanno, New Deer, . . .	2	„ 182
8.	Catherine J. Maconachie, 17 Millgate, Cupar, .	1	„ 181
9.	Catherine M. M'Micking, Burnbrae, Helensburgh,	1	„ 178
	Maggie Alexander, 4 Leven Terrace, Edinburgh, .	1	„ 178
	Helen Margaret Fergusson, F. C. Manse, Ellon, .	1	„ 178
12.	Eliza W. Templeton, Drumgarvie, Helensburgh, .	1	„ 177
	Grace E. Simpson, Fort Place, Gourock, . .	1	„ 177
14.	David Monteith, 24 Carmichael Street, Govan, .	Books	„ 176
	Wm. W. Chalmers, Comely Bank Cottage, Perth,	„	„ 176
16.	A. C. Phebe Macphail, Pilrig Manse, Edinburgh, .	„	„ 175¼
	James A. Macrae, 206 High Street, Elgin, . .	„	„ 175¼
18.	Lizzie Wotherspoon, Jordan Vale, Whiteinch, Glasgow,	„	„ 172
19.	Thomas Wyness, 3 Little Chapel Street, Aberdeen,	„	„ 171
	William Nelson, 12 Mitchell Street, Crieff, . .	„	„ 171

Certificates.

21. William D. Barclay, Fort-William.
    Catherine Gilmour, 3 Valleyfield Street, Edinburgh.
23. Mary Ross, Clovenstone, Rothiemay, Strathbogie.
24. Robert Bannerman, 61 Canal Terrace, Woodside.
25. Agnes L. M'Geachy, 44 High Street, Campbeltown, Kintyre.
    James E. Cruickshank, 20 Shore, Macduff.
27. Grace Mitchell Fergusson, Fairlea, Newport, Fife.
28. Edwin M. Mackie, Lower Buxburn, Woodside.
    William A. P. Cruden, Schoolhouse, Fetternear, Inverurie.
    Charlotte M'Very, 471 New City Road, Glasgow.
    David S. Meldrum, Townsend Place, Kirkcaldy.
    William Latto Walker, Queen Street, East Newport.
33. Elizabeth Sprot, 19 Rutland Square, Edinburgh.
34. Lydia Forbes, 33 Duff Street, Macduff.
35. John Cruickshank, 20 Shore, Macduff.
36. Alfred A. Cooper, 4 Powis Place, Aberdeen.
    Mary Taylor Donaldson, Rockville Cottage, Bonnyrigg.
    Charlotte Richmond Mill, 18 Leopold Place, Edinburgh.
    Robert Boyd, Townhead, Kirkintilloch.
40. David T. Smith, 6 Bridge Street, Paisley.
41. Roderick M. MacLennan, Fernaig, Strome Ferry.
    William Thomson, Dunearn, East Newport.
    George A. Wright, 12 Crook O'Ness Street, Macduff.

44. Mary L. Anderson, 123 Hadden Street, Woodside.
45. Thomas A. Hay, 1 Princes Street, Helensburgh.
46. Betsy Shepherd, 36 William Street, Blairgowrie.
47. George Mars, Ecclefechan.
John R. Renton, Schoolhouse, Macduff.
James Craib, 18 Duff Street, Macduff.
50. Jessie Gibson, Lady Mill Cottage, King Street, Aberdeen.
Katherine S. M'Alister, F.C. Manse, Old Aberdeen.
52. Rachel Shirras, Auchentumb, Strichen.
53. Jane H. Hislop, 3 Victoria Terrace, Dullatur, Kilsyth.
Maggie Anderson, 12 M'Veagh Street, Huntly.
55. John Henderson, Birch Cottage, Rattray, Blairgowrie.
Jane Ann Alexander, 42 Dallfield Terrace, Dundee.
Nellie Mackenzie, 2 Church Street, Nairn.
58. John Duncan, 17 Duff Street, Macduff.
59. Alexander R. Forbes, Lower Buxburn, Woodside.
Margaret Reid, Daisy Park, Woodside.
William Hood, 47 Hope Park End, Edinburgh.
Isabella Laidlaw, Townfoot, Ecclefechan.
Lizzie G. Cruickshank, 20 Shore, Macduff.
64. Agnes Black, F.C. Manse, Kilsyth.
65. Mary R. Gibson, Ladymill Cottage, King Street, Aberdeen.
William Menzies, Shewalton, Dreghorn, Dundonald.
John Macdonald, Springfield, Cupar.
Margaret Simpson, Thom Street, Hopeman.
George R. MacLennan, Fernaig, Strome Ferry.
70. Robert S. M'Dougall, 9 Brougham Street, Edinburgh.
Hamilton Campbell, 9 Beaconsfield Street, Partick, Glasgow.
Isabella B. Cruickshank, 20 Shore, Macduff.
73. Ann Robertson, 8 Pole Street, Pole Park, Dundee.
Mary Gill, 14 Lauriston Gardens, Edinburgh.
Walter Ireland, Jr., Townsend Place, Kirkcaldy.
76. John MacGillivray, Little Balblair, Nairn.
77. Alexander A. Philip, F.C. Manse, Fordoun.
Eliza Campbell, Dunkeld Street, Aberfeldy.
Alexander M'Kenzie, 8 Greenhaugh Street, Govan.
James Orrock, Meadow Cottage, Braidwood, Carluke.
81. Mary C. Duthie, Maryville, Woodside.
82. Robert C. Duthie, Maryville, Woodside.
Annie Isabella Fowler, 108 High Street, Aberdeen.
William Cassie, Strichen.
Jeanie S. Watt, 118 Gellymill Street, Macduff.
Annabella Spalding, Kirkliston.
87. George Duthie, Maryville, Woodside.
James Ligertwood, Hill of Ardiffery, Cruden.
Alexander Rose, 2 Auchmony Place, Nairn.
90. James Malcolm, Newton Street, Blairgowrie.
Alexander Ogilvie, 14 Brown Street, Blairgowrie.
92. George S. MacBain, 23 Spring Bank Terrace, Aberdeen.
Charles Smith, Gaveny Cottage, Macduff.
94. Alexander Inch, High Street, Blairgowrie.
James M'Kay, 11 Manners Street, Macduff.
96. John Brown, 9 Queen Street, Craigie, Perth.
Janet M'Intyre, Ashton Cottage, Kirkliston.
98. William James Couper, 11 Dalry Park Terrace, Edinburgh.
Robert P. Baxter, Strome Ferry.
Maggie Beverley Thomson, Dunearn, Newport.
101. Mary C. H. Gordon, 110 High Street, Aberdeen.
Jonathan Hosie, 8 Finnieston Street, Glasgow.

103. R. G. Macintyre, Fort William.
William Grahame Peat, Portland Park, Hamilton.
John Watt Williams, Tarland.
Mary Laidlaw, Townfoot, Ecclefechan.
Alexander A. Smith, Gaveny Cottage, Macduff.

108. George Swanson, 32 Dempster Street, Pulteney.

109. Annie B. D. Ogilvie, 83 Bon-Accord Street, Aberdeen.
Hugh M'Lellan, 45 Pollok Street, Pollokshaws.
Maggie Ann Young, Seamills, Newport.
George Duncan, Drummuir, Keith.

113. Maggie Jane Cooper, 4 Powis Place, Aberdeen.
George B. Duthie, Maryville, Woodside.
Christina Agnes Fowler, 108 High Street, Aberdeen.
Jessie Miller, 120 High Street, Dumbarton.
John Sloan, 14 Albion Crescent, Glasgow.

118. Elizabeth M. Scott, Braeside, Pittodrie, Pitcaple.
James M'Arthur, Firhill Cottage, Firhill Sawmills, Glasgow.
Isabella Kerr, Townhead, Ecclefechan.
George S. Macgregor, Alpine Cottage, Newport.

122. Maggie Burness, Gellyhill, Macduff.

123. Lizzie M. Birss, Middlefield House, Woodside.
Robert Nichol, 247 Dumbarton Road, Glasgow.
Thomas Nelson, Main Street, Kilbirnie.
Jane Young, High Street, Newport.

127. Jessie M'Naughton, P.O., Newport.
Robert Lumsden, Newhouse, Stirling.

129. James Mitchell, 189 Barron Street, Woodside.
Maggie Jane Hadden, Rosebank, Woodside.
William Barton, Haggs, Ecclefechan.
Christina Melville, Tay Cottage, E. Newport.

133. Charles C. Cowie, 18 Bank Street, Aberdeen.
Alexander B. MacCullum, 7 Park Circus, Ayr.
Agnes Gilfillan, 100 Barrack Street, Glasgow.
Alexander Mitchell, 9 James Place, Govan.
Isabella Ferns, Mill-of-Culsh, by Tarland.
John Tolmie, 14 Harbour Street, Nairn.
Maggie Martin, Hope Bank, Newport.
John M'Donald, 9 Ross Street, Macduff.
Annie Adam, 70 Duff Street, Macduff.

142. Emma Adeline Marchant, 48 Commerce Street, Aberdeen.
Clarinda Millar, Haggs, Ecclefechan.
Hannah Laidlaw, Townfoot, Ecclefechan.

145. Mary Kerr, Strichen.

146. Helen W. Chalmers, 33 Restalrig Terrace, Edinburgh.

147. Christina Stewart, East Brae, Grandtully, Ballinluig.

148. David K. Murray, 22 Gayfield Square, Edinburgh.
Robert George Philip, F. C. Manse, Fordoun.

150. George Wilson, Strichen.

151. Isabella Barnett, 14 Canal Street, Woodside.
Jessie M'Kie, Altercannoch, Barrhill.
Archibald B. Leitch, Albert Terrace, Dunnikier Road, Kirkcaldy.

154. John O. Muckersie, James Place, Cupar.

155. John S. Batchan, 91 Crown Street, Aberdeen.
Maggie Innes, Tarland.
Barbara Watson, 48 Duff Street, Macduff.

158. Lillias Waugh, 92 Rosemount Buildings, Edinburgh.
John Watt, Tynebank Villa, Prestonkirk.
John Logie, Easter Galcantry, Croy, Fort George Station.

161. Charles M. Robertson, Milton of Derculich, Strathtay, Ballinluig.
John M'Lellan, 11 King Street, Pollokshaws.
Andrew Walker, Blebo Craigs, Cupar Fife.
James Neish, Muir of Auchincrieve, Rothiemay.

165. William M. Whyte, Fort William.
Jane Munro, 14 Breadalbane Crescent, Pulteney.
Alexander Macfarlane, 123 High Street, Perth.
Catherine Deuchars, Hillside Cottage, Newport.
Maggie Brown, High Street, Newport.
Mary J. Cruickshank, 16 Duff Street, Macduff.

171. Betsy Bella Dow, 34 William Street, Dundee.

172. Bessie L. Smith, 146 King Street, Aberdeen,
Helen Macpherson, Muccomer, Spean Bridge, Kilmonivaig.
Mary Taylor, 8 Cherryfield Lane, Dundee.
William Cassie, Strichen.
Lily Simpson, Fort Place, Gourock.
Maggie Burgess, Roadside, Botriphnie, Keith.

178. Robert Hall, 11 South Crown Street, Aberdeen.
Henrietta D. Hall, 11 South Crown Street, Aberdeen.
Maggie Robertson, Chirnside.
Joanna G. F. Adam, 70 Duff Street, Macduff.

182. Nellie Ritchie Gordon, 110 High Street, Aberdeen.

183. James Byers, Cairnery, Woodside.
Esther Ann Strath, 27 College Bounds, Aberdeen.
John Cameron, Fort William.
Andrew Oliver, Chirnside.
Hugh Watt, Tynebank Villa, Prestonkirk.
Thomas Buchanan, 44 High Street, Kirkcaldy.

189. Frederick W. Finnie, 27 Victoria Street West, Aberdeen.
Jessie L. S. Christie, Inverleithfield, Edinburgh.
May Ann Georgina Ross, Brae Cottage, Shotts.
Mary Ann Bryson, Ecclefechan.
Lizzie A. Robertson, Castle Bank, Barnhill, Perth.

194. Mary Campbell, F. C. Manse, Drumnadrochit.
Benjamin George Cormack, 8 Strathleven Place, Dumbarton.

196. Maggie M. Coldstream, 11 Viewforth Terrace, Edinburgh.
William Collie, Waterymains, Duffus, Elgin.
Charles Mackie, 31 High Patrick Street, Hamilton.
William Robertson, Barefolds, Glass.
Alexander Sim, Mill of Invermarkie, Glass.

201. Alexander Macphie, Fort William.

202. George Lunan, Banchory-Ternan.

203. Mary Ann Wynnes, 3 Cawdor Place, Nairn.
Jeannie Wildgoose, Gellymill Street, Macduff.

205. Ann Clark, Hopewell, by Tarland.
Joan Spark, 12 Melrose Terrace, Dundee.

207. William Anderson, Ivy Cottage, Hopeman.

208. Lizzie Thomson, Dunearn, Newport.

209. Catherine Macpherson, Muccomer, Spean Bridge, Kilmonivaig.
Thomas Henderson, Castlewood, Ecclefechan.

211. Jeannie Garvie, 1 Osborne Place, Aberdeen.
William Strath, 27 College Bounds, Old Aberdeen.
William Christie, 4 Albert Terrace, Huntly.

214. Annie H. Dunn, 22 Prospect Terrace, Aberdeen.
Mary Barclay, Fort William.
Jeannie Dinning, Girtridge Mill, Drybridge, Dundonald.
David Reid Rennie, 21 Scotia Street, Glasgow.
Thomas Gordon, Armadale, Bathgate.
James Campsie, 6 Co-operative Buildings, Perth.

220. Bella C. Cumming, Drumnadrochit.

221. Margaret Low Clark, 109½ Hadden Street, Woodside.

221. James Brown, Russell Street, Arbroath.
Jeannie Stocks, Invertiel Bank, Kirkcaldy.

224. Lizzie Couper, 31 Osborne Place, Aberdeen.
William B. Duguid, Lower Buxburn, Woodside.
Isabella Kerr, Strichen.
Mary Jane Farquharson, 150 Buccleuch Street, Glasgow.
Margaret Macdougall, 18 Pleasance Street, Pollokshaws.

229. Helen W. Watson, 26 Skene Street, Macduff.
Maggie Aitken, 3½ Strathleven Place, Dumbarton.

231. Mary Somerville, Barrhill Manse.
Dora Stewart, Comely Bank, Grandtully, Ballinluig.
Agnes Meikle, 12 Morrison Street, Edinburgh.
William Milne, Mains of Drummuir, Botriphnie, Keith.
Alick M'Donald, 33 North Street, Bishop Hill, Elgin.
Nellie Aitken, 3½ Strathleven Place, Dumbarton.
John Johnstone, Moreseat, Cruden.
Maggie Cumming, 3 Melrose Terrace, Dundee.
James Ross, Ross Street, Nairn.
Elizabeth Clark, 11 Glebe Street, Dundee.

241. Johanna Hendry, 42 Marischal Street, Aberdeen.
Adolph Limpel, 17 Watson Street, Aberdeen.
Jeannie S. Macleish, Fort William.
John Young, 11 Duke Street, Hamilton.
Sophia F. Lyall, 4 Buchan Street, Macduff.

246. Thomas Shanks, 21 Chapel Street, Airdrie.
Jane Cameron, E. Woolcats, Ecclefechan.
Alexander Forsyth, Cowgate, Errol.

249. Albert Henderson, Devanha House, Aberdeen.
Mary Gillespie, 22 Bank Street, Aberdeen.
Annie Macdougall, Fort William.
Robert Bell, 109 Baldridge Burn, Dunfermline.
George Thomson, 22 Tobago Street, Edinburgh.

254. Maggie M'Cleary, Craig, Barhill, Ayr.

255. Mary Thom, 2 Westfield Place, Aberdeen.
Marion Sprot, 19 Rutland Square, Edinburgh.
Christina Craigmile, St. Ternan Cottage, Banchory-Ternan.
William Doig, West Newport.

259. Agnes Inglis, 4 Merchiston Park, Edinburgh.

260. John Campbell, F. C. Manse, Drumnadrochit.
Annabella Inkster, Quoyclarks, Orphir.

262. Betsy M'Millan, Kilsaintninian, Barrhill.
Annie Belford, 41 Caledonian Crescent, Edinburgh.

264. Alexander C. Riddell, 7 Ferryhill Place, Aberdeen.

265. Thomas Brown, Russell Street, Arbroath.
Margaret Scott, Grandtully, Ballinluig.
Maggie C. Black, 17 Robertson Street, Greenock.
John Riddoch, Coldhome, Rothiemay.

269. Helen Campbell, Strichen.

270. Henry Peffers, Old Pier, Newport.
Alexander Whyte, Milltown of Rothiemay.

272. Jessie Hunter, St. Phillian Place, Newport.

273. Jemima Inkster, Quoyclarks, Orphir.
George Morrice, High Street, Strichen.
James Minto, 917 Govan Road, Govan.
Grace Ireland Dow, 34 William Street, Dundee.

277. Bessie M'Clew, care of Thomas M'Clew, Glenluce.

278. Tresa Reid, Daisy Park, Woodside.
William T. Ritchie, 16 Watson Street, Aberdeen.
James M. Shirras, Auchentumb, Strichen.

278. Lizzie M'Farlane, Bankfoot, Perth.
282. Robert Readdie, 11 Rosehill Place, Edinburgh.
283. Marjory Laing, 25 Wellington Street, Woodside.
Amelia M. Falconer, 26 Bell Place, Edinburgh.
Lilias E. M. R. Martin, 2 Bridge Street, Nairn.
Isabella MacNaughton, P. O., Newport.
287. Catherine Ritchie, 9 Rosefield Street, Blackness Road, Dundee.
Elizabeth M'Lean, Park Lane, Nairn.
Jessie Ferrie, Robert Street East, Newport.
290. Elizabeth F. M'Kenzie, 40 Argylee, Pulteney.
Jessie Marshall, Townhill, Dunfermline.
292. Jane B. Lawrence, Inverleithfield, Edinburgh.
293. Elizabeth Cleary, Craig, Barrhill.
James Ramsay, 8 Livingstone Place, Edinburgh.
Peter K. M'Lean, 13 Watt Street, Greenock.
Isabella M'Keddie, High Street, Fortrose.
297. William M'Rae, Techmuiry, Fraserburgh.
298. Jessie Tait, Kelso.

DIVISION II.

SENIOR SECTION.

LARGER AND SHORTER CATECHISM.

Prizes.

No.	*Name and Address.*	*Prize.*	*Full Value* 200.
1.	K. S. Macdougall, F. C. Manse, Strathpeffer, Dingwall,	Medal and £5,	Value 181
2.	Jessie Campbell Maconachie, 17 Millgate, Cupar,	3, 10s.	„ 167
	John Philp, Kennoway,	3, 10s.	„ 167
4.	Alexander Burgess, Roadside, Botriphnie, Keith,	3	„ 166
5.	Heloise E. Reddie, F. C. Manse, Pulteney, Wick,	2	„ 161
6.	Martha Dakers, 103 High Street, Brechin,	2	„ 157
7.	Robert S. Thornton, 1 Grove Place, Edinburgh,	2	„ 153
8.	Mary Glen, 6 Castle Street, Brechin,	2	„ 152
9.	Helen Meldrum, Hill Cottage, Kirkcaldy,	1	„ 150
10.	Robert Andrew Moody, Benvue, Bothwell,	1	„ 145
11.	Robert Dewar, Windygates, Kirkcaldy,	1	„ 140
12.	J. S. Alison, Broomieknowe, Lasswade,	1	„ 137
	Mary Lang, 365 Dumbarton Road, Glasgow,	1	„ 137
14.	Jessie Callander, Laight, Penpont,	Books,	„ 135
15.	Maud Macphail, F. C. Manse, Kilmuir, Skye,	„	„ 134
16.	George M. Bonar, East Linton, Prestonkirk,	„	„ 132
	Eliza D. Macnab, Keith Park, Blairgowrie,	„	„ 132

Certificates.

18. Daniel Philp, Kennoway.
Hugh Holm, 26 Lord Street, Barrow.
Thomas Knight, 3 George Street, Huntly.
21. Jane Dewar, Windygates, Kirkcaldy.
22. Katherine Stormonth Macalister, F. C. Manse, Old Aberdeen.
23. William Scobie, Culdees, Partickhill.
24. James William Morrison, Andover House, Brechin.

25. Robert H. Watson, 2 St. Peter's Place, Edinburgh.
Annie Macleod, Pilrig Manse.
Elsie Milne, Mains of Drummuir, Botriphnie, Keith.
28. Margaret Cunningham, 21 Warrender Park Road, East, Edinburgh.
Thomas Raymond, Bridge of Weir.
30. David Monteith, 24 Carmichael Street, Govan.
31. Mary Duke, Bearhill, Brechin.
32. Thomas Nelson, Main Street, Kilbirnie.
33. William Spence, East Linton, Prestonkirk.
Maggie Matheson, Corvichen, Huntly.
35. Mary Jane Henderson, Greenbeck, Johnstone, by Lockerbie.

DIVISION II.

SENIOR SECTION.

THE SACRAMENTS.

Prizes.

No.	*Name and Address.*	*Prize.*	*Full Value* 200.
1.	Emma J. Smith, 29 Lutton Pl., Edinr., Medal and	£5	Value 200
2.	Euphemia Gilchrist Gibb, Burnside Place, Dollar,	4	„ 195
3.	Marion J. Philip, 48 Blacket Place, Edinburgh, .	3	„ 190
	Adam Gunn, Strathy, by Thurso, . . .	3	„ 190
5.	Mabel S. Gill, Craig Dhu, Crieff, . . .	1 10	„ 185
	Elizabeth M. Baikie, Rosehill, Dalkeith, . .	1 10	„ 185
	Grace Fairley, 22 Rosehall Terrace, Edinburgh, .	1 10	„ 185
	Mary Thomson, 17 Strathearn Place, Edinburgh,	1 10	„ 185
	Christina Smeaton Thomson, F. C. Manse, Gifford, Haddington, ...	1 10	„ 185
	Jane Reid, Herbertshire Castle, Denny, . .	1 10	„ 185
11.	Isabella Morrison, 30 Marischal Street, Aberdeen,	1	„ 180
12.	Maud Macphail, F. C. Manse, Kilmuir, Skye, .	1	„ 175
13.	Christina B. Macdonald, Pennyland, Thurso, .	Books	„ 170
	Rachel Shirras, Auchentumb, Strichen, . .	„	„ 170
	John Mackay, 60 Great Western Road, Glasgow,	„	„ 170
16.	Mary L. H. Christie, Inverleithfield, Edinburgh,	„	„ 165
17.	Margaret Burnside, 1 Marchmont Road, Edinburgh,	„	„ 165

Certificates.

18. J. S. Alison, Broomieknowe, Lasswade.
19. John Arthur Thomson, F. C. Manse, Gifford, Haddington.
20. Christina B. Cooper, 4 Powis Place, Aberdeen.
21. M. Grace Balfour, 33 Chalmers Street, Edinburgh.
Caroline T. Cowan, Free High Manse, Elgin.
William Muir, 76 Bernard Street, Glasgow.
24. John Cowie, Culbirnie, Banff.
25. James M. Shirras, Auchtentumb, Strichen.
Archibald M'Lay, 3 Helen Street, Govan.
27. Lizzie Mackay, 18 Nelson Street, Edinburgh.
28. George Morrice, High Street, Strichen.
29. Alexander Bruce, 5 Madeira Place, Leith.
Euphemia Motherwell, Milton of Campsie.
31. J. Elinore Cowan, High Street, Thurso.
Alexander Jamieson, Strichen.
Anne Jane Hamilton, 9 Hartington Place, Edinburgh.

34. Williamina Strachan, 2 Prospect Terrace, Aberdeen.
Annie Adam, 22 Findhorn Place, Edinburgh.
36. George Laird, New Aberdour, Fraserburgh.
Jessie Faulds, Wallflat, Kirkintilloch.
Mary L. Easton, F. C. Manse, Darvel.
39. James B. Eddie, 10 Murdoch's Wynd, Elgin.
40. L. C. M. Barclay, Aberdour House, Fraserburgh.
Isabella C. Whillas, 19 Home Street, Edinburgh.
42. May Arnott Barclay, Aberdour House, Fraserburgh.
Elizabeth Sprot, 19 Rutland Square, Edinburgh.
Alexander Aitken, Kirkintilloch.
John M. Smith, Kirkmichael, Banffshire.
46. David Monteith, 24 Carmichael Street, Govan.
Isabella Donaldson Sprunt, Rosemount Cottage, Bridgend, Perth.
48. Jeannie Kelly, 11 Albert Street, Aberdeen.
49. Lizzie R. Findlay, Kirkintilloch.
50. Christina Faulds, Wallflat, Kirkintilloch.
Angus Sinclair, 72 Wellington Street, Greenock.
52. Jane Ann Hardy, Oldmills, Elgin.
53. Lydia I. S. Macphail, F. C. Manse, Kilmuir, Skye.
Ina Christie, 2 Cherry Bank, Newhaven Road.
James B. Nicholson, Elmbank, Stirling.
56. George Murray, 4 Little Chapel Street, Aberdeen.
William Crawford, 5 Underwood, Paisley.
58. Mary D. Stewart, 19 Balfour Street, Leith.
Robert Boyd, Kirkintilloch.
60. Margaret A Orr, Annfield, Elgin.
Jeannie Bain, 645 Dalmarnock Road, Glasgow.
62. Jane Moore, 262 Baltic Street, Glasgow.
Jessie Russell, Glenclune, Port Glasgow.
64. Ada C. Balfour, 19 George Square, Edinburgh.
65. George Lamb, junior, New Aberdour.
Ellen Veitch, 37 Commercial Street, Leith.
67. James Campsie, 6 Co-operative Buildings, Perth.
68. Robina Sommerville, 7 Hawthornbank Terrace, Leith.
Christina Muir, Clifton Villa, Ferry Road, Leith.
James Muir, 107 West Main Street, Darvel.
71. Marjery Chalmers, Bridge Street, Strichen.
Bessie Scott, Raimes Park Villas, Bonnington.
George M. Bonar, East Linton, Prestonkirk.
74. Jeannie Faulds, Wallflat, Kirkintilloch.
75. Alexander Mitchell, 9 James Place, Govan.
William Spence, East Linton, Prestonkirk.
77. Jane Hogg, Yetholm, Kelso.
78. Hugh Watt, Tynebank Villa, Prestonkirk.
79. Albert R. Calder, 73 Ferry Road, Leith.
Annie Christina Forsyth, 36 High Street, Elgin.
81. Maggie Kinmond, 19 South Street, Perth.
James Robertson, Pittodrie, Pitcaple, Aberdeenshire.
83. James Mackay, 63 George Street, Paisley.
84. Helen Eliza Mackay, 103 High Street, Elgin.
85. James Macdonald Doggart, Belwood Cottage, Kinnoul, Perth
86. Maggie W. Davidson, 27 Priory Place, Perth.
87. David Christie, 2 Cherry Bank, Newhaven Road.
Lewis Moncrieff, East Linton, Prestonkirk.
Maud H. Kenna, General Prison, Perth.
90. Annie M. Cameron, 6 Bonnington Place, Leith.

DIVISION III.

ZECHARIAH.

Prizes.

No.	*Name and Address.*	*Prize.*	*Full Value 200.*
1.	Barbara H. Selbie, Valetta Cottage, Crieff,	Medal and £5 10	Value 168
	Mary M. Procter, 11 Torphichen Street, Edinburgh,	Medal and £5, 10s.	„ 168
3.	Peter S. Badenoch, 20 North Silver Street, Aberdeen,	4	„ 127
	Alexander S. Brown, 17 Glasgow Street, Hillhead,	4	„ 127
5.	James Hay Deas, 5 Keir Street, Edinburgh,	3	„ 118
	Jessie Burnside, 1 Marchmont Road, Edinburgh,	3	„ 118
7.	J. Elinore Cowan, High Street, Thurso,	2	„ 112
8.	Nellie D. Murray, F. C. Manse, Torphichen,	2	„ 111
9.	Alexander Westwater, 19A Barony Street, Edinburgh,	2	„ 110
10.	Elizabeth Allan, 82 High Street, Old Aberdeen,	2	„ 109
11.	Jessie King, Bankfoot, Dunkeld,	1	„ 108
	A. B. Law, 2 Oakvale, Hillhead, Glasgow,	1	„ 108
13.	Christina B. Macdonald, Pennyland, Thurso,	Books,	„ 104
14.	David Cannan, 27 Lansdowne Crescent, Glasgow,	„	„ 103
15.	George Burnett, 62 High Street, Fraserburgh,	„	„ 102

Certificates.

16. Jessie Hunter, F. C. Manse, Whiting Bay, Kintyre.
17. Mrs. Wilson, F. C. Manse, Abernyte.
18. Margaret L. M. M'Naughton, Glenlyon House, Leven.
19. Christina G. Mechie, 12 Reform Street, Montrose.
20. Margaret Cunningham, 21 E. Warrender Park Road, Edinburgh.
21. Thomas Chalmers Still, Aberchirder.
22. William Macdonald, Pennyland, Thurso.
23. Helen Alexander, Hazelhurst, Lenzie.

DIVISION IV.

JUNIOR SECTION.

Essay on "The Foreign Missions of the Free Church from their Foundation in 1830."

Prizes.

No.	*Name and Address.*	*Prize.*
1.	Jessie King, Bankfoot, Perth,	£5
2.	James Merry Macphail, 9 West Princes Street, Glasgow,	4
3.	John D. M'Gilp, Kilchornan Schoolhouse, Islay,	3
	Ina Alice Philip, 48 Blacket Place, Edinburgh,	3
5.	David R. Forgan, 58 North Street, St. Andrews,	2
6.	Wm. B. Smith, 6 Bridge Street, Paisley,	2
7.	Isa M. Cumming, 124 Ardgowan Street, Glasgow,	2
8.	James Beath Nicholson, Elmbank, Stirling,	2
9.	Wm. Douglas, Bridgend, New Cumnock,	1

10.	James Fowler, Jun., Strathaven, Lanark,	£1
11.	Wm. Hood, 47 Hope Park End, Edinburgh,	1
12.	David Monteith, 24 Carmichael Street, Govan, Glasgow,	1
13.	James A. Macrae, 206 High Street, Elgin,	1
14.	Eliza Kerr Thomson, 18 Leopold Street, Edinburgh,	Books.
15.	Maitland Robertson, 14 Canning Street, Edinburgh,	"
16.	Alexander Robb, 2 Bell Wynd, Link Street, Kirkcaldy,	"

Certificates.

(*Alphabetically arranged.*)

Bethune, Isabella, Borve, Skirinish, Portree.
Bunten, James M., Strandhead Toll, Kilmarnock.
Cumming, Bella, Drumnadrochit, Inverness.
Campbell, Susan, 17 Caddelhill Street, Greenock.
Campbell, John, F. C. Manse, Glen Urquhart.
Campbell, Eliza, Dunkeld Street, Aberfeldy.
Christie, William, 4 Albert Terrace, Huntly.
Cross, John, 146 West Graham Street, Glasgow.
Cruickshank, Katie B., Hill of Luncarty, Plaidy, Turriff.
Dick, Jane E., Newton, Winchburgh.
Donaldson, Margaret M., Ormiston Place, Melrose.
Grant, John G., 2 Glen Street, Edinburgh.
Ireland, Walter, Jun., Townsend Crescent, Kirkcaldy.
Kessen, Robert Blackie, Free Manse, Bathgate.
Laing, Marjory, 25 Wellington Street, Woodside, Aberdeen.
Leitch, Esther, Loanhead.
Macbean, Ellen Kerr, Market Street, Melrose.
Macdougall, Geils, 19 South Street, Greenock.
Macdowall, Robert, 90 Thistle Street, Garnet Hill, Glasgow.
MacIntyre, R. G., Bank of Scotland, Fort-William.
MacIntyre, Sarah J., 142 Pollok Street, Glasgow.
M'Neill, Allan, 94 Roodspark Street, Govan.
Macneur, Lizzie H., 20 Avon Street, Paisley Road, Glasgow.
Moody, Margaret E., Benvue, Bothwell.
Neish, James, Haughs, Cairnie, Huntly.
Nicholson, James B., Elmbank, Stirling.
Ogilvy, Alexander, 14 Brown Street, Blairgowrie.
Owen, George E., 20 Craigs, Stirling.
Ross, Mary, Clovenstone, Rothiemay, Banff.
Rugg, Andrew, Keiss, by Wick.
Scott, Eliza M., Braeside, Pitoddrie, Pitcaple.
Simpson, Annie, Sauchentree, Methlick.
Souter, John, 89 South Street, Perth.
Stevenson, Hugh, Alexandra Place, Shettleston, Glasgow.
51 Swanson, George, Dempster Street, Pulteneytown, Wick.

SENIOR SECTION.

Subject—HUGH MILLER.

Prizes.

No.	*Name and Address.*	*Prize.*
1.	Jessie King, Bankfoot, Perth,	£10
2.	Hugh Miller Williamson, 3 Grange Road, Edinburgh,	8

3. T. Campbell Train, 10 Berkeley Terrace, Glasgow, ... £7
4. Adam Jamieson, 21 Maxwell Street, Partick, ... 5
5. Alexander O. M'Iver, Alfred Street, Stromness, ... 3
6. Henry Moubray Cadell, Bo'ness, Linlithgow, ... 3
7. Mary Eaglesham, Ramageton, Mauchline, ... 3
8. Lachlan Paterson Fraser, 2 Grosvenor Crescent, Glasgow, . . Books.
9. Angus Sinclair, Wellington Street, Greenock, ... ,,
10. William R. Clark, F. C. Manse, Foveran, ... ,,
11. William Ewing, Millbrae, Corsock, Dalbeattie, ... ,,
12. John J. F. L. Fergusson, F. C. Manse, Ellon, ... ,,
13. Elizabeth M'Kenzie, Alrick, Glenisla, ... ,,
14. David F. Anderson, 176 Dumbarton Road, Glasgow, ... ,,
15. Jane M. W. Thomson, Laurieston House, Falkirk, ... ,,
16. William Jardine, Butterhole, Troqueer, Dumfries, ... ,,
17. Alexander S. Brown, 7 Hillhead Place, Hillhead, Glasgow, . . . ,,
18. A. Mitchell, 14 Cumberland Street, Edinburgh, ... ,,
19. William Mitchell, 14 Cumberland Street, Edinburgh, ... ,,

Certificates.

Alphabetically Arranged.

Alexander, Mary M'Culloch, 25 Gillespie Crescent, Edinburgh.
Allan, Matthew, Berryknowe Cottage, Dunoon.
Bell, James, 22 Shakespeare Street, Dumfries.
Bell, Robert, 109 Baldridge Burn, Dunfermline.
Barclay, James, 16 West Princes Street, Glasgow.
Brownie, Jessie M., Clydesdale Bank, Rothesay.
Brown, Miss, 16 Queen Street, St. Andrews.
Blackwood, Alexa S., Gillsburn, Kilmarnock.
Badenoch, Peter S., 20 North Silver Street, Aberdeen.
Buchanan, William, 4 High Street, Dumbarton.
Broom, Minnie, New Road, Mauchline.
Campbell, Mary, F. C. Manse, Glen Urquhart.
Chalmers, Andrew Armstrong, 42 Caledonian Road, Glasgow.
Cree, Alice Rose, Merlefield, Helensburgh.
Clark, John, Lea Cottage, Orchard Street, Hamilton.
Clerihew, Alexa E., 4 Rankeillor Street, Edinburgh.
Cochrane, Alfred James, 10 Rosebery Crescent Lane, Edinburgh.
Cathcart, Maria Helen, 31 St. Bernard's Crescent, Edinburgh.
Carmichael, John M'Donald, 9 Camphill Street, Paisley.
Connell, Isaac, 10 South Elgin Street, Edinburgh.
Dowie, John, 140 High Street, Kirkcaldy.
Dixon, M. J. Gray, 14 Scotland Street, Edinburgh.
Dick, James, Lochgelly.
Dixon, Peter, 5 Church Street, Dunoon.
Douglas, Foma Lister, Kirkcaldy.
Dow, Thomas, Alyth.
Douglas, William, Bridgend, New Cumnock.
Eddie, James Brown, 10 Murdoch's Wynd, Elgin.
Ewan, William, 2 Collingwood Terrace, Broughty Ferry.
Ewan, George, 108 Wellpark Terrace, Ark Lane, Glasgow.
Fisher, Ella, 3 Cumberland Street, Annan.
Falconer, Lake R., Bank of Scotland, Forfar.
Findlay, E. B., 10 Ardgowan Square, Greenock.
Fletcher, Miss, 35 Moss Street, Elgin.
54 Gray, Mabel, Brownrigg, North Berwick.

Gentle, Margaret Drummond, Viewfield House, Perth.
Houston, Isabella J., Stromness.
Hurst, James, 34 Market Street, Musselburgh.
Henderson, William, Balquharron, Maybole.
Harvey, James T., Whitestone, Kemnay.
Imrie, Margaret, Collace, Perth.
Johnstone, Lizzie, High Street, Annan.
Johnstone, James Brown, 17 Pilrig Street, Edinburgh.
Johnstone, Margaret, Bank of Scotland, Dumfries.
Johnstone, Rebecca Rowland, Bank of Scotland, Dumfries.
Johnstone, Alice, Bank of Scotland, Dumfries.
Kynoch, William, 206½ Gallowgate, Aberdeen.
Kerr, Elizabeth, F. C. Manse, Port Charlotte, Islay.
Kinnaird, Robert, Moyness, Auldearn, Nairn.
Kennedy, Jessie G., Ballygrundle, Lismore, Appin.
Lumsden, Robert, Newhouse, Stirling.
Leitch, James, Albert Terrace, Kirkcaldy.
Laing, Andrew M., 5 Finnieston Street, Glasgow.
Murray, John Hay, 16 Balfour Street, Leith Walk.
Mitchell, David G., Knapp Cottage, Inchture.
Meston, James Scorgie, 53 Thomson Street, Aberdeen.
Macleod, Annie A. J., Pilrig Manse, Edinburgh.
Maclean, Allan, 104 Dempster Street, Greenock.
Macnaught, Mary B., Kintyre Villa, Helensburgh.
MacTavish, Catherine A., The Gardens, Airthrey Castle, Stirling.
MacMichael, Hugh, 23 Alva Place, Norton Park, Edinburgh.
Michie, Annie B., 44 Main Street, Bridgend, Perth.
Mackintosh, Alexander, 18 Wilson Street, Nairn.
M'Burnie, Archibald M., Clydesdale Bank, Rothesay.
Macdonald, Margaret, 13 Elmbank Crescent, Glasgow.
Maclean, Norman, 14 Regent Park Terrace, Glasgow.
M'Keddie, Maggie, 51 High Street, Fortrose.
Macpherson, Isabella, Lybster, Caithness.
Muir, William, 76 Bernard Street, Bridgeton, Glasgow.
M'Dowall, Robert, 90 Thistle Street, Garnet Hill, Glasgow.
Martin, Jane, 89 Claremont Street, Aberdeen.
M'Leod, W. B., 15 Kirk Street, Gorbals, Glasgow.
Maclean, Magnus, Melness, Lairg.
Mackenzie, Andrew, 13 Gladstone Place, Edinburgh.
Munro, John James, 12 Gladstone Street, Edinburgh.
Miller, Jane K., Gilmerton, Crieff.
Mackay, Robert Young, The Tower, High Street, Elgin.
Moncrieff, Margaret P., 14 Granby Terrace, Glasgow.
MacGregor, Allan, 6 N. Hamilton Street, Kilmarnock.
Macdonald, Christina B., Pennyland, Thurso.
Nicholson, James B., Elmbank, Stirling.
Neaves, Robert, Lilly Bank, Leven, Fife.
Nichol, Robert, 247 Dumbarton Road, Glasgow.
Oag, Elizabeth, Wick.
Paulin, Isabella, Kirkgate, Irvine.
Paterson, Jane, 24 Milnbank Road, Dundee.
Paterson, Robert, Buckrigg, Moffat.
Ross, Donald, St. Duthus Street, Tain.
Robertson, John D., 21 Buccleuch Place, Edinburgh.
Ramage, Jane, Adamsbrae Mill, Livingstone.
Ritchie, Margaret Evelick, Errol, Perth.
Reith, James, Mount Street, West, Aberdeen.
Rait, Helen Elizabeth, Castle Forbes, Whitehouse, Aberdeen.
113 Ross, Lizzie, High Street, Beauly.

Renwick, James, Skirling, Biggar.
Riddell, Wm., 53 Bentinck Street, Glasgow.
Scott, David, Caledonian Railway Goods Depot, Zoar, Forfar.
Sharp, Elizabeth, 16 Roselyn Terrace, Kelvinside, Glasgow.
Slesser, Wm. John, 27 Longside, Aberdeen.
Smith, Hugh, Mayfield, Langside.
Smith, Robert, 2 Golfhill Terrace, Dennistoun, Glasgow.
Sellar, Robert H. N., Aldie House, Battlehill, Huntly.
Trotter, William, Norwood Lodge, Alloa.
Thomson, Robert David, 40 Union Terrace, Aberdeen.
Thomson, Francis Shaw, do. do.
Thomson, Emily, 28 Alva Street, Edinburgh.
Tufft, Alexander, 3 Church Street, Partick.
Wald, Helen S., Stromness.
128 Young, James B., 3 South St. John's Street, Perth.

No. XXX.

Free Church of Scotland.

REPORT

OF

FINANCE COMMITTEE.

MAY 1881.

THE General Assembly of 1880 intrusted to the Finance Committee the important duty of appointing a Joint Treasurer to the Free Church, along with Mr. Macdonald; and, after careful consideration, they appointed Mr. J. Ellison Ross to that office, at a salary of £400 per annum. Mr. Ross entered on his duties at the beginning of 1881. The Committee trust that the appointment will be both acceptable to, and for the advantage of, the Free Church. The Committee also propose to carry out some other alterations on the staff of the Treasurer's Office, rendered necessary by the greatly increased amount of funds passing through it, and the consequent addition to the duties and labours of the officials. These changes necessarily occasion increased outlay.

In their Report to the General Assembly of 1880, the Committee pointed out that the Receipts for the year to 31st March 1880 had been greater than in any previous year, having reached the sum of £591,478, 17s. 8d. During the year to 31st March 1881 they have very nearly attained the same large amount, the sum being £590,333, 1s. 4d.; only £1145 less than in the previous year. This result is remarkable, because of the continued depression in commercial and other affairs, the trade and resources of the country showing little elasticity. Indeed, in the ordinary income of the Free Church there has generally been a falling off, not, however, as regards the Sustentation Fund, this Fund exhibiting an increase of £2140 on the receipts from the congregations of the Church. There has also been a large increase on the local Building Funds, £23,800; and on the College Endowment Fund, £7150, from the receipt of legacies.

I.—BALANCE-SHEET AT 31ST MARCH 1881.

The Balance-Sheet is as usual appended to the Report. It gives only a view of the position of the various accounts at the close of the year as regards funds in bank, and more immediately available; it does not include

permanent investments; a *résumé* of the latter is given on the last page (38) of the Accounts of the Church. On the Sustentation Fund Ledger the balance on each separate fund is at credit.

On the Mission Ledger the balances are also all at credit, with two exceptions, namely, the Home Mission Scheme, whereon there is a balance of £1631 at debit, owing to the outlay exceeding the income; and the College General Fund, the debit balance on which has been reduced by £543, but this result is in consequence of the General Assembly of 1880 having ordered an unappropriated legacy of £1190 to be credited to this Account, the ordinary outlay exceeds the income.

The other balances are generally less than in the previous year, owing to diminished income; they are barely sufficient for carrying on the operations of the Schemes. As the various Committees are enjoined not to get into debt, they should, at the close of the year, have enough to meet their engagements until new funds come in.

II.—General Charges and Expenses of Committees.

The head of General Charges is much the same in amount as in the previous year, there being a difference of £90 in its favour.

The total expenses, including those of the General Assembly, continue to form a small percentage on the funds passing through the Treasurer's hands, and are within 1½ per cent. on the whole Funds.

III.—General Collections.

Collections made within the period from 31st March 1880 to 31st March 1881.

1. Home Mission,	in April 1880,	. .	£2,878	19	3
2. Colonial Mission,	in June „	. .	2,073	14	1
3. Evangelisation of the Masses,	in July „	. .	1,798	12	2
4. Church and Manse Building Fund,	in Sept. „	. .	1,901	14	3
5. Highlands and Islands,	in Oct. „	. .	2,449	16	2
6. Disruption Ministers,	in Nov. „	. .	2,030	15	9
7. Jews' Conversion,	in Dec. „	. .	2,529	1	0
8. Continental Scheme,	in Jan. 1881,	. .	1,703	6	2
9. Colleges,	in Feb. „	. .	1,926	3	10
10. Education Fund,	in March „	. .	636	17	3
11. Foreign Missions, very partial—the great bulk of our Congregations subscribing through Associations—in July 1880, ...			1,257	19	7
		Sum,	£21,186	19	6

The Collections generally still show a falling off, but there being one Collection more this year, the result on the whole is an increase of £782, as compared with the previous year.

IV.—Abstract of the Whole Funds raised during the year 1880-81.

1. Building Funds—			
General, including New Church Extension Building Fund,	£18,056	8	3
Local, ...	80,586	15	5
Together,	£98,642	3	8

	Brought forward,				£98,643	3 8
2. Sustentation—						
General Fund (Associations, £162,618, 12s. 8d.),	£174,941	7	8			
Capital Fund,	1,978	9	0			
Supplementary Fund,	1,107	15	7			
Aged and Infirm Ministers' Fund,	9,665	4	8			
Pre-Disruption Ministers' Fund,	2,346	3	6			
Together,					190,039	0 5
3. Congregational Funds,					191,022	12 10
4. Education (including Government Grants, £13,301, 13s. 7d.; Fees from Pupils, other Grants, etc., £4600, 11s. 2d.)					19,571	4 3
5. College—						
General Fund, including Glasgow and Aberdeen,	£10,314	2	5			
Endowment,	8,446	6	3			
Building,	.....					
Bursaries and Scholarships,	2,028	12	8			
Cunningham Scholarship and Fellowship,	425	6	10			
Library,	138	2	5			
Together,					21,352	10 7
. Missions—						
Home Mission and Evangelisation, including Miners' Mission,	£7,650	18	5			
Highlands,	5,461	10	1			
Foreign (Associations, £13,423, 12s. 2d.), including Mission Buildings' Fund,	38,735	13	4			
Colonies,	3,813	17	10			
Jews,	4,554	7	2			
Continent,	4,928	15	2			
Ladies' Indian Female Association,	3,974	16	2			
Together,					69,119	18 2
7. Mrs. Peat's and other special Trusts,					288	7 10
8. General Trustees,					.....	
9. Assembly Hall,					296	3 7
				Sum,	£590,333	1 4

The Funds show a decrease of £1145 upon the amount received, as compared with the previous year. Adverting to the details, it will be found :—

1. The *General Building Fund* shows an advance of £12,400, owing to there being an increase of £23,807 in the *Local Building Funds.*

2. The *Sustentation Fund* shows an increase of nearly £2400, nearly all on the amount received through the Associations.

3. The *Congregational Funds* exhibit an increase.

4. The *Education Fund* is £2250 less than in the preceding year.

5. The *College Funds* show an increase of £9000, arising from legacies received.

6. Under the head of Missions there is a decrease of £36,600, arising entirely on the head of legacies.

By authority of the Committee,

WILLIAM WOOD, *Convener.*

EDINBURGH, 16*th May* 1881.

APPENDIX.

Balance-Sheet of Treasurer's Ledger, 31st March 1881.

I.—Sustentation Fund Ledger.

	Dr.	Cr.
By Sustentation Fund,	£	£61,403 6 6
By " Capital Fund,	.....	310 7 7
By " Supplementary Fund,	.....	538 6 7
By Aged and Infirm Ministers' Fund,	.....	1,456 4 9
By Miscellaneous Accounts,	.....	1,565 6 4
To Commercial Bank,	65,273 11 9	.....
	£65,273 11 9	£65,273 11 9

II.—Mission Ledger.

	Dr.	Cr.
To Home Mission,	£1,631 5 6	£ .....
By Chalmers' Endowments,	.....	138 7 4
By Miners' Mission,	.....	1,534 10 2
By Highland Mission,	.....	2,353 13 4
By Education Fund,	.....	1,320 8 10
To College General Fund,	647 18 3	.....
By College Endowment Fund,	.....	65 12 2
By Bursary Fund,	.....	14 6 0
By Cunningham Lectureship,	.....	128 12 10
By Foreign Missions,	.....	10,135 6 4
By Colonial Churches,	.....	3 11 8
By Jews' Conversion,	.....	3,658 11 4
By Church Building Fund,	.....	625 4 2
By Manse Fund,	.....	959 16 3
By Church Extension Building Fund,	.....	6,261 9 0
By Assembly Hall,	.....	83 12 10
By Continental Fund,	.....	2,732 1 11
By Pre-Disruption Ministers' Fund,	.....	18 13 7
By Smieton Trust,	.....	98 8 0
By Balance of sundry accounts,	.....	8,803 4 2
To Bank of Scotland,	2,299 19 1	.....
To Commercial Bank,	34,356 7 1	.....
	£38,935 9 11	£38,935 9 11

No. XXXII.

Free Church of Scotland.

REPORT

OF THE

Special Commission on Transfer and Sale of Schools.

MAY 1881.

THE COMMISSION was re-appointed by last General Assembly, and in the course of the year they have had five cases under consideration. These have been disposed of in the manner set forth in the Abstract of Proceedings annexed to this Report.

The Commission issued Schedules to the Deacons' Courts of all Congregations which held School Property at the date of passing of the Free Church of Scotland School Properties Act, 1878, requesting information in regard to the disposal of the prices of the properties authorised to be sold, and the application of the rents where authority has been given to let the property, and a considerable number of returns have been received. The Commission expect to have full returns before next Assembly, and they will then be able to report on the subject.

Although the Commission have, since the passing of the Act, granted authority to the Deacons' Courts of eight Congregations to sell their properties on condition of their paying 4 per cent. to the Assembly Arrangements Committee to account of the expenses of the School Properties Act, that Committee have only received such a percentage from two Deacons' Courts.

In name and by authority of the Commission,

WILLIAM WILSON, *Convener.*

APPENDIX

1. Cases in which power given to Sell.

Congregation.	Date of Sanction.	Purposes to which the Proceeds to be applied.
Rosebank, Edinburgh, .	15th Nov. 1880.	In the building of suitable premises for Sabbath-school and other purposes of an educational nature.
West Church, Stirling,	15th Mar. 1881,	To provide a new Hall under Church for educational purposes, and for maintenance of Sabbath-school, Bible, Music, and Industrial classes.

2. Cases in which power given to Let.

Congregation.	Date of Sanction.	Purposes to which Rent to be applied.
Alyth, ...	15th Nov. 1880,	Sabbath-school Congregational Library, and other educational purposes.
Collace, ...	15th Nov. 1880,	Sabbath-school, Library, and School Prizes.

3. Special Case.

Congregation.	Date of Sanction.	Purposes.
Kettle and Cults, .	18th Mar. 1881,	Pay debt due to Bank for advance for School buildings, and apply balance for Congregational Library and Sabbath-school purposes.

No. XXXIII.

Free Church of Scotland.

REPORT

OF

THE CHURCH EXTENSION BUILDING FUND COMMITTEE.

MAY 1881.

The Committee have proceeded with the administration of the Fund on the lines laid down in last Report, and which met with the approval of the Assembly. They have felt it to be their duty to carry out to the best of their judgment the Regulations of the Scheme, and in doing so have had to reject not a few applications which it would have afforded them pleasure to grant had they been possessed of a discretionary power. The propriety of following such a course must commend itself in the long-run even to those who may have experienced not a little disappointment. Extremely mistaken ideas as to the design and constitution of the Fund seem to have prevailed to no inconsiderable extent. Indeed it would appear as if some had supposed that it was intended to meet nearly every want and demand which could arise in connection with ecclesiastical buildings. It had, however, a well-defined object, large but still limited, and to this the Committee have had respect in all their actings. These are now submitted to the judgment of the Assembly. It should be kept in mind when deciding with regard to them, that the annual sum available under the two divisions of the Scheme is restricted in the one case to £7000, and in the other to £1500.

I.—Grants for Building.

1. *Dowanvale, Partick.*—This is a territorial congregation, having been originally a Mission Station established and conducted by Kelvinside congregation. It was sanctioned as a ministerial charge by the Assembly 1878. The Church is to contain 800, and, inclusive of the site, is to cost £5500. Of that amount, Kelvinside congregation undertake to raise about

one-half, the people themselves £300, and the Ferguson Bequest Trustees promise £350. In accordance with the favourable report of the Western Sub-Committee the case was regarded as presenting a strong claim, and so a maximum grant of £1375 was voted, on the usual condition as to titles. This, added to the sums mentioned above, will leave a debt of little more than £700, which, it is hoped, will soon be entirely removed.

2. *Altnaharra, Presbytery of Tongue.*—This church is to cost £800, of which the sum of £200 has been subscribed by the people themselves, with the promise of an additional £50 to be paid when the building is begun. Considering the need for a suitable place of worship, which has not hitherto existed, and the circumstances of the congregation, the Committee, on the report of the Eastern Sub-Committee, agreed to give a maximum grant of £200, the half payable at once, in accordance with the Regulations, and the other half when it shall be shown to their satisfaction that, taking credit for it, the debt will not exceed £100.

3. *Bellshill, Presbytery of Hamilton.*—This is an Extension Charge in a mining district. It is of recent date, and has made most encouraging progress in every respect. The cost of the church has been £4105, and of this the sum of £2379, 9s. 8d. has been raised, leaving a debt of £1725, 10s. 0d. There has already been obtained in grants from other Funds £725. Considering the assistance already received from the Church's Miners' Mission Fund, the Committee believed that they would be acting liberally by giving help to the extent of £650, the half payable at once, and the other half on the debt being brought down to an amount not exceeding £500. On this being intimated to the parties, they sent an earnest application to have the case reconsidered, with the view of having the grant increased to £1000. The Committee, while satisfied that for the reason stated above they had dealt properly with the case, yet to stimulate the congregation to put forth strenuous efforts for the reduction of the debt, they resolved to add £100 to the sum already voted, making the grant thus £750.

4. *Dalry, Presbytery of Edinburgh.*—This is a Territorial Charge originated and fostered by St. George's Congregation. It was sanctioned in 1877, and has already made great progress. It has hitherto worshipped in a commodious hall built for the purpose, and having ample accommodation attached for Sabbath-schools, Bible-classes, Library etc. The church is to be seated for 850; and the estimated cost is £5000. The sum subscribed is about £1000. The Committee at once recognised this as a case in which the maximum grant ought to be given, but they felt that even with it a burden of debt would remain which, in the case of such a congregation, was fitted to be most injurious, and all the more that there is to be an annual feu-duty of £70. Under this conviction they appointed a Sub-Committee to confer with all the parties concerned, the result of which was that the representatives of St. George's agreed to recommend to the Deacons' Court of that congregation to pay for a series of years one-half of the feu-duty, and otherwise to lend effective assistance in completing the enterprise. Regarding this arrangement as the best attainable in the circumstances, they voted the maximum grant of £1250, on the usual condition as to titles.

5. *Kilmalcolm, Presbytery of Greenock.*—The application here was for a grant to assist in the erection of a hall preparatory to the building of a Church. The hall is to contain 280, and the estimated cost is between

£600 and £700. Considering the importance of the Station, and the prospect of its soon rising to the position of an influential charge, the Committee voted a grant of £150, with the proviso that in any future application for help when the Church comes to be built, the sum now given will be taken into account.

6. *Queen's Cross, Aberdeen.*—This new Church is situated in a growing and important district of the city, and is being erected by a number of gentlemen who are interested in making suitable provision for its spiritual wants. There is as yet no formed congregation, but the setting up of the new charge was sanctioned by last Assembly. The church is to cost £7500, exclusive of the site, which is valuable, and in all respects admirable. The local subscriptions amount to about £3000. Believing, on the one hand, that the movement was every way worthy of encouragement, and, on the other, that it was chiefly those in better circumstances who would reap the benefit, the Committee thought that they met the circumstances of the case by passing a grant of £750. On a strong representation afterwards made by the promoters, it was agreed to increase the amount to £1000. As there were certain difficulties arising from the amount of debt, and the position of those responsible for it, the Committee resolved that the above grant should be paid on obtaining an obligation from the parties that within a limited number of years the titles would be completed according to the Model Trust Deed, or in the event of that not being done, that the grant would be repaid with interest from the time of its being received. This obligation was given to the satisfaction of the Custodier of Titles and the Committee.

7. *Arasaig, Presbytery of Abertarff.*—This is a church for a district thinly inhabited, but of large extent. It is to hold 130, and to cost £550. The Committee had a difficulty in entertaining the case, because of the provision which limits grants to sanctioned charges, or "stations which have been set up by Presbyteries, with a view to their becoming, at an early period, regular ministerial charges." Correspondence took place with the Presbytery Clerk on the subject, and other information was obtained, the effect of which was to remove so far the difficulty felt, and the maximum grant of £137, 10s. was given.

8. *Struan, Presbytery of Dunkeld.*—Last year the Committee declined to entertain this application, on the ground that it was shut out by the regulation which allows grants to be made only to such stations as have been set up with a view to their becoming, at an early period, sanctioned charges. A petition was presented to the Assembly by the parties, and the application was sent back to the Committee for their reconsideration, with authority given to extend assistance to the congregation should they find the case to be within the spirit of the constitution of the Fund. The schedule was again taken up, from which it appeared that the church was to hold 70, but capable, by means of side seats and other arrangements, of being increased to 140; that the cost was £500, and the sum paid £309, 3s. 11d. Having respect to the recommendation of the Assembly, but still entertaining serious doubts as to the validity of the claim, they resolved to give a grant of £50, on the usual terms as to titles.

9. *South Leith.*—This case is one of a peculiar kind, and has received from the Committee careful and repeated consideration. The new church is to be seated for 911, and the estimated cost is about £4000. There

has been paid or promised a sum of £1079, and the materials of the old church are valued at £300. It was strongly represented and contended by the congregation and the Presbytery, that this case should be regarded as one of building, not of rebuilding, and should receive as such the maximum grant of £1000. The reason urged for this exceptional treatment, was that the new church is to be erected in another district where an Extension Charge is urgently required, and that the South Leith people were induced to take this step by the representations of a Presbyterial Committee, and the expectations they were led to entertain that such an amount of assistance would be received. After conference with parties, and much anxious thought given to the application, the Committee unanimously agreed that, in consideration of the very special circumstances, they would pass a grant of £1000, but at the same time would report the case to the Assembly, as they hereby do, for the purpose of obtaining their sanction to this action, as being admittedly not in strict accordance with the terms of the Regulations laid down for their guidance.

10. *Beauly, Presbytery of Dingwall.*—Last year a grant of £100 was given to assist in the erection of the new church. A strong representation was made to the Committee to increase the grant, and it was promised that with an additional sum of £30 the whole debt would be cleared off. The application was complied with on the above condition.

11. *West Church, Stirling.*—This congregation had a temporary iron church, which was lately destroyed by fire, necessitating the erection of a new and permanent building. The church projected, the plans and estimates of which were submitted, is to be seated for 680, and is to cost fully £2800. A sum of about £1400 has been obtained, including the insurance money. Considering that the congregation is composed of the humblest classes, and that in various respects it has claims to the most favourable treatment, the Committee agreed to give a maximum grant of £700, to be paid in terms of the Regulations, but with the stipulation that the last instalment of one-third shall not be paid until it can be shown to the satisfaction of the Committee that the whole cost of the church will thus be met and no debt left remaining.

As already stated, the sum which the Committee are authorised to distribute for the year under this head is £7000, and the grants above mentioned fall within the limit thus set, as will appear from the following abstract:—

Dowanvale, Partick,	£1375	0	0
Altnaharra,	200	0	0
Bellshill,	750	0	0
Dalry, Edinburgh,	1250	0	0
Kilmalcolm,	150	0	0
Queen's Cross, Aberdeen,	1000	0	0
Arasaig,	137	10	0
Struan,	50	0	0
South Leith,	1000	0	0
Beauly (additional),	30	0	0
West Church, Stirling,	700	0	0
	£6642	10	0

II.—Grants for Rebuilding and Enlargement.

1. *Nairn.*—The prosperity of the congregation having rendered the erection of a new and enlarged church a great desideratum, one has been proceeded with at an estimated cost of £6200. Toward meeting this, a sum of £2000 has been subscribed locally, the present church is expected to yield £1000, and upwards of another £1000 has been realised by means of a bazaar. The Committee regarded this as a case well worthy of encouragement and assistance. They regretted that the comparatively small amount available for rebuilding and enlargement did not warrant a larger grant than one of £300, which they agreed to give, subject to the usual condition as to titles.

2. *Macmillan Church, Castle-Douglas.*—The extensive repairs and enlargement of this church have cost £700. The Committee voted a sum of £100, but payable only on the condition that the titles, which are in the name of the session and their successors, should be brought into conformity with the requirements of the Scheme in that respect. The Deacons' Court having declined the grant on these terms, the Committee were reluctantly under the necessity of cancelling it, believing that they had no alternative in the matter.

3. *West Kilbride, Presbytery of Irvine.* The new and handsome church projected is to be seated for 400, and is to cost £3300. There has been subscribed a sum of £1343, and the old church and other buildings have realised £925. Considering the increasing population and importance of the place, the Committee voted a grant of £200.

4. *Lochs, Presbytery of Lewis.*—The new church, which appears to be much needed, is to cost £1000 and upwards. A sum of £500 has been subscribed locally. The Committee agreed to give a maximum grant of £250, the half payable at once, the other half when the debt is reduced to an amount not exceeding £200.

5. *Tron Church, Edinburgh.*—This application was before the Committee last year, and was rejected on the ground that the church was in progress prior to the date of the commencement of the Scheme. A memorial was presented to the Assembly, and the case was remitted to this Committee in the same terms as that of Struan referred to above. After renewed consideration, it was agreed to give assistance in deference to the desire of the Assembly that this should be done, if the case could be regarded as falling within the spirit of the constitution of the Fund; but having respect, on the other hand, to the number of applications with a title to aid under the Regulations of a wholly unquestionable kind, it was felt that they could not warrantably propose more than £100, and they passed a grant of that amount.

6. *Creich, Presbytery of Dornoch.*—Last year a grant of £150 was given to assist in the erection of a new church at a cost of £1494. Earnest application was made to have this grant increased, and after very careful consideration the Committee found that there were special circumstances which rendered it desirable and reasonable that effect should be given to the application. Accordingly they agreed to add £50 to the former grant, thus raising it to £200.

7. *Shawbost, Presbytery of Lewis.*—This is a church for a district connected with the congregation of Carloway, and is to cost £1000. Only a very small sum has been subscribed by the local parties for its erection. The Committee were of opinion that it might be regarded as a needful extension of the provision made for that congregation in respect of church accommodation, and thus as falling within the provisions of that division of the Scheme which relates to rebuilding and enlargement. They agreed that the maximum grant of £250 should be given, but on two conditions: 1st, That the plans should be submitted to them for their approval; 2d, That the parties should show how with this liberal amount of assistance the church can be completed without leaving on it a burden of debt.

8. *Partick, High.*—The Committee found that the enlargement in respect of which application was made consisted of galleries fitted to accommodate 300, and erected at a cost of £864, 16s. 1d. In consideration of the peculiar circumstances of this congregation, which had suffered heavily from the commercial disasters of the times, the Committee voted a grant of £150.

9. *Gorebridge, Presbytery of Dalkeith.*—A new church is greatly needed here, the existing one being of a very inferior kind, and now much too small for the wants of the congregation. An opportunity of advantageously disposing of the present building having occurred, it is proposed to proceed with the erection of a more suitable church, seated for 450, and at a cost of £1500. The people see their way to about £600, inclusive of what they are to draw from the sale of the old place of worship. Conference was held with the office-bearers, and as the result the Committee agreed to pass a grant of £200, payable in terms of the Regulations.

The sum which the Committee are at liberty to distribute under this second branch for the year is £1500, and it will be seen from the following abstract that the grants fully exhaust the amount at their disposal.

Nairn,	£300	0	0
Macmillan Church,	100	0	0
West Kilbride,	200	0	0
Lochs, Lewis,	250	0	0
Tron, Edinburgh,	100	0	0
Creich (additional),	50	0	0
Shawbost, Lewis,	250	0	0
Partick, High,	150	0	0
Gorebridge,	200	0	0
	£1600	0	0
Deduct grant to Macmillan Church, declined and withdrawn,	100	0	0
	£1500	0	0

III.—Applications declined or deferred.

1. *Carinish, Presbytery of Skye and Uist.*—A minute of Presbytery and a letter from the minister with reference to the want of suitable ecclesiastical buildings were laid before the Committee. The information being defective, and the case not presented in the regular way, the Secretary was directed to forward a schedule to be filled up, attested, and returned. This

was done by the Secretary, but no communication has since then reached them on the subject.

2. *Ballachulish.*—A letter from the Rev. W. M'Kinnon was laid before the Committee with reference to the need of a suitable place of worship on the Ardgour side of Loch Linnhe in connection with his congregation. A schedule was sent to be filled up and returned with the Presbytery's sanction, but no application has been since submitted.

3. *Fordyce.*—A minute of Presbytery in regard to repairs on this church was brought before the Committee, but in accordance with former decisions sanctioned by the Assembly, that mere repairs do not fall within the provisions of the Scheme, the case could not be entertained.

4. *Kilmaurs, Presbytery of Irvine.*—As it appeared doubtful whether the rebuilding of the church which had been contemplated was to be proceeded with, the Committee delayed dealing with the case until the congregation should have finally decided on the course to be followed, and had taken the initiative in the movement.

5. *Laggan.*—Application was made by the minister for a grant to assist in the erection of a porch to the church. The Committee, while not doubting the desirableness of this addition, and willing to assist had it been in their power, were under the necessity of declining the application, in accordance with their former decisions, as sanctioned by the General Assembly.

6. *Newton Grange, Presbytery of Dalkeith.*—An application was made for an additional grant of £70, as the cost of the church had gone nearly £300 beyond the sum originally fixed. The Committee were of opinion that they could not reopen the case after having given the maximum grant on the footing of the estimates laid before them in the schedule, and they decided accordingly.

7. *Clyne, Presbytery of Dornoch.*—This was an application for a grant to assist in meeting the expense of a new hall and some internal fittings of which the church stood in need, costing in all £179. In accordance with previous decisions that such additions and alterations do not fall within the provisions of the Scheme, the Committee felt themselves to be under the necessity of declining the application.

8. *Fraserburgh.*—This was a request for a loan of £500. In consideration of the fact that a maximum grant had been already given in this case—a thing quite exceptional in the department of re-building—and that there did not appear to be any obvious necessity for what was asked, the Committee did not see their way to grant the application.

9. *Wynd Church, Glasgow.*—A letter was submitted from the minister in regard to the erection of a new church, and for the purpose of ascertaining what assistance might be expected from the Fund. In the absence of the ordinary schedule, and of the detailed information which in all such cases is necessary, the Committee felt themselves precluded from entertaining the application in its present form.

In addition to the cases now mentioned, a variety of proposals and inquiries were made, more or less similar in their nature, but less definite and formal. Into any detailed statement regarding these it is not necessary here to enter. The Committee have felt throughout that strict adherence to the Regulations laid down by the Assembly was their clear

duty, and that all interests would be best secured by the exercise of a well defined instead of a discretionary power. They have endeavoured to act accordingly.

IV.—Payments Authorised.

1. *Walls, Orkney.*—The grant previously voted in this case was ordered to be paid, the Presbytery having undertaken to see the requirement as to the extinction of debt duly fulfilled.

2. *North Church, Greenock.*—The Committee agreed to make payment on condition that an obligation was given by the Deacons' Court not to exercise the right conferred by the titles to borrow on security of the property.

3. *Wardie, Edinburgh.*—An application was made to have the condition imposed, namely, that at least £2000 should be contributed locally before payment of the grant, modified to the extent of allowing a loan without interest by a member of the congregation to be reckoned as a part of the sum thus fixed. The Committee agreed to comply with the request, on the footing that the loan shall be repaid out of the contributions of the congregation to the building fund of the church at Wardie. The titles were found to be duly certified.

4. *Shotts.*—A minute was laid before the Committee bearing that the Deacons' Court undertook to implement the terms on which the grant had been voted, and its payment was accordingly ordered.

5. *Mayfield, Edinburgh.*—The Committee agreed to pay this grant on condition of an obligation being given by the office-bearers that the power to borrow conferred by the titles should cease and determine at the end of seven years. Such an obligation was duly executed to the satisfaction of the Custodier of Titles, and laid before the Committee.

6. *Peterhead, South.*—It was resolved to modify so far the conditions on which the grant had been passed. On an obligation given by the Deacons' Court to have the church placed under the Model Trust Deed within a period of seven years, the Committee agreed to release the congregation from the requirement that £200 should be raised within two years. On this footing payment was ordered.

7. *Creich.*—The Committee authorised payment of the grant on the recommendation of the Custodier of Titles, notwithstanding a slight incompleteness in the titles which cannot be remedied at present, but will be, it is fully expected, at no distant day.

8. *Drumoak.*—It was agreed to pay the grant in this case, the titles having been duly certified, and an obligation given that the whole debt will be cleared off within a period of one or two years.

9. *Ettrick.*—A minute of Deacons' Court having been produced bearing that were the grant received the entire debt would be removed, payment was ordered to be made.

10. *Lochs, Lewis.*—A minute of Deacons' Court was laid on the table, intimating that with the payment of the grant, the debt on the church would not exceed £188. The Committee found that the conditions were fulfilled, and directed payment to be made accordingly.

11. *Beauly.*—There is a specialty in the title of this church which the Committee did their best to have removed. Their effort failed, and the certificate of the Custodier was sufficient to warrant them in not keeping back the grant voted.

In the following cases the certificates as to the titles were produced and instructions given to pay the respective grants:—

12. Dowanvale.	20. Struan.
13. Holytown.	21. Martyrs', Glasgow.
14. Prestonpans.	22. Croick.
15. Roslin.	23. Bellshill.
16. Altnaharra.	24. Dalry, Edinburgh.
17. Greenlaw.	25. West Kilbride.
18. Arasaig.	26. Partick, High.
19. Dalguise.	27. South Leith.

Special case, Martyrs' Church, Dundee.—The Committee find it necessary to bring the case of this particular church under the notice of the Assembly, and to ask instructions which may guide them in finally dealing with it. Indeed it raises a general question which should be fully considered and settled, as the present difficulty is sure to recur. The congregation in question was previously connected with the Reformed Presbyterian Church. The large grant which was agreed to be given to it in virtue of the special arrangement fully set forth in last Report has not been paid, though urgently needed and repeatedly applied for, the reason of the delay being an obstacle presented by the titles. They are not in accordance with the Model Trust Deed, and there is no provision or promise to the effect that they will be brought into conformity with its requirements. The contention is that the rule as to titles should not be applied to congregations of the class to which this one belongs, and that they should share in the Fund without being under the necessity of changing their former titles. It is not for the Committee to decide that question, but for the Assembly itself. They felt that their simple duty was to adhere to the Regulations, and to decline to order payment under the circumstances now stated. It is matter of regret to them that any hardship should have been suffered in consequence, but they had no alternative, as they believed. They hereby submit the matter to the judgment of the General Assembly.

It may be proper also to note here, what has already come out in this Report, that in another case, that of Macmillan Church, Castle-Douglas, a grant was voted but afterwards declined because of the condition in the rules as to the Model Trust Deed. The titles of that church stand in the name of the Session and their successors, and of course the Committee felt themselves precluded from giving any sanction of theirs to such an arrangement. They were sorry to be under the necessity of taking up the position they did, but they did not regard themselves as having any choice.

The Committee regret that they have been able to accomplish nothing during the year in the way of increasing the Fund. The circumstances were not favourable to efforts in that direction. The calamities which have overtaken not a few since they subscribed have made it difficult, if not impossible, for some to fulfil their engagements. They are satisfied that all honourable men will do their utmost to keep faith with the Church and with their brethren in such a matter, and that only a very painful

necessity will prevent them from paying the full sums promised by them. A certain deficiency must be looked for, but it is hoped that others who have prospered will come forward and take the place of those who have been borne down by the pressure of the times. Some thousands of pounds are still required to secure for actual distribution the amount originally contemplated, £100,000.

Some reference has already been made to the unreasonable expectations raised by the Fund in various quarters, and to the necessity which has thus been imposed on the Committee of dealing with many applications in a way fitted to cause disappointment to ministers and people alike. While the sphere which the Scheme was designed to occupy was much better defined and much more limited than numbers supposed, it was still sufficiently large, and within it an amount of good has already been done for which all interested in the welfare of the Church and the country may well be thankful. Struggling congregations have been enabled to erect sanctuaries for the public worship of God by means of the assistance thus obtained, whereas but for it their difficulties must not only have been immensely greater, but in many cases altogether insuperable. Others not a few have been materially helped in rebuilding and enlarging churches which had become too small, unsuitable, and often even quite ruinous. Efforts which, apart from this Scheme, would have utterly failed from want of necessary encouragement and help, have been crowned with success. Beyond these immediate results, which are most valuable, lie others, the magnitude and preciousness of which it is impossible to estimate. A spiritual house is being thus reared which shall stand when the loftiest of earthly structures have crumbled into dust.

In the Appendix will be found a detailed statement of the amount subscribed, the sum paid, the grants made, and other particulars. It shows that not a little has been accomplished both in the way of ingathering and distribution. The result there disclosed can hardly fail to awaken a feeling of thankfulness to God for what He has put into the hearts of His people to give for the advancement of His cause in connection with this important Christian enterprise.

J. ADAM, *Joint-Convener and Secretary.*

APPENDIX.

No. I.

Statement anent Funds and Grants for last Two Years.

I.—GENERAL FUND.

Amount subscribed,		£98,200 13 9
Of which—		
Paid to 31st March 1880,	£32,126 14 11	
„ 31st March 1881,	16,122 7 5	
Together,		48,249 2 4
Balance still unpaid,		£49,951 11 5

II.—GRANTS.

	Grants Passed.	Amount Paid.	Unpaid.
Grants passed for year to May 1880, but counting for two years :—			
1. For entirely new churches,	£10,185 0 0	£8,380 0 0	£1,805 0 0
2. For re-building of former churches,	3,996 0 0	3,746 0 0	250 0 0
Grants passed for year to May 1881 :—			
1. For entirely new churches,	6,642 10 0	3,453 10 0	3,189 0 0
2. For re-building of former churches,	1,500 0 0	400 0 0	1,100 0 0
	£22,323 10 0	£15,979 10 0	£6,344 0 0

Amount received, as above,			£48,249 2 4
Paid in Grants, as above,		£15,979 10 0	
Salaries and other expenses to 31st March 1881,		1,008 3 4	
		£16,987 13 4	
Amount in Bond,	£15,000 0 0		
Do. in Deposit-receipt,	10,000 0 0		
		25,000 0 0	
Balance in Treasurer's hands,		6,261 9 0	
			48,249 2 4

Amount in hand, as above,	£6261 9 0
Amount of grants outstanding,	6344 0 0

APPENDIX.

No. II.

STATEMENT of the ACCOUNTS of the CHURCH EXTENSION BUILDING FUND *for year to 31st March* 1881.

CHARGE.

I. Balance of last account,				£11,346	4	2
II. Subscriptions and Donations during the year,				15,672	7	7
III. Sum on Deposit-receipt,				15,000	0	0
IV. Interest on Bond:—						
May 1880,	£42	14	8			
November 1880,	243	15	9			
				286	10	5
V. Interest accrued on General Account,				162	17	4
Amount of Charge,				£42,467	19	6

DISCHARGE.

I. Grants for Churches—			
Newton Grange,	£83	0	0
Bainsford,	500	0	0
Fraserburgh,	500	0	0
Glasgow, Possil Park,	800	0	0
Gareloch,	150	0	0
Tobermory,	200	0	0
Kippen,	150	0	0
Banchory-Ternan,	200	0	0
Glenelg,	50	0	0
Yester,	200	0	0
Reston,	200	0	0
Portnahaven,	35	0	0
Glasgow, Martyrs',	100	0	0
Shotts,	50	0	0
Partick, Dowanvale,	1375	0	0
Cumbernauld,	100	0	0
Rousay,	100	0	0
Greenock, North,	250	0	0
Edinburgh, Cowgate,	100	0	0
" Mayfield,	750	0	0
Prestonpans,	150	0	0
Holytown,	150	0	0
Roslin,	100	0	0
Carry forward,	£6,293	0	0

Brought forward,	£6,293	0	0			
Granton and Wardie,	500	0	0			
Creich,	200	0	0			
Ettrick,	100	0	0			
Greenlaw,	25	0	0			
Altnaharra,	100	0	0			
Peterhead, South,	500	0	0			
Drumoak,	400	0	0			
Arasaig,	137	10	0			
North Bute,	200	0	0			
Edinburgh, Dalry,	416	0	0			
Bellshill,	375	0	0			
West Kilbride,	200	0	0			
Partick, High Church,	150	0	0			
Aberdeen, Queen's Cross,	1000	0	0			
Dalguise,	75	0	0			
Struan,	50	0	0			
				£10,721	10	0
II. Sum invested—						
Bond over Estate in Fifeshire,	£15,000	0	0			
Deposit-receipt,	10,000	0	0			
				25,000	0	0
III. Expenses—						
1. Secretary,	100	0	0			
2. Sub-Secretary, 5 quarters,	62	10	0			
3. Postages,	11	6	0			
4. Assembly expenses, etc.,	128	0	0			
General expenses,	120	0	0			
5. Printing,	36	2	9			
6. Stationery,	6	13	0			
7. Travelling expenses,	5	14	9			
8. Revising titles,	14	14	0			
				485	0	6
Amount of Discharge,				£36,206	10	6

Charge,	£42,467	19	6
Discharge,	36,206	10	6
Balance in favour of Fund,	£6,261	9	0

APPENDIX.

No. III.

List of Congregations, with the Amount subscribed by each to the Fund, and the Amount paid to 31st March 1880.

CONGREGATIONS.	Amount Subscribed.	Amount paid for year to 31st March 1880.	Amount paid for year to 31st March 1881.
Aberdeen.	£ s. d.	£ s. d.	£ s. d.
Aberdeen—Bon Accord,	53 . .	20 . .	.....
Causewayend,	.....	.....	.....
East Church,	80 . .	50 . .	12 . .
Ferryhill,	614 . .	214 . .	100 . .
Gaelic,	25 . .	.....	5 . .
Gallowgate,	.....	.....	.....
Gilcomston,	.....	.....	.....
Greyfriars',	.....	.....	.....
High Church,	208 11 .	48 11 .	40 10 .
Holburn,	72 10 .	13 10 .	.....
Knox's,	.....	.....	.....
Mariners',	.....	.....	.....
Melville,	.....	.....	.....
North Church,	.....	.....	.....
Queen's Cross,	.....	.....	.....
Rutherford,	.....	.....	.....
Ruthrieston,	.....	.....	.....
St. Clement's,	13 13 .	7 13 .	1 10 .
South,	253 . .	49 . .	.....
Trinity,	122 . .	105 . .	5 16 .
Union Church,	2 10 .	2 10 .	.....
West Church,	166 . .	92 . .	.....
Banchory-Devenick,	1 . .	1 . .	.....
Belhelvie,	12 . .	4 . .	2 . .
Blackburn,	.....	.....	.....
Cults,	.....	.....	.....
Drumoak,	.....	.....	.....
Durris,	.....	.....	.....
Dyce,	18 11 4	18 11 4	.....
Kingswells,	.....	.....	.....
Maryculter,	.....	.....	.....
Newhills,	.....	.....	.....
Old Machar,	.....	.....	.....
Peterculter,	11 12 .	7 4 .	. 19 .
Skene,	2 19 .	.....	.....
Torry	10 . .	. 16 6	.....
Woodside,	.....	.....	.....
Totals,	1666 6 4	633 15 10	167 15 .

CONGREGATIONS.	Amount Subscribed.	Amount paid for year to 31st March 1880.	1881.
	£ s. d.	£ s. d.	£ s. d.
Aberlour.			
Aberlour,	.....	.....	.....
Boharm,	.....	.....	.....
Inveravon,	.....	.....	.....
Knockando,	20 . .	4 . .	4 . .
Mortlach,	.....	.....	.....
Rothes,	.....	.....	.....
Totals,	20 . .	4 . .	4 . .
Abernethy.			
Abernethy,	.....	.....	.....
Alvie and Rothiemurchus,	.....	.....	.....
Cromdale,	8 8 6	8 3 6	.....
Duthill,	.....	.....	.....
Kingussie,	.....	.....	.....
Kirkmichael,	.....	.....	.....
Laggan,	20 . .	4 . .	8 . .
Totals,	28 3 6	7 3 6	8 . .
Abertarff.			
Ballachulish—North,	.....	.....	.....
Do. South,	.....	.....	.....
Fort-Augustus,	10 . .	3 . .	3 . .
Fort-William,	20 . .	.....	3 10 .
Glen-Morriston,	10 . .	.....	.....
Glen-Urquhart,	7 4 .	7 4 .	.....
Kilmallie,	.....	.....	.....
Kilmonivaig,	10 . .	4 . .	1 . .
Totals,	57 4 .	14 4 .	7 10 .
Alford.			
Alford,	.....	.....	.....
Auchindoir,	8 10 .	.....	1 10 .
Keig and Tough,	1 . .	1 . .	.....
Kinnethmont,	8 14 .	1 18 .	1 18 .
Rhynie,	.....	.....	.....
Strathdon,	7 3 6	3 3 6	.....
Towie, etc.,	.....	.....	.....
Totals,	20 7 6	6 1 6	3 8 .
Arbroath.			
Arbirlot,	6 12 .	6 12 .	.....
Arbroath—East,	.....	.....	.....
High Street,	100 . .	16 . .	.....
Inverbrothock,	100 . .	. 14 6	22 13 2
Knox's,	.....	.....	.....
Ladyloan,	285 . .	113 5 .	28 9 6
Barry,	20 . .	20 . .	.....
Carmylie,	60 . .	18 9 6	9 . .
Carry forward,	571 12 .	175 1 .	60 2 8

CONGREGATIONS.	Amount Subscribed.	Amount paid for year to 31st Mar	
		1880.	1881.
	£ s. d.	£ s. d.	£ s.
Brought forward,	571 12 .	175 1 .	60 2
Carnoustie,	250 . .	158 10 .	37 5
Colliston,	11 . .	5 16 6	.....
Friockheim,	101 19 .	19 1 .	17 9
Inverkeillor,	21 15 .	6 19 .	4 17
Panbride,	68 . .	42 11 .	4 .
Totals,	1024 6 .	407 18 6	123 14
Auchterarder.			
Aberuthven,	23 9 6	4 12 .	.....
Auchterarder,	254 16 6	62 4 .	.....
Blackford,	23 . .	8 . .	3 15
Braco,	23 . .	.....	23 .
Comrie,	174 19 .	65 11 .	5 .
Crieff,	380 6 6	148 6 .	83 .
Dunning,	16 14 6	3 16 6	5 17
Madderty,	48 12 10	19 16 10	13 2
Monzie,	107 7 6	57 12 .	13 1
Muthil,	80 8 6	40 . .	.....
Totals,	1132 14 10	409 18 4	146 15
Ayr.			
Ayr,	50 . .	.....	.....
Do., Martyrs',	.....	.....	.....
Do., Wallacetown,	88 12 6	8 7 6	34 10
Ballantrae,	50 . .	18 . .	8 .
Barr,	.....	.....	.....
Barrhill,	31 15 .	6 . .	.....
Colmonell,	30 . .	5 . .	.....
Crosshill,	.....	.....	.....
Dailly,	65 15 .	39 2 6	.....
Dalmellington,	5 . .	1 . .	1 .
Dalrymple,	15 17 6	7 2 .	3 3
Dundonald,	20 10 .	8 10 .	5 .
Girvan,	58 . .	25 1 6	6 2
Kirkoswald,	.....	.....	.....
Maybole,	79 10 .	.....	17 10
Monkton,	.....	.....	.....
Newton-on-Ayr,	118 7 6	29 17 .	31 17
New Cumnock,	.....	.....	.....
Do., Afton,	.....	.....	.....
Do., Bank,	.....	.....	.....
Ochiltree,	2 15 .	2 15 .	.....
Old Cumnock,	80 . .	16 17 8	9 10
Stair,	25 . .	5 . .	2 .
Symington,	.....	.....	.....
Tarbolton,	.....	.....	.....
Troon,	50 . .	25 . .	10 .
Totals,	771 2 6	197 13 2	123 12
Biggar and Peebles.			
Broughton,	56 9 6	13 5 .	11 .
Culter,	27 3 11	27 3 11	.....
Carry forward,	83 13 5	40 8 11	11 .

CONGREGATIONS.	Amount Subscribed.	Amount paid for year to 31st March 1880.	Amount paid for year to 31st March 1881.
	£ s. d.	£ s. d.	£ s. d.
Brought forward,	88 13 5	40 8 11	11 . 6
lgehill,	.....	.....	.....
eithen,	500 . .	167 . .	167 . .
rd,	36 17 6	.....	.....
s,	40 13 .	.....	.....
ıg,	25 8 .	.....	1 19 5
Totals,	686 6 11	207 8 11	179 19 11
Breadalbane.			
ıldy,	84 7 6	78 7 6	4 . .
naig,	3 7 .	3 7 .	.....
gall,	17 5 6	17 5 6	.....
'on,	12 . .	2 8 .	2 8 .
ore,	25 3 8	25 3 8	.....
	23 6 .	23 6 .	.....
s,	15 17 6	3 3 6	.....
ait,	22 6 6	22 6 6	.....
fillan,	.....	.....	.....
el Bridge,	20 . .	8 . .	4 . .
Totals,	223 13 8	183 7 8	10 8 .
Brechin.			
in—East,	91 10 .	19 13 .	14 12 6
st,	212 7 6	127 11 6	21 4 .
	20 . .	.....	.....
	.....	.....	.....
e,	.....	.....	.....
ert,	50 4 6	24 4 6	.....
own,	30 . .	20 . .	2 . .
nir,	.....	.....	.....
ee—St. George's,	20 . .	.....	10 6 .
John's,	153 14 6	55 14 6	24 10 .
Paul's,	.....	.....	.....
Totals,	577 16 6	247 3 6	72 12 6
Caithness.			
dale,	2 1 .	2 1 .	.....
	50 . .	28 4 .	.....
	20 . .	6 10 .	.....
ay,	50 3 6	13 4 5	.....
t,	.....	.....	.....
k,	30 2 6	30 2 6	.....
	.....	.....	.....
'on,	100 . .	40 . .	20 . .
r,	50 . .	10 . .	10 . .
	.....	.....	.....
ytown,	83 15 .	30 5 .	18 . .
	71 14 6	.....	8 12 .
—First Church,	.....	.....	.....
rt,	.....	.....	.....
n,	.....	.....	.....
rdale,	43 1 3	19 1 9	5 19 .
	155 17 .	68 3 .	31 . .
Martyrs',	22 10 .	4 14 .	7 4 .
Totals,	679 4 9	247 5 8	100 15 .

CONGREGATIONS.	Amount Subscribed.	Amount paid for year to 31st Mar	
		1880.	1881.
Chanonry.	£ s. d.	£ s. d.	£ s.
Avoch,	12 18 .	7 4 .	3 12
Cromarty,	257 . .	.....	.....
Fortrose,	50 . .	27 7 .	.....
Killearnan,	8 10 .	4 6 .	1 8
Knockbain,	62 10 .	12 13 .	8 11
Resolis,	10 5 .	.....	.....
Totals,	401 3 .	51 10 .	13 11
Cupar.			
Abdie, etc.,	65 5 .	13 5 .	13 .
Auchtermuchty,	23 8 6	13 8 6	4 .
Ceres,	.....	.....	.....
Collessie,	25 . .	14 17 6	.....
Cupar,	135 . .	31 . .	35 .
Dairsie,	24 . .	13 17 6	2 12
Falkland,	33 15 .	.....	.....
Flisk and Criech,	55 . .	.....	14 11
Kettle and Cults,	55 . .	20 16 6	9 16
Logie and Gauldry,	16 9 .	10 14 .	.....
Monimail,	.....	.....	.....
Strathmiglo, North,	.....	.....	.....
Totals,	432 17 6	117 19 .	79 .
Dalkeith.			
Carlops,	5 . .	.....	1 .
Cockenzie,	104 . .	.....	.....
Cockpen,	400 . .	40 . .	.....
Dalkeith,	400 14 6	216 . .	90 19
Loanhead,	5 . .	.....	.....
Musselburgh,	57 5 .	42 9 6	.....
Ormiston,	55 12 4	.....	.....
Penicuick,	737 1 .	179 16 .	168 13
Roslin,	91 3 6	21 12 2	5 .
Stobhill,	5 . .	.....	.....
Temple,	2 19 .	2 19 .	.....
Totals,	1863 15 4	502 16 8	265 12
Deer.			
Clola,	333 12 .	68 3 .	5 .
Fraserburgh,	95 . .	24 6 6	17 19
Longside,	10 . .	2 . .	.....
New Aberdour,	10 . .	.....	2 10
New Deer,	22 10 .	7 10 .	4 8
New Pitsligo,	.....	.....	.....
Old Deer,	22 . .	6 . .	1 .
Peterhead—First Charge,	.....	.....	.....
South,	50 . .	.....	.....
Pitsligo,	.....	.....	.....
Rathen,	.....	.....	.....
St. Fergus,	27 2 .	5 6 .	5 13
Strichen,	10 . .	10 . .	.....
Totals,	580 4 .	123 5 6	36 10

CONGREGATIONS.	Amount Subscribed.	Amount paid for year to 31st March 1880.	Amount paid for year to 31st March 1881.
Dingwall.	£ s. d.	£ s. d.	£ s. d.
Alness,	50 . .	.....	5 . .
Dingwall,	181 10 .	.....	.....
Fodderty,	25 . .	6 . .	.....
Garve,	.....	.....	.....
Kilmorack,	50 . .	12 . .	9 10 .
Kiltearn,	50 . .	.....	.....
Maryburgh,	40 . .	.....	.....
Strathconan,	.....	.....	.....
Urquhart,	25 . .	12 10 .	12 10 .
Urray,	25 . .	.....	.....
Totals,	446 10 .	80 10 .	27 . .
Dornoch.			
Assynt,	30 10 6	.....	.....
Clyne,	40 . .	16 . .	.....
Creich,	50 . .	26 . .	7 . .
Dornoch,	55 . .	14 . .	11 . .
Golspie,	35 . .	7 . .	7 . .
Helmsdale,	50 . .	10 3 .	3 . .
Lairg,	10 . .	2 . .	2 . .
Rogart,	25 . .	5 . .	5 . .
Rosehall,	20 . .	16 . .	4 9 6
Stoer,	52 . .	7 16 .	.....
Totals,	367 10 6	100 19 .	39 9 6
Dumbarton.			
Alexandria,	6040 10 .	1024 19 6	1004 19 .
Arrochar,	40 . .	9 10 .	7 . .
Baldernock,	.....	.....	.....
Bonhill,	100 . .	20 . .	20 . .
Bowling,	35 . .	15 5 .	9 15 .
Cardross,	.....	.....	.....
Dumbarton—High Church,	5617 10 .	1145 16 .	1133 8 .
North,	.....	.....	.....
Duntocher,	.....	.....	.....
Garelochhead,	.....	.....	.....
Helensburgh—Park,	309 . .	91 10 .	57 10 .
West,	760 . .	60 . .	40 . .
Killearn,	20 . .	4 . .	4 . .
Luss,	10 6 .	4 6 .	2 . .
Old Kilpatrick,	.....	.....	.....
Renton,	.....	.....	.....
Do., Gaelie,	100 . .	20 . .	20 . .
Do., Levenside,	.....	.....	.....
Roseneath,	.....	.....	.....
Shandon,	30 . .	.....	.....
Strathblane,	.....	.....	.....
Totals,	13,062 6 .	2395 6 6	2298 12 .
Dumfries.			
Corsock,	2 . .	.....	2 . .
Dalbeattie,	12 9 6	.....	12 9 6
Carry forward,	14 9 6	.....	14 9 6

CONGREGATIONS.	Amount Subscribed.	Amount paid for year to 31st March 1880.	Amount paid for year to 31st March 1881.
	£ s. d.	£ s. d.	£ s. d.
Brought forward,	14 9 6	.....	14 9 6
Dalton,	15 1 .	.....	15 1 .
Dumfries—First Charge,	14 . .	.....	14 . .
Do., Martyrs',	5 5 .	.....	5 5 .
Do., South,	55 . .	20 . .	20 . .
Dunscore,	25 . .	.....	12 10 .
Do., Craig,	4 5 .	.....	.....
Glencaple,	4 15 .	.....	4 7 .
Hightae,	10 . .	10 . .	.....
Irongray,	5 . .	.....	5 . .
Kirkbean,	12 1 .	.....	12 1 .
Kirkmahoe,	35 . .	31 . .	2 . .
Kirkpatrick-Durham,	.....	.....	.....
Lochend,	50 . .	.....	50 . .
Maxwelltown,	15 3 .	2 . .	3 . .
Ruthwell,	11 . .	5 14 6	3 . .
Totals,	275 19 6	68 14 6	160 13 6
Dunblane.			
Balquhidder,	.....	.....	.....
Bridge of Allan,	85 . .	31 10 .	16 10 .
Bucklyvie,	250 . .	50 . .	.....
Callander,	26 . .	26 . .	.....
Dunblane,	56 . .	44 . .	4 . .
Gartmore,	.....	.....	.....
Kilmadock,	.....	.....	.....
Kippen,	30 . .	30 . .	.....
Norrieston,	.....	.....	.....
Tillicoultry,	20 . .	20 . .	.....
Totals,	467 . .	201 10 .	20 10 .
Dundee.			
Abernyte, etc.,	.....	.....	.....
Broughty-Ferry—East,	21 1 .	6 1 .	5 . .
St. Luke's,	1075 . .	.....	.....
West,	880 . .	.....	.....
Dundee—Albert Square,	.....	.....	.....
Bonnet Hill,	.....	.....	.....
Chalmers',	.....	.....	.....
Chapelshade,	200 . .	.....	.....
Dudhope,	11 13 6	11 13 6	.....
High Church,	.....	.....	.....
Hilltown,	.....	.....	.....
M'Cheyne,	705 . .	.....	.....
Martyrs',	20 . .	.....	.....
Ogilvy Church,	.....	.....	.....
St. Andrew's,	179 13 .	.....	.....
St. David's,	110 . .	.....	.....
St. John's,	301 . .	.....	.....
St. Paul's,	2240 . .	.....	.....
St. Peter's,	92 15 .	.....	27 7 .
Wallacetown,	.....	.....	.....
Wellgate,	10 . .	.....	.....
Carry forward,	5796 7 6	17 14 6	32 7 .

CONGREGATIONS.	Amount Subscribed.	Amount paid for year to 31st March 1880.	Amount paid for year to 31st March 1881.
	£ s. d.	£ s. d.	£ s. d.
Brought forward,	5796 7 6	17 14 6	32 7 .
ison,	20 . .	.....	.....
	21 10 .	.....	8 14 .
	.....	.....	.....
rgan,	510 . .	209 10 .	100 10 .
	2 . .	2 . .	.....
eth,	.....	.....	.....
South,	.....	.....	.....
e,	.....	.....	.....
;	.....	.....	.....
Totals,	6349 17 6	229 4 6	141 11 .
Dunfermline.			
ur,	.....	.....	.....
k,	1 10 .	1 10 .	.....
,	.....	.....	.....
mline—Abbey,	234 10 .	144 4 .	25 11 .
h,	.....	.....	.....
Andrew's,	1 10 .	1 10 .	.....
Queensferry,	.....	.....	.....
	2 15 7	2 15 7	.....
urn,	.....	.....	.....
an,	134 . .	27 10 .	.....
Totals,	374 5 7	177 9 7	25 11 .
Dunkeld.			
rgaven,	29 13 6	13 6 6	9 11 .
thol,	.....	.....	.....
on,	10 . .	.....	.....
	20 2 6	15 7 6	2 . .
	20 . .	4 17 .	.....
se, etc.,	.....	.....	.....
d,	62 8 6	35 . .	5 . .
chael,	20 . .	5 . .	4 . .
dy,	19 10 6	8 10 6	2 15 .
	20 6 3	9 . 3	.....
Totals,	202 1 3	91 1 9	23 6 .
Dunoon.			
	25 . .	5 . .	.....
Gaelic,	.....	.....	.....
,	.....	.....	.....
un,	.....	.....	.....
an,	.....	.....	.....
	.....	.....	.....
h,	30 . .	30 . .	.....
Bute,	20 . .	.....	8 . .
y—Free,	100 1 .	56 8 6	23 12 6
c,	20 . .	.....	.....
	128 . .	53 11 .	25 4 4
ok,	5 . .	.....	.....
Kingarth,	.....	.....	.....
r,	25 . .	.....	25 . .
uaich,	.....	.....	.....
Totals,	353 1 .	144 19 6	81 16 10

CONGREGATIONS.	Amount Subscribed.	Amount paid for year to 31st Mar	
		1880.	1881.
Dunse and Chirnside.	£ s. d.	£ s. d.	£ s.
Allanton,	30 . .	9 13 6	3 15
Chirnside,	20 . .	9 15 .	.....
Dunse,	100 7 3	36 3 3	19 14
Eyemouth,	40 . .	.....	.....
Greenlaw,	40 . .	12 1 9	3 .
Houndwood,	30 . .	11 4 7	11 15
Langton,	13 . .	6 5 6	1 18
Longformacus,	15 . .	14 8 6	.....
Mordington,	10 . .	2 16 .	2 7
Swinton,	40 . .	19 4 6	17 6
Totals,	338 7 3	121 12 7	69 16
Edinburgh.			
Colinton and Currie,	100 . .	.....	.....
Corstorphine,	.....	.....	.....
Cramond,	.....	.....	.....
Edinburgh—Barclay,	2116 15 6	1244 15 .	273 5
Buccleuch,	100 . .	20 . .	80 .
Chalmers',	236 0 6	65 7 6	11 6
Cowgate,	.....	.....	.....
Cowgatehead,	20 . .	4 . .	4 .
Dalry,	.....	.....	.....
Dean,	.....	.....	.....
Fountainbridge,	.....	.....	.....
Grange,	20 . .	20 . .	.....
Greyfriars',	10 . .	10 . .	.....
High Church,	1117 4 .	65 17 6	156 3
Holyrood,	3 5 .	3 5 .	.....
John Knox's,	.....	.....	.....
Lady Glenorchy's,	256 . .	103 6 8	61 6
M'Crie,	.....	.....	.....
Martyrs',	69 4 6	31 14 6	6 .
Mayfield,	100 . .	40 . .	20 .
Moray,	.....	.....	.....
Morningside,	2025 . .	2025 . .	.....
Newington,	207 . .	117 . .	12 .
New North,	2200 17 .	765 . .	181 13
Pilrig,	1013 19 .	441 6 .	312 13
Pleasance,	.....	.....	.....
Roseburn,	329 14 .	76 2 .	74 0
Roxburgh,	.....	.....	.....
St. Andrew's,	1143 18 5	882 8 5	20 .
St. Bernard's,	70 9 .	48 9 .	7 .
St. Columba's,	200 . .	66 2 .	12 8
St. Cuthbert's,	50 . .	.....	10 .
St. David's,	.....	.....	.....
St. George's,	6399 12 .	2698 17 .	335 .
St. John's,	508 13 6	161 17 6	81 8
St. Luke's,	342 . .	19 . .	75 .
St. Mary's,	555 7 2	299 17 2	69 10
St. Paul's,	100 . .	25 . .	.....
St. Stephen's,	224 10 .	86 19 .	115 2
Stockbridge,	.....	.....	.....
Carry forward,	19,508 9 7	9321 4 3	1967 16

ONGREGATIONS.	Amount Subscribed.	Amount paid for year to 31st March 1880.	Amount paid for year to 31st March 1881.
	£ s. d.	£ s. d.	£ s. d.
Brought forward,	19,508 9 7	9321 4 3	1967 16 2
oth, ...	771 2 .	454 15 .	.....
. . . . .	.....	.....	.....
orth, ...	.....	.....	.....
and Wardie, . .	.....	.....	.....
North, ...	368 19 .	213 16 .	54 10 .
, ...	.....	.....	.....
hn's, ...	200 . .	23 . .	23 . .
nian's, ...	9 . .	5 . .	.....
y, ...	.....	.....	.....
, ...	230 . .	20 4 .	.....
en, ...	.....	.....	.....
lo, ...	.....	.....	.....
. . . . .	252 10 .	100 . .	121 5 6
Totals, .	21,340 . 7	10,137 19 3	2166 11 8
Elgin.			
. . . . .	65 5 .	.....	.....
d, ...	56 5 .	15 15 .	.....
High, ...	100 . .	26 11 .	12 13 .
. . . . .	102 . .	29 18 .	32 2 .
h, ...	48 10 .	47 . .	1 10 .
a, ...	46 13 6	13 . .	.....
outh, ...	70 15 .	46 18 .	.....
en, ...	21 . .	13 . .	5 5 .
, ...	67 . .	23 18 .	12 1 .
Totals, .	577 8 6	216 . .	63 11 .
Ellon.			
. . . . .	56 13 .	31 8 .	9 10 .
. . . . .	14 . .	12 11 .	.....
. . . . .	30 . .	.....	.....
. . . . .	4 . .	.....	4 . .
char, ...	30 4 3	21 11 9	2 16 .
lrum, ...	20 . .	.....	.....
. . . . .	6 . .	1 15 .	. 10 .
. . . . .	27 17 .	27 17 .	.....
Totals, .	188 14 3	95 2 9	16 6 .
Fordoun.			
. . . . .	8 2 6	3 7 6	. 10 .
. . . . .	3 . .	2 5 .	. 10 .
rn, ...	12 . .	2 . .	.....
. . . . .	16 . .	6 . .	2 6 .
ie, ...	32 17 .	15 7 .	5 . .
. . . . .	10 . .	1 . .	2 . .
kirk, ...	24 15 .	12 15 .	4 5 .
, ...	6 5 .	2 11 8	.....
, ...	5 . .	.....	.....
en, ...	34 18 6	18 18 6	.....
Totals, .	152 18 .	64 4 8	14 11 .

CONGREGATIONS.	Amount Subscribed.	Amount paid for year to 31st Mar	
		1880.	1881.
Fordyce.	£ s. d.	£ s. d.	£ s.
Banff,	21 15 6	21 15 6	.....
Boyndie,	10 . .	10 . .	.....
Buckie,	10 . .	.....	.....
Cullen,	15 . .	5 4 .	4 15
Deskford,	.....	.....	.....
Enzie,	5 . .	2 . .	1 15
Fordyce,	3 . .	.....	.....
Ordiquhill,	10 . .	.....	.....
Portnockie,	10 . .	.....	.....
Portsoy,	20 . .	.....	4 .
Totals,	104 15 6	38 19 6	10 10
Forfar.			
Aberlemno,	.....	.....	.....
Dunnichen,	.....	.....	.....
Forfar—First Church,	.....	.....	.....
East,	.....	.....	.....
Kinnettles,	.....	.....	.....
Kirriemuir—North,	.....	.....	.....
South,	.....	.....	.....
Memus,	31 2 6	7 18 .	6 18
Totals,	31 2 6	7 18 .	6 18
Forres.			
Dallas,	28 . .	.....	.....
Dyke,	32 . .	.....	.....
Edinkillie,	.....	.....	.....
Forres,	138 12 6	.....	.....
Kinloss,	.....	.....	.....
Rafford,	31 . 6	8 13 . .	.....
Totals,	229 13 . .	8 13 . .	.....
Garioch.			
Blairdaff,	.....	.....	.....
Culsalmond,	2 . .	2 . .	.....
Garioch,	10 . .	2 . .	2 .
Insch,	11 15 .	4 15 .	2 .
Inverurie,	25 . .	25 . .	.....
Kemnay,	26 18 .	14 10 .	2 11
Kintore,	12 . .	12 . .	.....
Leslie and Premnay,	2 10 .	2 10 .	.....
Oyne,	3 8 6	3 8 6	.....
Rayne,	18 17 .	5 19 6	.....
Totals,	112 8 6	72 3 . .	6 11
Glasgow.			
Bishopbriggs,	.....	.....	.....
Busby,	20 . .	4 . .	4 .
Campsie,	.....	.....	.....
Cathcart,	.....	.....	.....
Carry forward,	20 . .	4 . .	4 .

CONGREGATIONS.	Amount Subscribed.	Amount paid for year to 31st March 1880.	Amount paid for year to 31st March 1881.
	£ s. d.	£ s. d.	£ s. d.
Brought forward,	20 . .	4 . .	4 . .
Chryston,	20 . .	12 . .	8 10 .
Cumbernauld,	20 . .	4 . .	4 . .
Glasgow—Anderston,	50 . .	.....	20 . .
Argyll,	.....	.....	.....
Augustine,	20 . .	.....	.....
Barony,	.....	.....	.....
Barrowfield,	.....	.....	.....
Blochairn,	108 . .	.....	.....
Bridgegate,	.....	.....	.....
Bridgeton,	25 . .	5 . .	5 . .
Broomielaw,	.....	.....	.....
Buchanan Memorial,	.....	.....	.....
Campbell Street,	.....	.....	.....
Candlish Memorial,	.....	.....	.....
Chalmers',	.....	.....	.....
College Church,	6801 . .	1418 10 .	4448 . .
Cowcaddens,	.....	.....	.....
Cranstonhill,	.....	.....	.....
Cunningham,	15 . .	7 10 .	7 10 .
Dennistoun,	.....	.....	.....
Duke Street,	.....	.....	.....
East Park,	.....	.....	.....
Fairbairn,	.....	.....	.....
Finnieston,	150 . .	50 . .	.....
Gorbals,	.....	.....	.....
Great Hamilton Street,	755 . .	539 . .	6 . .
Hope Street,	.....	.....	.....
Hutchesontown,	.....	.....	.....
John Knox's,	1015 . .	218 . .	102 . .
Kelvinside,	3317 19 .	398 7 6	759 13 9
Kingston,	.....	.....	.....
Kinning Park,	.....	.....	.....
London Road,	.....	.....	.....
Lyon Street Church,	.....	.....	.....
Macdonald Church,	25 . .	.....	.....
Martyrs',	.....	.....	.....
Maryhill,	50 . .	14 17 10	11 1 8
Milton,	.....	.....	.....
North Woodside,	.....	.....	.....
Paisley Road,	.....	.....	.....
Pollockshields,	.....	.....	.....
Queen's Park,	336 . .	.....	204 10 .
Renfield,	843 16 6	631 4 6	74 8 .
Renwick,	100 . .	.....	.....
Rose Street Territorial,	.....	.....	.....
St. Andrew's,	252 . .	126 . .	82 10 .
St. David's,	150 . .	20 . .	4 . .
St. Enoch's,	155 . .	35 . .	25 . .
St. George's,	1674 . 3	567 6 7	86 12 8
St. George's Road,	50 . .	20 . .	15 . .
St. James's,	250 . .	250 . .	.....
St. John's,	1385 12 .	280 . .	272 . .
St. Luke's,	2 10 7	2 10 7	.....
St. Mark's,	.....	.....	.....
Carry forward,	17,590 18 4	5098 7 .	6084 11 1

CONGREGATIONS.	Amount Subscribed.	Amount paid for year to 31st March 1880.	Amount paid for year to 31st March 1881.
	£ s. d.	£ s. d.	£ s. d.
Brought forward,	17,590 18 4	5098 7 .	6084 11 1
St. Matthew's,	340 . .	228 . .	8 . .
St. Paul's,	.....	.....	.....
St. Peter's,	736 1 .	264 1 .	114 . .
St. Stephen's,	366 12 .	83 . 6	69 3 6
Sighthill,	.....	.....	.....
Stockwell,	36 16 .	20 . .	.....
Tollcross,	.....	.....	.....
Trinity,	.....	.....	.....
Tron,	1000 . .	140 . .	.....
Union,	735 . .	.....	40 . .
Victoria,	.....	.....	.....
Wellpark,	.....	.....	.....
West,	120 . .	20 . .	20 . .
Westbourne,	200 . .	40 . .	40 . .
Whitevale,	.....	.....	.....
Wynd,	.....	.....	.....
Young Street,	39 . .	20 . .	2 . .
Govan—First Charge,	.....	.....	.....
St. Columba's,	.....	.....	.....
St. Mary's,	559 . .	106 . .	6 . .
Hillhead,	.....	.....	.....
Kilsyth,	.....	.....	.....
Kirkintilloch—St. Andrew's,	.....	.....	.....
St. David's,	52 10 .	10 . .	.....
Millerstone,	.....	.....	.....
Partick—First Charge,	.....	.....	.....
Dowanvale,	.....	.....	.....
High Church,	.....	.....	.....
Rutherglen—First Charge,	1 . .	1 . .	.....
East Church,	200 . .	200 . .	.....
Shettlestone,	5 10 .	5 10 .	.....
Whiteinch,	.....	.....	.....
Totals,	21,982 7 4	6235 18 6	6383 14 7
Greenock.			
Cumbrae,	6 10 .	6 10 .	.....
Erskine,	.....	.....	.....
Fairlie,	.....	.....	.....
Gourock,	20 10 .	4 . .	4 10 .
Greenock—Crawfordsburn,	.....	.....	.....
Gaelic,	.....	.....	.....
Martyrs',	.....	.....	.....
Middle,	250 . .	110 . .	75 . .
Mount Park,	.....	.....	.....
North Church,	20 . .	4 . .	4 . .
St. Andrew's,	.....	.....	.....
St. Thomas',	192 . .	120 . .	92 . .
Wellpark,	.....	.....	.....
West,	290 . .	290 . .	.....
Inverkip,	.....	.....	.....
Largs,	.....	.....	.....
Port-Glasgow—Hamilton,	.....	.....	.....
Newark,	. 5 .	. 5 .	.....
West Church,	.....	.....	.....
Totals,	779 5 .	534 15 .	175 10 .

CONGREGATIONS.	Amount Subscribed.	Amount paid for year to 31st March 1880.	Amount paid for year to 31st March 1881.
ıddington and Dunbar.	£ s. d.	£ s. d.	£ s. d.
burnspath,	10 . .	2 . .	.....
·ton,	.....	.....	.....
ɔar,	358 3 .	134 2 .	82 3 6
ald,	.....	.....	.....
lington—St. John's,	202 12 6	108 10 .	31 7 .
·bie,	10 . .	3 7 6	. 4 .
rwick,	.....	.....	.....
h Berwick,	5 . .	.....	1 0 0
aitland,	20 . .	3 . .	.....
:onkirk,	521 6 .	121 . .	.....
:onpans,	20 . .	4 . .	.....
n,	15 . .	3 . .	3 0 0
ent,	57 10 .	.....	.....
ɜr,	12 11 .	2 11 .	2 . .
Totals,	1232 2 6	381 10 6	69 14 6
Hamilton.			
rie—Broomknoll,	10 . .	.....	.....
aham Street,	10 . .	5 . .	2 10 .
gh,	10 . .	2 . .	2 . .
est,	2 10 .	1 10 .	1 . .
ieston,	20 . .	9 . .	.....
hill,	.....	.....	.....
tyre,	.....	.....	.....
well,	398 16 6	151 10 .	110 6 .
ɔuslang,	.....	.....	.....
ɔusnethan,	52 10 .	21 . .	10 10 0
elhall,	20 . .	.....	.....
elton,	.....	.....	.....
ɔridge—East,	.....	.....	.....
ddle,	.....	.....	.....
est,	.....	.....	.....
nd,	.....	.....	.....
el,	70 3 .	13 . .	.....
Kilbride,	20 . .	.....	.....
ngairs,	.....	.....	.....
ilton—Burnbank,	520 . .	100 . .	100 . .
John's,	297 15 .	20 . .	20 . .
town,	38 5 .	10 3 9	9 9 .
hall,	23 . .	10 2 .	4 . .
s,	.....	.....	.....
ɔhouse,	20 . .	.....	.....
haven,	24 15 .	7 19 .	9 18 .
ngston,	.....	.....	.....
flet,	.....	.....	.....
aw,	.....	.....	.....
Totals,	1587 14 6	351 4 9	269 13 0
Inveraray.			
ɜhaig,	15 . .	3 . .	.....
·aray,	40 . .	26 9 4	5 4 .
artin,	10 . .	.....	.....
fineside,	10 . .	5 . .	.....
Carry forward,	75 . .	34 9 4	5 4 .

CONGREGATIONS.	Amount Subscribed.	Amount paid for year to 31st March 1880.	1881.
	£ s. d.	£ s. d.	£ s. d.
Brought forward,	75 . .	34 9 4	5 4 .
Lochgilphead—First Church,	20 . .	17 . .	.....
Martyrs',	56 5 .	16 4 .	.....
North Knapdale,	30 . .	.....	.....
Tarbert,	.....	.....	.....
Totals,	181 5 .	67 13 4	5 4 .
Inverness.			
Daviot,	20 . .	.....	.....
Dores,	20 . .	2 3 7	.....
Inverness—East,	50 . .	10 . .	.....
High,	300 . .	33 2 .	.....
North,	60 . .	.....	12 . .
Queen Street,	25 . .	.....	.....
West Charge,	15 . .	.....	.....
Kiltarlity,	41 . .	4 . .	.....
Kirkhill,	25 . .	5 . .	.....
Moy,	.....	.....	.....
Petty,	.....	.....	.....
Stratherrick,	.....	.....	.....
Strathglass,	.....	.....	.....
Totals,	556 . .	54 5 7	12 . .
Irvine.			
Ardrossan,	1 . .	1 . .	.....
Beith,	50 . .	16 . .	6 . .
Catrine,	.....	.....	.....
Dalry,	.....	.....	.....
Darvel,	.....	.....	.....
Dunlop,	20 . .	4 . .	4 . .
Fenwick,	.....	.....	.....
Galston,	13 9 .	13 9 .	.....
Hurlford,	.....	.....	.....
Irvine,	79 . .	43 12 .	29 19 .
Do., Fullarton,	222 5 .	181 11 .	81 18 .
Kilbirnie,	6 . .	1 . .	.....
Do., West Church,	.....	.....	.....
Kilmarnock—Grange,	41 . .	9 . .	8 . .
Henderson,	.....	.....	.....
High Church,	580 . .	520 . .	.....
Martyrs',	18 18 .	18 18 .	.....
St. Andrew's,	55 . .	14 . .	.....
Kilmaurs,	.....	.....	.....
Kilwinning,	30 . .	30 . .	.....
Loudoun,	.....	.....	.....
Mauchline,	20 . .	6 . .	2 . .
Muirkirk,	.....	.....	.....
Perceton,	.....	.....	.....
Saltcoats,	10 . .	4 12 .	3 14 .
Do., Gaelic,	.....	.....	.....
Stevenston,	.....	.....	.....
Stewarton,	.....	.....	.....
West Kilbride,	85 . .	33 . .	.....
Totals,	1231 12 .	846 2 .	185 11 .

CONGREGATIONS.	Amount Subscribed.	Amount paid for year to 31st March 1880.	Amount paid for year to 31st March 1881.
Islay.	£ s. d.	£ s. d.	£ s. d.
more,	.....	.....	.....
homan,	2 6 .	2 6 .	.....
alton,	1 . .	1 . .	.....
rrow,	2 12 .	2 12 .	.....
nahaven,	. 10 .	. 10 .	.....
Totals,	6 8 .	6 8 .	.....
Jedburgh.			
um,	5 . .	2 . .	1 . .
eton,	.....	.....	....
ing,	2 . .	2 . .	.....
olm,	7 . .	4 . .	1 . .
ick—First Charge,	115 . .	.....	65 2 9
Andrew's,	.....	.....	.....
est Port,	.....	.....	.....
urgh,	.....	.....	.....
lee,	7 . .	6 10 .	.....
Totals,	136 . .	14 10 .	67 2 9
Kelso.			
stream,	50 . .	50 . .	.....
s,	10 . .	5 . .	.....
on,	.....	.....	.....
,	269 . .	218 . .	2 . .
rstoun,	.....	.....	.....
battle,	5 . .	.....	.....
horn,	5 . .	1 . .	1 . .
nston,	21 . .	21 . .	.....
ruther,	.....	.....	.....
olm,	4 5 6	4 5 6	.....
Totals,	364 5 6	294 5 6	3 . .
Kincardine O'Neil.			
ne,	2 . .	2 . .	.....
ter,	.....	.....	.....
hory-Ternan,	12 5 .	4 2 6	1 10 .
nar,	40 5 .	19 5 .	6 2 6
,	18 5 6	8 4 6	1 17 6
ie,	100 . .	100 . .	.....
ar,	.....	.....	.....
.	.....	.....	.....
ardine O'Neil,	3 10 6	3 10 6	.....
ohanan,	12 10 .	2 10 .	2 10 .
nar,	.....	.....	.....
han,	10 . .	5 . .	.....
nd,	20 . .	5 . .	5 . .
Totals,	218 16 .	149 12 6	17 . .

CONGREGATIONS.	Amount Subscribed.	Amount paid for year to 31st March 1880.	Amount paid for year to 31st March 1881.
Kinross.	£ s. d.	£ s. d.	£ s. d.
Cowdenbeath,	4 . .	.....	.....
Fossaway,	24 7 .	24 7 .	.....
Kelty,	.....	.....	.....
Kinross,	15 . .	13 14 6	.....
Lassodie,	.....	.....	.....
Orwell,	12 10 6	12 10 6	.....
Portmoak,	4 4 6	4 4 6	.....
Strathmiglo,	13 . .	9 2 6	. 10 .
Totals,	73 2 .	63 19 .	. 10 .
Kintyre.			
Campbeltown—Lochend,	127 3 .	33 . .	.....
Lorn Street,	540 . .	107 5 .	.....
Kilberry,	6 . .	1 10 .	.....
Kilbride,	.....	.....	.....
Kilcalmonell,	3 . .	3 . .	.....
Killean,	.....	.....	.....
Kilmory,	32 10 .	7 6 6	.....
Lochranza,	33 7 .	.....	4 . .
Shiskan,	3 10 .	3 10 .	.....
Whiting Bay,	10 . .	10 . .	.....
Totals,	755 10 .	165 11 6	4 . .
Kirkcaldy.			
Buckhaven,	5 . .	.....	.....
Burntisland,	31 4 5	23 14 5	2 5 .
Dysart,	30 . .	2 1 .	1 10 6
East Wemyss,	.....	.....	.....
Galatown,	2 2 .	2 2 .	.....
Kennoway,	.....	.....	.....
Kinghorn,	60 10 .	12 2 .	20 . .
Kinglassie,	11 2 .	3 2 .	. 12 3
Kirkcaldy,	.....	.....	.....
Abbotshall,	.....	.....	.....
Dunnikier,	10 . .	6 . .	.....
Invertiel,	23 . .	.....	.....
Pathhead,	85 7 .	.....	22 5 .
Leslie,	.....	.....	.....
Leven,	65 10 .	43 . .	7 10 .
Lochgelly,	50 . .	50 . .	.....
Markinch,	51 12 .	45 12 .	2 . .
Totals,	425 7 5	187 13 5	56 2 9
Kirkcudbright.			
Auchencairn,	25 . .	5 . .	10 . .
Balmaghie,	.....	.....	.....
Borgue,	9 10 .	9 10 .	.....
Castle-Douglas,	126 . .	122 . .	.....
Do., Macmillan,	20 . .	4 . .	4 . .
Girthon,	30 10 .	23 10 .	7 . .
Glenkens,	10 7 6	10 7 6	.....
Kirkcudbright,	151 12 6	45 10 6	26 10 6
Tongland,	.....	.....	.....
Totals,	373 . .	219 18 .	47 10 6

CONGREGATIONS.	Amount Subscribed.	Amount paid for year to 31st March 1880.	1881.
Lanark.	£ s. d.	£ s. d.	£ s. d.
on,	11 11 .	6 11 .	5 . .
²,	36 6 6	14 17 6	.....
ıth,	.....	.....	.....
rd,	5 . .	.....	.....
s,	65 . .	25 . .	10 19 9
s Water,	21 7 6	3 12 .	2 14 .
etc.,	35 14 .	7 8 6	.....
	191 18 6	70 15 9	35 9 6
ıagow,	150 . .	.....	21 7 6
	. 5 .	. 5 .	.....
Totals,	517 2 6	128 9 9	75 10 9
Lewis.			
	25 . .	.....	.....
	20 . .	7 . .	6 . .
ay,	30 . .	6 . .	6 5 .
	25 . .	.....	5 . .
	100 . .	.....	50 . .
	50 . .	20 . .	10 . .
Lochs,	15 . .	6 . .	3 . .
way—First Charge,	50 . .	10 . .	10 . .
Second Charge,	100 . .	15 . .	15 . .
	102 9 .	.....	5 . .
Totals,	517 9 .	64 . .	110 5 .
Linlithgow.			
rn,	16 . .	.....	3 . .
ale,	30 . .	6 . .	.....
ord,	.....	.....	.....
ıte,	85 . .	45 17 .	11 6 .
idge,	. 10 .	.....	. 10 .
s,	116 2 4	36 2 4	20 . .
ead,	.....	.....	.....
,	60 . .	.....	12 . .
emouth,	130 . .	25 . .	30 . .
ll,	.....	.....	.....
ıton,	186 19 .	85 15 .	.....
ton,	27 10 .	22 . .	1 18 .
gow,	174 16 6	.....	24 6 6
stone,	12 . .	5 5 .	.....
ıt,	23 . .	9 5 .	1 12 6
ıman,	20 . .	10 9 6	.....
chen,	36 8 .	7 6 .	.....
	26 10 .	10 . .	.....
Calder,	20 . .	4 . .	4 . .
ırn,	3 5 .	.....	3 5 .
Totals,	968 . 10	266 19 10	111 18 .
Lochcarron.			
ross,	10 . .	5 . .	2 . .
h,	25 . .	10 . .	.....
h,	40 . .	20 . .	20 . .
Carry forward,	75 . .	35 . .	22 . .

CONGREGATIONS.	Amount Subscribed.	Amount paid for year to 31st March 1880.	Amount paid for year to 31st March 1881.
	£ s. d.	£ s. d.	£ s. d.
Brought forward,	75 . .	35 . .	22 . .
Glenelg,	10 . .	5 . .	.....
Glenshiel,	5 . .	2 . .	1 . .
Lochalsh,	10 . .	2 . .	2 . .
Lochbroom,	25 . .	5 . .	.....
Lochcarron,	10 . .	.....	.....
Plockton,	10 . .	.....	2 . .
Poolewe,	20 . .	10 . .	.....
Shieldaig,	10 . .	.....	.....
Totals,	175 . .	59 . .	27 . .
Lockerbie.			
Annan,	.....	.....	.....
Canonbie,	.....	.....	.....
Ecclefechan,	40 10 .	15 10 .	15 . .
Eskdalemuir,	.....	.....	.....
Halfmorton,	23 10 .	7 15 .	6 1 .
Johnstone,	11 6 .	9 8 .	. 14 .
Kirkpatrick-Fleming,	1 . .	1 . .	.....
Kirkmichael,	.....	.....	.....
Langholm,	.....	.....	.....
Lochmaben,	23 . .	23 . .	.....
Lockerbie,	5 2 3	.....	5 2 3
Moffat,	21 . .	21 . .	.....
Totals,	125 8 3	77 13 .	26 17 3
Lorn.			
Appin,	11 2 .	7 10 .	. 18 .
Ardchattan,	.....	.....	.....
Glenorchy,	20 . .	4 . .	.....
Kilbrandon,	3 . .	.....	3 . .
Kilninver,	.....	.....	.....
Muckairn,	67 12 6	7 12 6	24 . .
Oban,	33 10 .	.....	.....
Totals,	135 4 6	19 2 6	27 18 .
Meigle.			
Airlie,	.....	.....	.....
Alyth,	100 . .	100 . .	.....
Blairgowrie—First Church,	75 7 .	51 15 .	6 14 .
South,	43 19 7	26 7 7	7 14 .
Coupar-Angus,	.....	.....	.....
Cray,	.....	.....	.....
Glenisla,	12 12 6	10 8 .	2 4 6
Meigle,	.....	.....	.....
Newtyle,	.....	.....	.....
Rattray,	24 18 1	21 18 1	1 . .
Totals,	256 17 2	210 8 8	17 12 6

CONGREGATIONS.	Amount Subscribed.	Amount paid for year to 31st March 1880.	Amount paid for year to 31st March 1881.
Mull.	£ s. d.	£ s. d.	£ s. d.
namurchan,	21 2 6	7 15 .	.....
ow,	10 . .	.....	.....
,	5 5 .	1 1 .	1 1 .
and Ross,	.....	.....	.....
ven,	.....	.....	.....
ntian,	1 . .	1 . .	.....
ermory,	55 15 .	55 15 .	.....
ssay and Salen,	.....	.....	.....
ee,	20 . .	.....	.....
Totals,	113 2 6	65 11 .	1 1 .
Nairn.			
clach,	25 . .	25 . .	.....
ersier,	26 11 .	26 11 .	.....
dearn,	27 1 .	27 1 .	.....
dor,	25 . .	15 2 .	.....
,	20 . .	.....	1 10 .
n,	169 6 3	63 11 9	25 7 2
Totals,	292 18 3	157 5 9	26 17 2
Orkney.			
ay,	42 12 6	42 12 6	.....
rness,	7 . .	7 . .	.....
, etc.,	22 . .	18 . .	.....
h,	18 . .	11 6 6	2 13 .
ray,	58 2 6	50 3 6	3 6 .
m,	20 . .	7 . .	1 . .
twall,	8 15 .	5 15 4	1 . .
th Ronaldshay,	9 10 10	6 11 .	1 . .
hir,	37 6 .	8 . .	5 15 .
a-Westray,	15 . .	8 . .	1 6 6
say,	10 . .	9 5 9	.....
day,	10 . .	10 . .	.....
Andrews,	15 15 .	12 11 .	.....
th Ronaldshay,	12 12 .	12 12 .	.....
mness,	40 . .	28 10 .	.....
Totals,	326 13 10	237 7 7	16 . 6
Paisley.			
head,	.....	.....	.....
lge of Weir,	.....	.....	.....
ston,	.....	.....	.....
innan,	.....	.....	.....
nstone,	.....	.....	.....
nwinnoch,	10 . .	10 . .	.....
ston,	20 . .	5 . .	4 . .
hill,	.....	.....	.....
ley—Gaelic,	20 15 .	4 6 6	.....
igh Church,	.....	.....	.....
artyrs',	.....	.....	.....
iddle,	.....	.....	.....
Carry forward,	50 15 .	19 6 6	4 . .

CONGREGATIONS.	Amount Subscribed.	Amount paid for year to 31st March 1880.	Amount paid for year to 31st March 1881.
	£ s. d.	£ s. d.	£ s. d.
Brought forward,	50 15 .	19 6 6	4 . .
Oakshaw,	.....	.....	.....
South,	.....	.....	.....
St. George's,	590 . .	118 . .	27 . .
Pollokshaws—East,	.....	.....	.....
West,	.....	.....	.....
Renfrew,	14 15 .	14 15 .	.....
Totals,	655 10 .	152 1 6	31 . .
Penpont.			
Closeburn,	5 . .	1 . .	1 . .
Durrisdeer,	2 2 .	2 2 .	.....
Glencairn,	.....	.....	.....
Penpont,	55 8 .	14 . .	19 . 6
Do. West,	9 9 .	6 4 .	2 10 .
Sanquhar,	73 4 .	67 16 3	.....
Wanlockhead,	.....	.....	.....
Totals,	145 3 .	91 2 3	22 10 6
Perth.			
Abernethy,	16 . .	3 4 .	.....
Arngask,	10 . .	.....	.....
Collace,	10 5 6	.....	.....
Dumbarney,	28 7 6	.....	5 4 .
Errol,	8 . .	.....	1 . .
Forgandenny,	.....	.....	.....
Kinfauns,	30 . .	6 . .	6 . .
Logiealmond,	10 . 6	5 . .	.....
Methven,	5 . .	5 . .	.....
Perth—Knox's,	21 7 .	9 2 .	1 . .
Middle,	205 16 6	116 16 6	26 . .
St. Leonard's,	132 16 .	42 16 .	80 . .
St. Stephen's,	100 . .	.....	.....
West,	433 15 .	104 4 6	58 10 .
Pitcairngreen,	160 . .	.....	26 6 3
Scone,	10 . .	2 . .	2 . .
Stanley,	30 . .	6 . .	.....
Totals,	1236 8 .	300 3 .	206 . 3
Selkirk.			
Ashkirk,	.....	.....	.....
Bowden,	20 . .	.....	.....
Galashiels,	400 . .	335 4 .	.....
Ladhope,	79 . .	18 15 .	21 10 .
Lauder,	3 10 .	2 . .	1 10 .
Melrose,	.....	.....	.....
Selkirk,	147 . .	39 8 2	23 2 .
St. Boswell's,	15 . .	.....	10 . .
Stow,	.....	.....	.....
Yarrow,	20 19 .	12 1 .	.....
Totals,	685 9 .	407 8 2	56 2 .

CONGREGATIONS.	Amount Subscribed.	Amount paid for year to 31st March 1880.	Amount paid for year to 31st March 1881.
Shetland.	£ s. d.	£ s. d.	£ s. d.
Conningsburgh,	5 . .	2 . .	.....
Delting,	. 18 3	. 18 3	.....
Dunrossness,	5 5 .	2 5 .	1 . .
Fetlar,	.....	.....	.....
Lerwick,	.....	.....	.....
Unst,	.....	.....	.....
Walls,	.....	.....	.....
Weisdale,	5 . .	1 10 .	1 10 .
Yell,	.....	.....	.....
Totals,	16 8 3	6 13 3	2 10 .
Skye and Uist.			
Bracadale,	10 . .	2 . .	4 . .
Carinish,	5 . .	1 . .	.....
Duirinish,	10 . .	2 18 .	.....
Harris,	.....	.....	.....
Kilmuir,	15 . .	7 . .	.....
North Uist,	5 . .	.....	.....
Portree,	25 . .	.....	.....
Raasay,	5 . .	4 . .	1 . .
Sleat,	8 15 .	.....	.....
Snizort,	15 . .	5 10 .	2 10 .
South Uist,	50 . .	50 . .	.....
Strath,	.....	.....	.....
Tarbert,	.....	.....	.....
Totals,	143 15 .	72 8 .	7 10 .
St. Andrews.			
Anstruther,	62 2 6	18 4 6	14 17 6
Carnbee,	20 11 6	13 15 6	4 6 6
Crail,	10 . .	2 10 .	2 . .
Elie,	12 2 .	4 2 .	8 . .
Ferryport-on-Craig,	77 5 .	.....	.....
Largo,	6 10 .	.....	.....
Leuchars,	86 . .	28 15 .	20 1 .
Newport,	168 . .	78 . .	24 . .
St. Andrews,	246 6 .	105 16 .	36 . .
St. Monance,	50 . .	50 . .	.....
Strathkinness,	10 . .	2 8 .	2 . .
Totals,	748 17 .	298 11 .	111 5 .
Stirling.			
Alloa—East,	20 . .	.....	.....
West,	30 . .	15 9 6	.....
Alva,	25 . .	.....	.....
Bannockburn,	30 14 .	30 14 .	.....
Cambusbarron,	.....	.....	.....
Clackmannan,	10 . .	.....	.....
Denny,	36 15 .	13 7 .	3 5 6
Dollar,	.....	.....	.....
Dunipace,	30 . .	23 1 .	.....
Carry forward,	182 9 .	82 11 6	3 5 6

CONGREGATIONS.	Amount Subscribed.	Amount paid for year to 31st March 1880.	Amount paid for year to 31st March 1881.
	£ s. d.	£ s. d.	£ s. d.
Brought forward,	182 9 .	82 11 6	3 5 6
Larbert,	25 . .	.....	.....
St. Ninian's,	23 . .	7 5 11	4 15 .
Stirling—Craigs,	20 . .	10 8 .	.....
North,	545 5 .	33 7 .	340 . .
South,	171 10 .	.....	45 14 .
West,	.....	.....	.....
Tullibody,	2 8 .	. 18 .	. 9 .
Totals,	969 12 .	134 10 5	394 3 6
Stranraer.			
Cairnryan,	7 10 .	7 10 .	.....
Glenluce,	115 . .	17 . .	2 . .
Inch,	3 6 .	3 6 .	.....
Kirkcolm,	5 . .	.....	5 . .
Kirkmaiden,	118 6 2	24 4 8	.....
Leswalt,	66 10 .	25 . 6	6 10 6
Newluce,	25 . .	10 . .	15 . .
Portpatrick,	40 16 6	22 2 7	7 1 6
Sheuchan,	28 . .	6 10 .	.....
Stoneykirk,	10 . .	.....	.....
Stranraer,	132 2 6	49 12 .	20 13 .
Totals,	551 11 2	165 5 9	56 5 .
Strathbogie.			
Bellie,	57 5 .	.....	.....
Botriphnie,	5 . .	2 . .	.....
Cairnie,	.....	.....	.....
Gartly,	.....	.....	.....
Glass,	5 . .	5 . .	.....
Grange,	16 11 6	.....	.....
Huntly,	38 . 6	18 8 10	5 3 .
Keith,	30 1 6	.....	17 11 .
New Marnoch,	53 8 .	10 5 .	.....
Rothiemay,	12 7 6	12 7 6	.....
Totals,	217 14 .	48 1 4	22 14 .
Tain.			
Croick,	14 17 6	2 19 6	2 19 6
Edderton,	30 . .	10 5 .	8 10 .
Fearn,	75 . .	18 2 .	.....
Invergordon,	.....	.....	.....
Kilmuir-Easter,	40 . .	.....	.....
Kincardine,	65 . .	15 7 6	14 7 .
Logie-Easter,	30 . .	7 . .	.....
Nigg,	40 . .	.....	12 . .
Rosskeen,	108 13 6	53 7 2	19 8 .
Tain,	190 . .	.....	.....
Tarbat,	82 . .	.....	.....
Totals,	675 11 .	107 1 2	57 4 6

CONGREGATIONS.	Amount Subscribed.	Amount paid for year to 31st March 1880.	1881.
	£ s. d.	£ s. d.	£ s. d.
Tongue.			
Altnaharra,	20 . .	.....	10 . .
Durness,	32 . .	10 . .	.....
Edrachillis,	33 13 .	6 . .	2 . .
Farr,	.....	.....	.....
Kinlochbervie,	30 . .	.....	.....
Melness,	4 10 .	4 10 .	.....
Strathy,	81 14 .	16 6 .	3 10 .
Tongue,	5 14 .	5 14 .	.....
Totals,	207 11 .	42 10 .	15 10 .
Turriff.			
Auchterless,	1 10 .	.....	.....
Drumblade,	.....	.....	.....
Forglen,	5 . .	.....	.....
Forgue,	6 . 8	6 . 8	.....
Fyvie,	5 . .	.....	.....
Gamrie,	.....	.....	.....
Macduff,	11 1 .	4 8 6	.....
Montquhitter,	5 7 8	5 7 8	.....
Turriff,	26 13 6	15 10 .	8 14 6
Totals,	60 12 10	31 6 10	8 14 6
Wigtown.			
Newton-Stewart,	31 . .	17 . .	.....
Do. Princes Street,	11 12 6	3 2 6	2 2 6
Port-William,	2 15 .	.....	.....
Sorbie,	73 12 .	20 9 6	4 11 .
Whithorn,	20 10 .	4 10 .	.....
Whithorn, Isle of,	36 17 6	15 13 6	4 17 6
Wigtown,	60 2 6	.....	.....
Totals,	236 9 6	60 15 6	11 11 .

ABSTRACT.

PRESBYTERIES.	Amount Subscribed.			Amount paid for year to 31st March 1880.			1881.		
	£	s.	d.	£	s.	d.	£	s.	d.
Aberdeen,	1666	6	4	633	15	10	167	15	.
Aberlour,	20	.	.	4	.	.	4	.	.
Abernethy,	28	3	6	7	3	6	8	.	.
Abertarff,	57	4		14	4	.	7	10	.
Alford,	20	7	6	6	1	6	3	8	.
Arbroath,	1024	6	.	407	18	6	623	14	[illegible]
Auchterarder,	1132	14	10	409	18	4	146	15	[illegible]
Ayr,	771	2	6	197	13	2	128	12	[illegible]
Biggar and Peebles,	686	6	11	207	8	11	179	19	1
Breadalbane,	223	13	8	183	7	8	10	8	
Brechin,	577	16	6	247	3	6	72	12	
Caithness,	679	4	9	247	5	8	100	15	
Chanonry,	401	3	.	51	10	.	13	11	
Cupar,	432	17	6	117	19	.	79	.	
Dalkeith,	1863	15	4	502	16	8	265	12	
Deer,	580	4	.	123	5	6	36	10	
Dingwall,	446	10	.	30	10	.	27	.	
Dornoch,	367	10	6	100	19	.	39	9	
Dumbarton,	13,062	6	.	2395	6	6	2298	12	
Dumfries,	275	19	6	68	14	6	160	13	
Dunblane,	467	.	.	201	10	.	20	10	
Dundee,	6849	17	6	229	4	6	141	11	
Dunfermline,	374	5	7	177	9	7	25	11	
Dunkeld,	202	1	3	91	1	9	23	6	
Dunoon,	353	1	.	144	19	6	81	16	1
Dunse and Chirnside,	338	7	3	121	12	7	59	16	1
Edinburgh,	21,340	.	7	10,137	19	3	2166	11	
Elgin,	577	8	6	216	.	.	63	11	
Ellon,	188	14	3	95	2	9	16	16	
Fordoun,	152	18	.	64	4	8	14	11	
Fordyce,	104	15	6	38	19	6	10	10	
Forfar,	31	2	6	7	18	.	6	18	
Forres,	229	13	.	8	13	.	.....		
Garioch,	112	8	6	72	3	.	6	11	
Glasgow,	21,982	7	4	6285	18	6	6383	14	
Greenock,	779	5	.	534	15	.	175	10	
Haddington and Dunbar,	1232	2	6	381	10	6	69	14	
Hamilton,	1537	14	6	351	4	9	269	13	
Inverary,	181	5	.	67	13	4	5	4	
Inverness,	556	.	.	54	5	7	12	.	
Irvine,	1231	12	.	846	2	.	135	11	
Islay,	6	8	.	6	8	.	.....		
Jedburgh,	136	.	.	14	10	.	67	2	
Kelso,	364	5	6	294	5	6	3	.	
Kincardine O'Neil,	218	16	.	149	12	6	17	.	
Kinross,	73	2	.	63	19	.	.	10	
Kintyre,	755	10	.	165	11	6	4	.	
Kirkcaldy,	425	7	5	187	13	5	56	2	
Kirkcudbright,	373	.	.	219	18	.	47	10	
Lanark,	517	2	6	123	9	9	75	10	
Carry forward,	85,504	3	6	27,265	17	2	13,324	4	[illegible]

PRESBYTERIES.	Amount Subscribed.	Amount paid for year to 31st March 1880.	Amount paid for year to 31st March 1881.
	£ s. d.	£ s. d.	£ s. d.
Brought forward,	85,504 3 6	27,265 17 2	13,834 4 10
. . . . .	517 9 .	64 . .	110 5 .
igow, ...	968 . 10	266 19 10	111 18 .
irron, ...	175 . .	59 . .	27 . .
bie, ...	125 8 3	77 13 .	26 17 3
. . . . .	135 4 6	19 2 6	27 18 .
, ...	256 17 2	210 8 8	17 12 6
. . . . .	113 2 6	65 11 .	1 1 .
. . . . .	292 18 3	157 5 9	26 17 2
y, ...	326 13 10	237 7 7	16 . 6
, ...	655 10 .	152 1 6	31 . .
it, ...	145 3 .	91 2 3	22 10 6
. . . . .	1236 8 .	300 3 .	206 . 3
, ...	685 9 .	407 8 2	56 2 .
nd, ...	16 3 3	6 13 3	2 10 .
nd Uist, ...	143 15 .	72 3 .	7 10 .
drews, ...	748 17 .	298 11 .	111 5 .
g, ...	969 12 .	134 10 5	394 3 6
ser, ...	551 11 2	165 5 9	56 5 .
bogie, ...	217 14 .	48 1 4	22 14 .
. . . . .	675 11 .	107 1 2	57 4 6
e, ...	207 11 .	42 10 .	15 10 .
, ...	60 12 10	31 6 10	8 14 6
wn, ...	236 9 6	60 15 6	11 11 .
Totals, .	94,965 4 7	30,840 18 8	15,197 14 6
ial Subscriptions and Contributions.			
es of the late Charles wn, Aberdeen, per D. hell, ...	20 . .	20 . .	.....
er R. Lumsden, Aberdeen,	10 . .	.....	.....
chell, M.P., . . .	20 . .	.....	.....
y Friend, Edinburgh, .	20 . .	20 . .	.....
l Sir D. Macgregor, .	5 . .	5 . .	.....
raidwood, Edinburgh, .	18 . .	18 . .	.....
nd, Edinburgh, . .	1 . .	1 . .	.....
by late Miss Jane ertson, Elgin, . . .	100 . .	100 . .	.....
. W. Maclaren, Sons, and Glasgow, . . .	250 . .	50 . .	50 . .
igow Lady, . . .	200 . .	200 . .	.....
rand, ...	50 . .	.....	.....
llison, ...	10 . .	10 . .	.....
Forbes, ...	25 . .	.....	.....
itton, Glasgow, . .	25 . .	5 . .	.....
Paterson, Helensburgh, .	2 . .	2 . .	.....
liller, ...	3 . .	3 . .	.....
raig, ...	2 . .	2 . .	.....
fie of Airds, . . .	500 . .	.....	250 . .
ure Macreadie of Perceton,	150 . .	75 . .	75 . .
dy Christian Maule, .	1000 . .	1000 . .	.....
Carry forward, .	97,876 4 7	31,851 18 8	15,572 14 6

NAMES OF SUBSCRIBERS.	Amount Subscribed.	Amount paid for year to 31st March	
		1880.	1881.
	£ s. d.	£ s. d.	£ s. d.
Brought forward, . .	97,876 4 7	31,851 18 8	15,572 14 6
A Friend, per T. Brydie, Alloa,	10 . .	10 . .	.....
One of Dr. Adam's old Alloa folk,	2 . .	2 . .	.....
Rev. J. Dawson, Chindwara, .	10 . .	10 . .	.....
Unknown Friend, per Dr. Adam,	4 . .	4 . .	.....
J. Grieve, per Dr. Adam, .	25 . .	25 . .	.....
Juvenile Offerings, . . .	7 3 6	7 3 6	.....
Legacy by the late Mr. John Beith, Jun., Campbeltown, .	100 . .	.....	100 . .
Interest on Account, . .	666 5 8	216 12 9	449 12 11
Totals, . .	98,200 18 9	32,126 14 11	16,122 7 5

No. XXXIV.

Free Church of Scotland.

REPORT OF COMMITTEE

ON THE

JUDICIAL FUNCTIONS OF THE CHURCH.

MAY 1881.

THE COMMITTEE, in view of existing circumstances in the Church, are of opinion that they should be discharged, leaving it to the Assembly to re-appoint them at a future time, when found expedient.

In name and by authority of the Committee,

H. WELLWOOD MONCREIFF,
Convener.

No. XXXV.

Free Church of Scotland.

REPORT OF COMMITTEE

ANENT

DEGREES IN ARTS.

MAY 1881.

THE COMMITTEE appointed by last Assembly "Anent Degrees in Arts" have carefully considered the matter remitted to them, and beg to report as follows:—

The appointment of the Committee originated in an overture from the Presbytery of Edinburgh, referring to the restrictions on the granting of Degrees in Arts by the Scottish Universities, by which degrees can be conferred only upon students who have attended a certain number of University classes. There are two cases in which this might prove prejudicial to the interests of the Free Church.

1. There might be a case in which one or more of the prescribed subjects might be taught in one or more of the Universities by a Professor or Professors, so qualified that the academical authorities could not find fault with their teaching, while yet their influence on the minds of students might be deemed by the Free Church to be unfavourable as an element in the training of the future ministry.

2. There might be, and there probably are, many young men who might effectively prosecute some departments of the prescribed studies, apart from University classes; but who could not give attendance on such classes. It is believed that by the restriction in question, the supply of aspirants to the ministry of the Free Church is unduly and unnecessarily lessened.

In both these cases, it may be argued, the Church has a remedy in her own hand. She is perfectly free to dispense alike with degrees and attendance on classes, or to accept attendance on extra-academical

classes, or to institute examinations, so as to ascertain the possession of adequate knowledge of the subjects, howsoever or wheresoever acquired.

This is of course admitted. But the adoption of such a course would involve a breach of the relation between the Church and the Universities, which has hitherto subsisted to their mutual benefit. The Church has always desired, and still desires, that the great body of her ministry should be academic men; and the Committee believe that it would be a matter of regret to the Free Church were she obliged to have recourse to the expedient referred to. The Committee have no desire that the character of the Scottish Universities, as at once teaching and testing bodies, should be abandoned. But they venture to think that it might be advantageously modified to a certain extent. They are not prepared very definitely to state either the extent or the character of the modification. They do not desire that the method of the London University should be adopted, which provides no teaching for its students, and merely tests qualifications by examination. Neither do they consider that the method of the recently constituted Northern University, whose head-quarters is Manchester, and which is to grant degrees to the alumni of certain specified institutions, is altogether suited to the circumstances of Scotland. Probably it will be found that the most advantageous arrangement would be analogous to that which has long obtained in the Medical Faculties of the Scottish Universities themselves, by which attendance upon certain licensed lecturers is allowed, in certain proportions, to be substituted for attendance on University classes.

There are undoubtedly certain subjects embraced in the Arts Curriculum which can scarcely be studied with advantage excepting in such classes as could not be reasonably expected to be maintained outside of the Universities themselves. But there are other subjects which might be studied extra-murally, and even at a distance from the University seats; and it is believed that the character and credit of the Universities, as degree-conferring bodies, would be to no extent lowered, provided it were ordained that attendance upon classes where these subjects should be taught by graduates licensed by the University Courts should entitle students to present themselves for examination, as if they had attended the corresponding classes in the University. If these views, thus briefly stated, meet with the approbation of the Assembly, it may be well that the Assembly should re-appoint the Committee, with instructions to bring the subject respectfully under the consideration of the governing bodies of the several Universities; and they beg leave to recommend accordingly.

In name and by appointment of the Committee,

THO. SMITH, A.M., D.D.,

Convener.

No. XXXVI.

Free Church of Scotland.

REPORT OF COMMITTEE

ANENT

PROCLAMATION OF BANNS.

MAY 1881.

ANOTHER year's experience of the working of the Marriage Notice (Scotland) Act has confirmed the opinion expressed by the Committee in former Reports as to the defects of the Act, notwithstanding its many excellent provisions, and the great improvement it has made on the previously existing state of things. The Committee cannot regard their work as fully accomplished until these defects have been remedied by future legislation, or, in other words, until the system of publication by means of the Registrars, therein provided, has been made universally imperative, and free of charge; and until special provision has been made for those cases in which one or both of the parties about to be married had not previously resided in Scotland. The state of business in Parliament, both during the past and the present Session, has been such that the Committee have not, since last General Assembly, deemed it expedient to take any action beyond transmitting to the House of Commons the Petition then agreed to, craving certain specified amendments of the Act. They suggest that a similar Petition be presented to Parliament by the General Assembly, and that the Committee be re-appointed, with the view of embracing the first favourable opportunity that may occur for bringing this matter, by deputation or otherwise, specially under the notice of the Lord Advocate and of the Government.

ROBERT HOWIE, *Convener.*

No. XXXVII.

Free Church of Scotland.

REPORT OF COMMITTEE

ON THE

GENERAL PRESBYTERIAN COUNCIL.

MAY 1881.

THE COMMITTEE beg to report that the Second General Presbyterian Council held its meeting at Philadelphia from September 23 to October 2, 1880. There were present upwards of two hundred delegates from the various Churches embraced in the Alliance, with forty-three Ministers and Elders who were invited to sit with the Council. The proceedings were varied and important, the spirit brotherly and harmonious, and the meeting excited a very remarkable degree of interest not only among Presbyterians, but in other Churches likewise, and indeed throughout the whole community of the United States.

The Committee availed themselves of the permission given by last Assembly to fill by fresh nominations the places of any of the delegates from the Free Church who might find themselves unable to go to Philadelphia, and ultimately the representation stood thus:—Dr. Main, Principal Rainy, Professor Blaikie, Professor Bruce, Mr. E. A. Thomson, Mr. D. D. Bannerman, Mr. Howie, Mr. A. Mackenzie, Dr. Goold, Dr. Murray Mitchell, Mr. W. Welsh, Mr. Narayan Sheshadri, *Ministers;* Mr. F. Brown Douglas, Advocate, Mr. W. Henderson, Devanha, Mr. E. A. Stuart Gray, Dr. G. Smith, Mr. James Duncan Smith, S.S.C., Mr. James Macdonald, W.S., Mr. John Macgregor M'Candlish, W.S., and Dr. James M'Nee, Inverness, *Elders.* The Committee were glad that the number of representatives of the Free Church in actual attendance fell short only by two of the entire number they were entitled to send; while they regretted that, owing to resignations, several parts of the country were not represented so fully as they desired.

The proceedings of the Council have been published in a volume, of which a copy has been sent to each of the Theological Colleges of the Church. The minutes have likewise been printed, and a copy has been sent to the chief clerk of the various Churches in the Alliance. The chief

practical objects to which the Council is directing its attention at present, and for which it has standing Committees, are—Co-operation in Foreign Missions, obtaining information on Creeds and Confessions, filling up desiderata in Presbyterian History, and helping some of the Continental Churches.

The Committee desire to record their belief that this œcumenical movement has already produced valuable fruit in bringing together many church-bodies united in the same doctrine, government, and worship; in drawing attention to the constitution and history of the Presbyterian Church; in giving to that Church in its various branches a deeper sense of its resources, privileges, and high obligations; in encouraging the more struggling Churches by the sympathy, and in some cases the aid, of the more powerful; in showing how cordially the old faith is still received and loved, and how many sons it possesses able to defend it before the world powerfully and successfully; and in stimulating the various sections to greater activity and co-operation, especially in the work of Foreign Missions. It is gratifying to know that this view has been very strongly and cordially expressed by the American Churches.

It may be well to report that the Council cordially approved of the scheme, recommended by a former Assembly of this Church, for augmenting the salaries of the Waldensian Pastors, and also expressed interest in the coming commemoration, this year, of the centenary of the Edict of Toleration for the Bohemian Church. On the latter subject a Memorial has been transmitted to this Assembly.

In past years the Council has found it a great disadvantage to have no official, charged with the duty of attending to the operations of the Alliance during the intervals of its sittings, and of making the necessary preparations for the meetings of the Council. It was unanimously and cordially agreed that Dr. Mathews, now of Quebec, who has done so much as a volunteer for the Alliance, should be charged with these duties. By this arrangement it is hoped that considerably more of practical work will be accomplished. The Council allotted a sum of £200 yearly for salary to Dr. Mathews, and other expenses, and agreed that half of this sum should be raised on each side of the Atlantic.

In regard to their own funds, the Committee regret to say that the amount of contributions received in answer to their appeal enabled them to pay no more than £25 each, towards travelling expenses, to seven of the representative members.

The next General Council is appointed to be held at Belfast, in the year 1884, and the Committee heartily recommend the movement to the continued interest and prayers of the Church.

W. G. BLAIKIE, *Convener.*

No. XXXVIII.

Free Church of Scotland.

REPORT

OF THE

HYMNAL COMMITTEE.

MAY 1881.

THE finding of the last Assembly with regard to the report submitted by the Hymnal Committee was as follows :—

"The Assembly resolve that the Draft Hymn-Book laid upon its table be sent down to Presbyteries for their judgment, the returns from Presbyteries to be sent to Dr. Bruce, the Convener, not later than 1st February 1881. The Assembly reappoint the Committee, with Professor Bruce and Dr. Macmillan as Conveners, with instructions to continue the work of preparing the new Hymnal, and to present a final report as to its contents to next General Assembly."

In accordance with the instructions contained in this finding, copies of the Draft Hymnal were supplied without delay to all the Presbyteries of the Church, in order that they might have full opportunity for giving their judgment thereon. By the time fixed by the Assembly for sending in the opinions of Presbyteries, the 1st of February, 35 returns in all had been received. The Committee, at its meeting in February, finding that it was possible without inconvenience to grant an extension of the time, fixed on the 10th March as the latest date at which returns could be received so as to be taken into account in their proceedings. At that date 10 additional returns had been received, making in all 45 returns to be disposed of by the Committee. Of these returns, all but four embraced detailed criticisms on the book, suggesting omissions, additions, and changes in the text. Of the other four, one expressed general approval of the book, another expressed absolute disapprobation of the use of hymns, and the remaining two expressed a wish for delay in the preparation of the new Hymnal. In general, the returns show that the Presbyteries have gone into the work of criticism with much interest and care, indicative of a widespread desire that the Church should be furnished as speedily as possible with a superior collection of hymns fitted for use in congregational and family worship. As might have been expected, great diversity

of opinion has been manifested in regard to individual hymns. Not more than one-third of the hymns in the Draft have been approved by all Presbyteries, much the larger number of these being hymns contained in the Collection at present in use, suggesting that the diversity of opinion in regard to the others may in part be due to less familiarity with them. The Committee have pleasure in directing attention to the fact that amidst the great variety of view evinced in the returns, there is also manifested a very large amount of concurrence. A very large proportion of the hymns objected to are disapproved by only a very small number of the returns,—in many instances not more than two or three. Not more than 37 hymns have been disapproved by as many as ten returns, less than a fourth of those giving detailed opinions on the book. This fact is all the more significant that the careful, minute character of the criticisms in the returns clearly shows that no hymns have been passed over, as if approved, *per incuriam*. It may be assumed that the returns name all the hymns disapproved; especially when it is considered that many of the returns include a considerable number of hymns in the list of disapproved—ranging from 30 to nearly 70 in not a few instances. It is therefore very gratifying to the Committee that so small a proportion of the hymns included in the collection, selected by them with due regard to the wants of the Church and the consensus of other Churches, have been disapproved by any considerable proportion of the Presbyteries.

Omissions.—The Committee was somewhat perplexed how to deal with the returns. It was unanimously of opinion that all hymns disapproved by a clear majority of the returns should as a matter of course be omitted; but there was a difference of opinion as to whether the list of omissions should be confined to these. After full consideration, it was agreed that all hymns disapproved by as many as ten Presbyteries should be reconsidered. Proceeding on these principles, viz. to omit all voted against by a majority of returns, and to reconsider all voted against by ten, the Committee resolved to omit the following nine hymns:—

Five disapproved by a majority of returns, viz.:—

1. A safe stronghold our God is still,	No. 11, Draft.
2. Days and moments quickly flying,	No. 52, Draft.
3. Evening and morning, . .	No. 56, Draft.
4. Go up, go up, my heart, . .	No. 83, Draft.
5. Head of thy Church Triumphant,	No. 100, Draft.

Four thrown out by vote of Committee, viz.:—

6. How welcome was the call, . .	No. 111, Draft.
7. Lord, in this thy mercy's day, .	No. 154, Draft.
8. My God, how wonderful thou art,	No. 169, Draft.
9. There is a river deep and broad, .	No. 275, Draft.

The Committee further agreed to recommend the omission of hymn No. 180 in Draft: *Now may He who from the dead*, on the ground that it is in substance identical with the 60th Paraphrase.

For the satisfaction of the Assembly and of Presbyteries making returns, a full synopsis of the returns with reference to omission of hymns, as also to Paraphrases, and some miscellaneous suggestions, is given in Appendix I., at the end of the Report.

Paraphrases.—As will be seen from a glance at the Appendix referred to, considerable diversity of opinion prevails in the Church as to the inclusion of Paraphrases in the new Hymnal, some Presbyteries wishing all, or nearly all, the Paraphrases in the present Hymnal inserted, others wishing all Paraphrases excluded. For reasons stated in last year's Report, the Committee included in its draft thirteen of the best known and most highly esteemed. By way of compromise between the diverse views expressed in the returns, the Committee resolved to add to these as many more as would bring the list up to a number not exceeding twenty-one. Accordingly they agreed to recommend the inclusion of the following:—

1. Par. xxii.—Why pour'st thou forth thine anxious plaint.
2. „ xxiii. 12-15.—Sing to the Lord in joyful strains.
3. „ xxv. 4-8.—Rejected and despised of men.
4. „ xxvi.—Ho, ye that thirst, approach the spring.
5. „ xli.—As when the Hebrew prophet raised.
6. „ xlvi.—Vain are the hopes the sons of men.
7. „ xlviii.—Let Christian faith and hope dispel.
8. „ lx.—Father of peace, and God of love.

And "O may we stand before the Lamb," as a dismissal.

The Committee trust that the recommendation will be approved by the Assembly and generally acquiesced in. Of course it will be understood that it is not intended by the introduction of these Paraphrases to prejudge the question as to what is to be done with the collection of Paraphrases as a whole.

Changes in the Text.—The number of suggestions for the emendation and improvement of the text of the hymns as given in the Draft, contained in the returns, is very great. To exhibit these in detail would be a Herculean task, and would not repay the pains. The Committee deemed it best to remit the suggestions in the returns to the Text Committee, with additions to its number, with instructions to sift the suggestions and to bring up a report containing suggestions which seemed to them worthy of adoption. This Committee accordingly submitted its report, which was carefully discussed and amended, and adopted in the following form. Some of the changes have been made with the express view of meeting objections based on words and phrases in hymns which have been regarded by some as questionable in religious tendency, and it is hoped that they will serve the designed purpose. Permission has been obtained from the authors to make the changes proposed.

REPORT OF TEXT COMMITTEE ON CHANGES.

1.—Report on Changes suggested by Presbyteries.

The proposed changes and additions are printed after the first line of each hymn.

1. Abide with me! fast falls the eventide.
   8,1—Keep thou thy cross before my closing eyes.

2. According to thy gracious word.
2,3—Thy cup of blessing I will take.
6,4—Then, Lord, remember me.

24. Blest morning! whose first dawning rays.
Append usual doxology.

25. Blow ye the trumpet, blow.
3,2—The sin-atoning Lamb.

27-3. Jerusalem the golden.
2,2—All-jubilant with song.

40. Come, Holy Spirit, come,
2,3—And kindle in our breast the flame.

42. Come, let us join our friends above.
Selection of verses as in present F. C. Hymn-Book.
1,5—Let saints on earth unite to sing.

45. Come, thou Fount of every blessing.
5; 3,4—Saviour, take my heart and seal it!
Seal it for thy courts above.

67. For ever with the Lord.
The Committee having compared some proposed additions to this hymn with the original hymn, and with the selection in Draft, while they greatly regret the omission of some beautiful stanzas, are strongly of opinion that their insertion would not compensate for loss of symmetry.

72. Give me the wings of faith to rise.
Delete refrain.

73. Glorious things of thee are spoken.
Insert after—
3,4—'Tis his love his people raises
Over self to reign as kings,
And, as priests, his solemn praises
Each for a thank-offering brings.
Append—
Fading is the worldling's pleasure,
All his boasted pomp and show;
Solid joys and lasting treasure
None but Zion's children know.

78. God of my life, to thee I call.
Insert after—
4—Fair is the lot that 's cast for me:
I have an Advocate with thee;
They whom the world caresses most
Have no such privilege to boast.

89. Guide me, O thou great Jehovah.
3,3—Death of death, and hell's destruction.

93. Hail to the Lord's Anointed.
1,6—To set the captive free.
Insert after—
2—By such shall he be feared,
While sun and moon endure,
Beloved, obeyed, revered;
For he shall judge the poor,
Through changing generations,
With justice, mercy, truth,
While stars maintain their stations.
Or moons renew their youth.

Insert after—
3—Arabia's desert ranger
To him shall bow the knee;
The Ethiopian stranger
His glory come to see;
With offerings of devotion
Ships from the isles shall meet,
To pour the wealth of ocean
In tribute at his feet.

Thus giving the complete hymn.

98. Hark! the herald angels sing.

The Committee heartily agree with suggestion of recurring to original—
Hark! how all the welkin rings,
Glory to the King of kings,
and venture to re-state the arguments which seem to justify this recommendation:—

1. The hymn as given in Notes to Draft was written by Charles Wesley and published in 1739.
2. There is no authority for saying that John Wesley changed the hymn to its present form, or sanctioned the change; indeed, he severely censured such meddling; and the hymn was not included in the Wesleyan Hymn-Book for public worship until 1831.
3. The changes were made, probably, by Whitfield in 1753, and Madan in 1760.
4. The changes on original are not merely formal but injure the sense of the hymn. One angel announced the birth of our Lord, the host of angels sang—
   Glory to God in the highest,
   and the hymn as originally written does *not* refer to the words of the one angel, but paraphrases the song of the angelic host, with which the sky rang, in the words—
   Hark, how all the welkin rings,
   "Glory to the King of kings,
   Peace on earth and mercy mild,
   God and sinners reconciled."
   While the hymn, as altered, attributes the words of the one angel to the angelic host.

It may be remarked that the United Presbyterian Hymnal and others have adopted the hymn as originally written.

105. Holy, holy, holy, Lord God Almighty.

1,2—Morning, noon, and even, our song shall rise to thee.
In margin—
Early in the morning.—*Orig.*

108. How brightly shines the Morning Star.

3,1—Aid me, my God, to sing thy praise.

111. How welcome was the call.

The proprietors of copyright permit no change to be made on this hymn. It is therefore omitted.

124. It came upon the midnight clear.

3,6—The song of love they bring.

127. Jesus! and shall it ever be.

Insert after—
1—Ashamed of Jesus! sooner far
Let evening blush to own a star;
He shed the beams of light divine
O'er this benighted soul of mine.

Ashamed of Jesus! just as soon
Let midnight blush to think of noon;
'Tis midnight with my soul till he,
Bright Morning Star, bids darkness flee.

139. Jesus, to thy table led.
3,1—While upon thy cross we gaze.
(Since Report was agreed to, Canon Baynes writes that if this change is made it will not be with his sanction.)

141. Join all the glorious names.
4,1—My Saviour, and my Lord.

144. Leave all to God.
3,1—Yea, God is near.

147. Lo! he comes, with clouds descending.
4,3—All his saints, by man rejected.

150. Lord, dismiss us with thy blessing.
Append doxology given in present Free Church Hymn-Book.

153. Lord, I hear of showers of blessing.
7—Omit this verse.

155. Lord, it belongs not to my care.
2,4—To soar to endless day.

158. Lord of the harvest, once again.
4,6—Be thou our comfort, food, and stay.

162. Love divine, all loves excelling.
1,1—Love divine, all love excelling.

164. More love to thee, O Christ.
3,2—Come, grief and pain.

177. Not all the blood of beasts.
3,3—While as a penitent I stand.

178. Not in anger, mighty God.
The German has the singular throughout, the translation in Chorale Book has the plural in v. 1 and 5, and the singular in the other verses; by some oversight the Draft differs from the translation; it is recommended to follow the translation in Chorale Book, but to employ the singular in v. 1 and 5 as well as in the others.

186. O come, all ye faithful.
4,5—Late in flesh appearing.

204. O Lord, how happy should we be.
3,6—His children's cry will hear.

208. O love divine, how sweet thou art.
Append—
O that I could, with favoured John,
Recline my weary head upon
The dear Redeemer's breast,
From care and sin and sorrow free:
Give me, O Lord, to find in thee
My everlasting rest.

211. Onward, Christian soldiers.
1,3—Looking unto Jesus.
2,1—At the name of Jesus.

220. Our blest Redeemer, ere he breathed.
Append doxology as in Eng. Pres. Hy., 308.

224. O worship the King.
6—Omit this verse.

242. Saviour, again to thy dear name we raise.
1,4—Then, lowly bending, wait thy word of peace.
(The Author's own suggestion.)

246. Soldiers of Christ, arise.
Transpose verses 4 and 5.

257. Sweet the moments, rich in blessing.
2—Omit this verse.
Append—
May I still enjoy this feeling,
In all need to Jesus go,
Prove his wounds each day more healing,
And himself more deeply know.

268. The happy morn is come.
1, etc., 4—For Jesus liveth who was dead.

269. The Head that once was crowned with thorns.
Append—
The cross he bore is life and health,
Though shame and death to him;
His people's hope, his people's wealth,
Their everlasting theme.

279. The sands of time are sinking.
Put third Stanza last (as requested by Author).
Insert after—
4—O, I am my Beloved's,
And my Belov'd is mine!
He brings a poor vile sinner
Into his house of wine;
I stand upon his merit,
I know no other stand,
Not e'en where glory dwelleth
In Immanuel's land.

286. Thou Judge of quick and dead.
3,8—And hear your instant doom.

292. Omit verses 7 and 8.

295. 'Tis my happiness below.
4,2—No chastising by the way.
5,1—Others may escape the rod.

314. When I survey the wondrous cross.
4,2—That were an offering far too small.

317. When our heads are bowed with woe.
3; 1,2—When the hour of death is nigh,
When we breathe our parting sigh.

319. When the weary, seeking rest.
2,5—When the proud man from his pride.

331. Around the throne of God in heaven.
4,3—Cleansed in that pure and precious flood.

339. God hath two families of love.
Put this among general hymns.

344. Here we suffer grief and pain.
4,2—Pastors, parents whom we love.

349. Jesus calls us o'er the tumult.
Put this among general hymns.

362. Saviour, like a shepherd lead us.
2,3—Keep from ill; from sin defend us.
2,6—Hear us children when we pray.

II.—Changes suggested by the Committee on their own responsibility.

Since the Draft was published, a few inaccuracies have been detected. In a few cases authors have requested changes to be made; and the Text Committee accordingly recommend to read as follows:—

80, 5—When the last dread trump shall wake us.
94, 2,5—When the golden ears of harvest.
3,8—And be ever, Lord, with thee.
124, 1,5—Peace on the earth, goodwill to men.
3,1—But with the woes of sin and strife.
5,7—And the whole world give back the song.
129, 3,3,4—Pure in heart will we abide,
Praise to him and glory giving.
4,4—Part us now from Christ for ever.
5,2—High, o'er heaven and earth is given.
189, 5—New graces ever gaining
From this our day of rest,
We reach the rest remaining
To spirits of the blest.
To Holy Ghost be praises,
To Father, and to Son,
The Church her voice upraises
To thee, blest Three in One.
206, 3,2—For all the blessings earth displays.
6,3—Father, what can to thee be given.
288, 2,2—Which through this world of ours.
Append—
Our eyes behold thee not
Yet hast thou not forgot
Those who have placed their hope, their trust in thee;
Before thy Father's face
Thou hast prepared a place
That where thou art there they may also be.
362, 3,6—Early let us turn to thee.
370, 3,2—And the birds their nest.
5,7—And my heart shall rejoice, Lord Jesus.

New Hymns.—The returns contained a very large number of suggestions as to hymns which might be inserted in place of those thrown out. A printed list of these was prepared for the Committee, which it has not been deemed necessary to include in the report to the Assembly, there being hardly any concurrence of opinion in the returns in favour of particular hymns, most being suggested only by a single Presbytery. The list of suggestions, however, has been carefully considered, and the Committee, after full deliberation, resolved to recommend the following for adoption in place of the hymns omitted:—

1. I greet thee, my Redeemer sure.
2. Take up thy cross, the Saviour said.
3. Thy works, not mine, O Christ.

For the Young.

1. Go! when the morning shineth.
2. What a Friend we have in Jesus.
3. I was a wandering sheep.

These hymns will be found printed in full in Appendix II., p. 25.

Late Returns subsequent to 10th March:—

1. Garioch, dated 2d February, received 25th March.
2. Turriff.
3. Dunblane.
4. Dumbarton.
5. Shetland.
6. Tongue.
7. Skye and Uist.

Of these, 2, 4, 5 express general approval without criticism or suggestion; 3 general approval, with suggestions as to omissions, etc.; 1 suggests omissions and thinks the book susceptible of great improvement, and proposes a year's delay. 2 and 3 desire speedy publication. 6 and 7 are opposed to Hymns altogether. The effect of these returns is to leave previous decisions of the Committee unaffected, with the exception that if they were taken into account there would not be a majority of returns against "Head of thy Church triumphant." Including the late returns, the total number of returns received up till the printing of this report is 52.

Music.—The Musical Sub-Committee have on various grounds, chiefly suggestions of musical friends and copyright questions, made the following changes on the Tune list as it appears in Draft Index III. (The Hymns are indicated by the numbers of them in Draft):—

Hymn 5. Boston, 276 P., instead of Melcombe.
" 26. Omit Navarre, retain Inchkolm.
" 58. Wix (M.S.) instead of St. Columba.
" 65. St. Philip, doubtful.
" 74. Regent Sq., E. 58, instead of St. Raphael.
" 75. Spanish Chant, N. P. 337, instead of Morning.
" 87. St. Luke, F. 277, instead of Gretton.
" 117. St. Ulrich instead of Heber.
" 132, ii. Heathlands instead of Spanish Chant.
" 137. London, E. 122, instead of Lux Alma.
" 143. Lux Benigna, H. A. M. 266, instead of Oriel.
" 149. St. Bernard, P. 38, instead of Metzler.
" 153. Omit Sharon.
" 144. Same tune, name St. Woolstan.
" 164. Mistley, N. P. 45, instead of tunes named.
" 172. Resurrection, S. 232, instead of Gopsal.
Hymn 185. Allhallows, B. 190, instead of Spohr.
" 190. Add to Triumph Ulpha, L. 277.
" 210. Gounod, B. 554, instead of Oberlin.
" 211. Elah and St. Gertrude, H. 476.
" 215. Newcastle, L. 265, instead of St. Bernard.
" 216. S. Anselm, M. 30, instead of Mecklenburg.
" 222. St. Olaf (St. George H. A. M. 351) instead of Old 134th.
" 237. Gopsal instead of Christchurch.
" 248. Omit Plymouth.
" 272. Grimma, S. 101, instead of Southwold, Evans?
" 306. Omit Dalkeith.
" 317. Add Redhead's 47.
" 320. Omit H. 499, retain Mount Zion.

Paraph. 30 (Draft 43). Omit St. Ann.

Doxology 119 in Draft, no separate tune.

The following tunes have been selected for the hymns proposed to take the place of hymns omitted from Draft:—

I greet thee, my Redeemer sure.	Temple, Ch. H. 337.
Take up thy cross, the Saviour said.	Hesperus, H. C. 16, or Commandments.
Thy works, not mine, O Christ.	Christchurch, N. P. 159.
Go when the morning shineth.	Endsleigh, E. 121.
I was a wandering sheep.	Clarewood, P. 345.
What a Friend we have in Jesus.	Tune in Songs and Solos.

Tunes for additional Paraphrases:—

Par. xxii.	Salzburg.
„ xxiii. 12-15,	St. Gregory.
„ xxv. 4-8,	St. Mary.
„ xxvi.	St. Leonard's.
„ xli.	Prætorius.
„ xlvi.	St. Anne's.
„ xlviii.	Scarborough, or Dedham (M.S.)
„ lx.	Palestrina. (Resignation) N. P. form.

One or two of the sentences may be omitted if suitable music not found. It is proposed to add Luke xv. 18, 19.

Finance.—The Committee have obtained an additional loan of £200 from the Assembly Arrangements Committee to enable them to defray current expenses. The total sum borrowed from that Committee now amounts to £500. From royalties on the present Hymn-Book and other sources the Committee have received £28, 15s. They have expended the sum of £409, 6s. 10d., and have at present in hand a balance of £119, 8s. 2d. They have, however, incurred liabilities for a considerable portion of that balance, and a further loan may be required to enable them to complete their work.

Resolution anent, and arrangements for, Publication.—The Committee, at a meeting in April, unanimously resolved to represent to the Assembly the desirableness of the Hymnal as now amended being sanctioned and published without delay. With the view of getting the Hymn-Book issued as soon after the Assembly as possible, the Committee procured estimates for four editions, at the prices of 2d., 6d., 1s., and 2s. respectively, from ten publishers, and the Publications Committee having carefully examined these, with the specimens of the various editions, the Committee resolved to accept the estimate of Messrs. Thomas Nelson and Sons.

Estimates for the musical editions are in course of being obtained.

Title.—It was agreed that the name of the publication should be the *Free Church Hymn-Book*, and that the musical editions should be called the *Free Church Hymn-Book, with Tunes.*

A. B. BRUCE,
HUGH MACMILLAN, } *Conveners.*

APPENDIX I.

DRAFT HYMNAL.

Synopsis of Returns of Presbyteries received up to 10th March.

Returns received.

Aberdeen, Arbroath, Auchterarder, Ayr, Biggar, Brechin, Cupar, Dalkeith, Dingwall, Dumfries, Dundee, Dunfermline, Dunoon, Dunse, Edinburgh, Elgin, Ellon, Fordoun, Fordyce, Forfar, Forres, Glasgow, Greenock, Haddington, Hamilton, Irvine, Italy, Jedburgh, Kelso, Kincardine O'Neil, Kirkcaldy, Kirkcudbright, Linlithgow, Lockerbie, Meigle, Orkney, Paisley, Perth, St. Andrews, Selkirk, Stirling, Stranraer, Strathbogie, Tain, Wigton—45.

Express General Approval.

Arbroath, Ayr, Brechin, Dalkeith, Dumfries, Dundee, Dunfermline, Edinburgh, Elgin, Ellon, Fordoun, Fordyce, Forfar, Forres, Glasgow, Kelso, Lockerbie, Orkney, Paisley, Perth, St. Andrews, Selkirk, Stirling, Stranraer, Strathbogie, Wigton—26.

Implied General Approval.

In other cases the nature of the reports show that the Presbyteries approve of the Hymnal, although not saying so formally.

Disapproved.

Dingwall (disapproves of any Hymn-Book)—1.

Delay.

Meigle, Tain—2.

HYMNS.

According to thy gracious word.
Omit: Orkney—1.

Ah! wounded head that bearest.
Omit: Auchterarder, Ayr, Biggar, Dunoon, Edinburgh (or find better translation), Fordyce, Haddington, Irvine, Kincardine O'Neil, Linlithgow (?), Lockerbie (or find better translation), Paisley, Perth (?), St. Andrews, Strathbogie—15. Glasgow recommends another version.

A little child the Saviour came.
Omit: Aberdeen, Auchterarder, Ellon, Kincardine O'Neil, Linlithgow, Paisley, Strathbogie—7.

All hail, the power of Jesus' name.
Omit: Cupar, Hamilton, Linlithgow—3.

Arm of the Lord, awake, awake.
Omit: Lockerbie—1.

Art thou weary, art thou languid?
Omit: Strathbogie—1.

A safe stronghold.
Omit: Auchterarder, Ayr, Biggar, Dundee, Dunfermline, Dunoon, Edinburgh, Fordoun, Fordyce, Forfar, Forres, Haddington, Hamilton, Irvine, Italy, Kincardine O'Neil, Linlithgow, Lockerbie, Orkney, Paisley, St. Andrews, Stranraer, Strathbogie—23.

Asleep in Jesus.
OMIT: Cupar, Dumfries, Irvine, Lockerbie, Paisley—5.

As with gladness men of old.
OMIT: Haddington, Kelso, Kirkcaldy—3.

At even ere the sun was set.
OMIT: Cupar, Paisley, Strathbogie—3.

Awake! and sing the song.
OMIT: Ayr—1.

Before Jehovah's awful throne.
OMIT: Auchterarder, Ayr, Biggar, Dumfries, Dunfermline, Edinburgh, Hamilton, Kincardine O'Neil, Linlithgow, St. Andrews—10.

Behold, a stranger at the door.
OMIT: Ayr, Cupar—2.

Blest are the pure in heart.
OMIT: Ayr, Biggar, Greenock, Haddington, Kirkcaldy, Kirkcudbright—6.

Blow ye the trumpet, blow.
OMIT: Biggar, Edinburgh, Irvine, Linlithgow (?), St. Andrews—5.

Bread of the world, in mercy broken.
OMIT: Cupar, Dumfries, Fordyce, Greenock, Haddington, Hamilton, Irvine, Kirkcaldy, Linlithgow, Paisley, Strathbogie—11.

Brief life is here our portion.
OMIT: Irvine (part not specified)—1.

Brief life is here our portion (second part).
OMIT: Biggar, Edinburgh, Elgin (?), Haddington, Strathbogie—5.

Bright the vision that delighted.
OMIT: Biggar, Cupar, Dumfries, Elgin, Kirkcudbright, Linlithgow, Paisley—7.

By Christ redeemed, in Christ restored.
OMIT: Aberdeen, Auchterarder, Biggar, Cupar, Dumfries, Edinburgh, Haddington, Italy, Kelso, Kincardine O'Neil, Kirkcaldy, Paisley, Strathbogie—13.

Calm me, my God, and keep me calm.
OMIT: Cupar, Italy, Lockerbie, Paisley—4.

Children of the heavenly King.
OMIT: Paisley—1.

Christian, seek not yet repose.
OMIT: Cupar, Paisley, Stranraer—3.

Christ is coming! let creation.
OMIT: Linlithgow (?)—1.

Christ is our corner stone.
OMIT: Kelso, Lockerbie—2.

Christ the Lord is risen again.
OMIT: Biggar, Kincardine O'Neil, Kirkcaldy—3.

Christ the Lord is risen to-day.
OMIT: Kincardine O'Neil—1.

Christ, whose glory fills the skies.
OMIT: Kincardine O'Neil—1.

Come, Holy Ghost, our souls inspire.
OMIT: Aberdeen, Biggar, Brechin, Cupar, Dumfries, Dundee, Dunfermline, Edinburgh, Haddington, Hamilton, Irvine, Kincardine O'Neil, Kirkcudbright, Linlithgow, Lockerbie, Paisley, St. Andrews, Selkirk, Strathbogie—19.

Come, Holy Spirit, heavenly dove.
OMIT: Aberdeen, Kincardine O'Neil—2.

Come, let us join our friends above.
OMIT: Strathbogie—1.

Come, thou Fount of every blessing.
OMIT: Ayr—1.

Come, thou long-expected Jesus.
OMIT: Biggar, Cupar, Edinburgh, Kincardine O'Neil, Kirkcaldy, Lockerbie, St. Andrews, Selkirk—8.

Come unto me, ye weary.
OMIT: Cupar, Lockerbie—2.

Come, ye souls by sin afflicted.
OMIT: Biggar, Strathbogie—2.

Come, ye thankful people, come.
OMIT: Brechin, Paisley—2.

Commit thou all thy griefs.
OMIT: Biggar, Dumfries, Edinburgh, Haddington, Kelso, Paisley, St. Andrews—7.

Days and moments quickly flying.
OMIT: Arbroath, Auchterarder, Ayr, Biggar, Brechin, Cupar, Dumfries, Dundee, Edinburgh, Elgin, Fordyce, Glasgow, Greenock, Haddington, Hamilton, Irvine, Italy, Jedburgh, Kirkcaldy, Linlithgow, Lockerbie, Orkney, Paisley, Perth, Selkirk, Stranraer, Strathbogie—27.

Enthroned on high, Almighty God.
OMIT: Paisley—1.

Ere God had built the mountains.
OMIT: Biggar, Cupar, Hamilton, Irvine, Kelso, Strathbogie—6.

Evening and morning.
OMIT: Auchterarder, Biggar, Dumfries, Dundee, Dunoon, Dunse, Edinburgh, Elgin, Fordoun, Fordyce, Forres, Greenock, Haddington, Hamilton, Italy, Jedburgh, Kelso, Kincardine O'Neil, Linlithgow, Lockerbie, Perth, St. Andrews, Selkirk, Stranraer, Strathbogie—25.

Far from my heavenly home.
OMIT: Biggar, Cupar, Dumfries, Dundee, Lockerbie, Strathbogie—6.

Far from the world, O Lord, I flee.
OMIT: Cupar, Fordyce, Italy, Lockerbie, Strathbogie—5.

Father, here we dedicate.
OMIT: Dundee, Irvine, Lockerbie—3.

Father, I know that all my life.
OMIT: Dumfries, Lockerbie—2.

Father of heaven! whose love profound.
OMIT: Biggar, Edinburgh, Linlithgow, St. Andrews—4.

Father, whate'er of earthly bliss.
OMIT: Dumfries, Linlithgow, Lockerbie—3.

Fear not, O little flock, the foe.
OMIT: Dunse, Fordyce, Paisley, Stirling, Strathbogie—5.

Fierce raged the tempest o'er the deep.
OMIT: Ayr, Cupar, Elgin, Fordyce, Greenock, Lockerbie, Strathbogie—7.

For all the saints who from their labours rest.
OMIT: Cupar, Paisley—2.

For all thy saints, O Lord.
OMIT: Arbroath, Biggar, Cupar, Edinburgh, Forres, Haddington, Irvine, Kirkcudbright, Lockerbie, Paisley, Selkirk, Stranraer—12.

For the beauty of the earth.
OMIT: Dunfermline, Haddington, Strathbogie—3.

From every stormy wind that blows.
OMIT: Aberdeen, Dunfermline, Edinburgh, Irvine, Kincardine O'Neil—5.

Give me the wings of faith to rise.
OMIT: Cupar, Fordyce, Haddington, Kirkcaldy—4.

Glorious things of thee are spoken.
OMIT: Paisley, Stirling—2.

Glory, glory, to our King.
OMIT: Kelso—1.

God of mercy, God of grace.
OMIT: Ayr, Biggar, Glasgow, Greenock—4.

God reveals his presence.
OMIT: Auchterarder, Ayr, Fordoun, Fordyce, Jedburgh, Kelso, Kincardine O'Neil, Linlithgow (?), Lockerbie, Selkirk, Stranraer—11.

God that madest earth and heaven.
OMIT: Cupar, Dumfries, Dunse, Elgin, Fordyce, Lockerbie, Paisley—7.

Go, labour on.
OMIT: Cupar, Fordyce—2.

Go to dark Gethsemane.
OMIT: Cupar, Fordyce—2.

Go up, go up, my heart.
OMIT: Aberdeen, Auchterarder, Ayr, Biggar, Cupar, Dumfries, Dundee, Dunoon, Dunse, Edinburgh, Forfar, Forres, Glasgow, Haddington, Italy, Kelso, Kincardine O'Neil, Kirkcudbright, Linlithgow (?), Lockerbie, Paisley, St. Andrews, Strathbogie—23.

Great Creator, who this day.
OMIT: Greenock, Kirkcaldy—2.

Great God of wonders, all thy ways.
OMIT: Cupar—1.

Great God, what do I see and hear.
OMIT: Cupar—1.

Hail, gladdening light.
OMIT: Arbroath, Ayr, Biggar, Dundee, Dunoon, Edinburgh, Fordoun, Haddington, Irvine, Italy, Kincardine O'Neil, Linlithgow, Lockerbie, Paisley, St. Andrews, Selkirk, Strathbogie—17.

Hail the day that sees him rise.
OMIT: Cupar, Fordyce, Irvine, Kirkcaldy, Kirkcudbright—5.

Hail thou once despised Jesus.
OMIT: Aberdeen, Ayr, Biggar, Elgin, Fordyce, Haddington—6.

Hail to the Lord's anointed.
OMIT: Aberdeen—1.

Hallelujah! Hallelujah.
OMIT: Biggar, Dundee, Edinburgh, Forres, Lockerbie, St. Andrews, Selkirk—7.

Hark! the song of jubilee.
OMIT: Kirkcaldy, Paisley—2.

Head of thy Church triumphant.
OMIT: Aberdeen, Auchterarder, Ayr, Biggar, Brechin, Dumfries, Dunoon, Edinburgh, Elgin, Fordoun, Fordyce, Greenock, Haddington, Hamilton, Italy, Kirkcaldy, Kincardine O'Neil, Kirkcudbright, Lockerbie, Paisley, St. Andrews, Selkirk—22.

Hear what God the Lord hath spoken.
OMIT: Greenock—1.

Here, O my Lord, I see thee face to face.
OMIT: Aberdeen, Cupar, Dunse, Paisley, Stirling—5.

Holy Father, cheer our way.
OMIT: Biggar, Edinburgh, St. Andrews, Selkirk—4.

Holy Father, Fount of light.
OMIT: Strathbogie—1.

Holy Spirit, Lord of light.
OMIT: Arbroath, Ayr, Biggar, Cupar, Dumfries, Dundee, Edinburgh, Haddington, Kincardine O'Neil, Kirkcudbright, Linlithgow, Paisley, St. Andrews, Selkirk—14.

How blessed, from the bonds of sin.
OMIT: Kincardine O'Neil, Linlithgow, Lockerbie—3.

How brightly shines the morning star.
OMIT: Aberdeen, Biggar, Fordoun, Kelso, Kincardine O'Neil, Linlithgow—6.

How welcome was the call.
OMIT: Cupar, Dumfries, Elgin, Ellon, Fordyce, Forfar, Greenock, Hamilton, Irvine, Stirling, Strathbogie—11.

Hushed was the evening hymn.
OMIT: Dunoon—1.

I asked the Lord that I might grow.
OMIT: Fordyce, Haddington, Hamilton, Lockerbie—4.

If God himself be for me.
OMIT: Ayr, Biggar, Brechin, Cupar, Edinburgh, Forres, Glasgow, Hamilton, Lockerbie, St. Andrews, Selkirk, Strathbogie—12.

I gave my life for thee.
OMIT: Kelso—1.

I love thy kingdom, Lord.
OMIT: Dundee—1.

Immortal honour, endless fame.
OMIT: Dunoon, Edinburgh, Kincardine O'Neil, Kirkcaldy, St. Andrews, Strathbogie—6.

In heavenly love abiding.
OMIT: Cupar, Dundee, Lockerbie, Strathbogie—4.

It came upon the midnight clear.
OMIT: Biggar, Brechin, Dumfries, Dunse, Edinburgh, Elgin, Haddington, Kincardine O'Neil, Linlithgow (?), Lockerbie, Strathbogie—11.

It is not death to die.
OMIT: Ayr, Cupar, Dumfries—3.

Jesus! and shall it ever be.
OMIT: Arbroath, Lockerbie, Paisley—3.

Jesus, I my cross have taken.
OMIT: Biggar, Dumfries, Edinburgh, Haddington, Kincardine O'Neil, Lockerbie, St. Andrews—7.

Jesus lives no longer now.
OMIT: Biggar, Edinburgh, St. Andrews—3.

Jesus, Lord of life and glory.
OMIT: Linlithgow—1.

Jesus, Master, whose I am (second part).
OMIT: Biggar—1.

Jesus, these eyes have never seen.
OMIT: Arbroath, Biggar, Dumfries, Dundee, Dunoon, Edinburgh, Haddington, Lockerbie, St. Andrews, Selkirk, Strathbogie—11.

Jesus, the very thought of thee (second part).
OMIT: Biggar, Edinburgh, Strathbogie—3.

Jesus, to thy table led.
OMIT: Biggar, Cupar, Dumfries, Dundee, Dunfermline, Edinburgh, Haddington, Hamilton, Kirkcaldy, Kincardine O'Neil, Paisley, St. Andrews, Selkirk, Stirling, Strathbogie—15.

Lead, kindly Light.
OMIT: Dumfries, Dunse, Edinburgh, Irvine, Kincardine O'Neil, Linlithgow, Lockerbie—7.

Leave all to God.
OMIT: Dumfries, Dundee, Dunoon, Fordoun, Lockerbie, Strathbogie—6.

Let us with a gladsome mind.
OMIT: Linlithgow (out of measure)—1.

Light of the lonely pilgrim's heart.
OMIT: Dumfries, Dundee, Strathbogie—3.

Look, ye saints, the sight is glorious.
OMIT: Strathbogie—1.

Lord, as to thy dear cross we flee.
OMIT: Dundee—1.

Lord, I have sinned; but, O forgive.
OMIT: Dumfries, Fordyce, Glasgow, Greenock, Stranraer—5.

Lord, in this thy mercy's day.
OMIT: Aberdeen, Biggar, Brechin, Dumfries, Dunse, Edinburgh, Ellon, Fordyce, Glasgow, Haddington, Irvine, Italy, Kincardine O'Neil, Kirkcaldy, Linlithgow (?), Lockerbie, Paisley, St. Andrews, Selkirk—19.

Lord, it belongs not to my care.
OMIT: Dunoon, Haddington, Hamilton, Jedburgh, Kirkcaldy, Lockerbie, Paisley, Strathbogie—8.

Lord Jesus, are we one with thee.
OMIT: Dumfries, Fordyce, Lockerbie—3.

Lord of mercy and of might.
OMIT: Biggar, Cupar, Dumfries, Edinburgh, Elgin, Jedburgh, St. Andrews, Selkirk—8.

Lord of the harvest, once again.
OMIT: Linlithgow—1.

Lord of the Sabbath, hear our vows.
OMIT: Biggar, Edinburgh, Haddington, Lockerbie—4.

Lord, speak to me, that I may speak.
OMIT: Lockerbie—1.

Lord, thy word abideth.
OMIT: Ayr, Cupar, Dundee, Fordoun, Jedburgh, Kelso, Lockerbie—7.

May the grace of Christ our Saviour.
OMIT: Strathbogie—1.

More love to thee, O Christ.
OMIT: Cupar, Dumfries—2.

My blessed Saviour, is thy love.
OMIT: Cupar—1.

My God, how wonderful thou art.
OMIT: Biggar, Brechin, Edinburgh, Elgin, Glasgow, Haddington, Kincardine O'Neil, Paisley, Perth, St. Andrews, Selkirk, Strathbogie—12.

My God, I thank thee, who hast made.
OMIT: Aberdeen, Cupar, Dumfries, Dundee, Edinburgh, Elgin, Haddington, Kincardine O'Neil, Lockerbie, St. Andrews, Selkirk, Strathbogie—12.

My heart is resting, O my God.
OMIT: Dumfries, Ellon, Lockerbie—3.

My life's a shade, my days.
OMIT: Biggar, Brechin, Dunoon, Edinburgh, Fordyce, Haddington, Irvine, Italy, Kincardine O'Neil, Linlithgow, St. Andrews, Selkirk, Stranraer, Strathbogie—14.

My spirit on thy care.
OMIT: Dumfries, Dunse, Lockerbie—3.

Nearer my God, to thee.
OMIT: Lockerbie—1.

No! not despairingly.
OMIT: Cupar, Stranraer—2.

Not in anger, mighty God.
OMIT: Auchterarder, Ellon, Italy, Linlithgow, Lockerbie, Paisley—6.

Now may he, who from the dead.
OMIT: Biggar, Dumfries, Perth—3.

Now thank we all our God.
OMIT: Biggar, Edinburgh, Fordoun, Fordyce, Forfar, Forres, Haddington, Irvine, Kincardine O'Neil, Lockerbie, Orkney, Paisley, St. Andrews, Selkirk, Strathbogie—15.

O bring to Jehovah.
OMIT: Brechin—1.

O Christ, our hope, our heart's desire.
OMIT: Cupar, Dundee, Lockerbie—3.

O come, all ye faithful.
OMIT: Haddington—1.

O come and mourn with me awhile.
OMIT: Ayr, Biggar, Cupar, Dumfries, Dundee, Dunoon, Edinburgh, Fordyce, Italy, Kincardine O'Neil, Linlithgow, Paisley, Selkirk, St. Andrews, Stranraer—15.

O come, ye that labour.
OMIT: Arbroath, Ayr, Dunoon, Linlithgow (this may refer to 181 or 186), Lockerbie, Paisley—6.

O day of rest and gladness.
OMIT: Ayr, Biggar, Dumfries, Edinburgh, Kincardine O'Neil, Paisley, St. Andrews, Selkirk, Strathbogie—9.

O Father ever glorious.
OMIT: Edinburgh, Greenock, Kincardine O'Neil, Linlithgow, Strathbogie—5.

O for a faith that will not shrink.
OMIT: Lockerbie—1.

O God, our help in ages past.
OMIT: Paisley—1.

O happy band of pilgrims.
OMIT: Arbroath, Biggar, Dumfries, Edinburgh, Fordyce, Irvine, Kirkcaldy, Linlithgow, Lockerbie, Paisley, St. Andrews, Selkirk, Strathbogie—13

O Holy Ghost, thy people bless.
OMIT: Aberdeen, Arbroath, Biggar, Dundee, Edinburgh, Irvine, Kincardine O'Neil, Linlithgow, Lockerbie, St. Andrews, Selkirk, Strathbogie—12

O Jesus, Lord of heavenly grace.
OMIT: Aberdeen, Dumfries, Fordyce, Paisley—4.

O let him, whose sorrow.
OMIT: Biggar, Cupar, Fordyce, Paisley, Strathbogie—5.

O Lord, how happy should we be.
OMIT: Aberdeen, Elgin, Italy, Lockerbie, Paisley, Stranraer—6.

O Lord, my best desire fulfil.
OMIT: Jedburgh—1.

O Lord, thy heavenly grace impart.
OMIT: Aberdeen, Lockerbie—2.

O love divine, how sweet thou art.
OMIT: Irvine—1.

O love, how deep! how broad! how high!
OMIT: Aberdeen, Biggar, Cupar, Dunse, Edinburgh, Fordyce, Haddington, Kincardine O'Neil, Lockerbie, St. Andrews, Selkirk, Strathbogie—12

Onward, Christian soldiers.
OMIT: Aberdeen, Dumfries, Edinburgh (if some expressions cannot be changed), Ellon, Forfar, Irvine, Italy, Lockerbie—8.

O Saviour, bless us ere we go.
OMIT: Paisley—1.

O Saviour, I have nought to plead.
OMIT: Aberdeen, Cupar, Dumfries, Hamilton, Paisley, Strathbogie—6.

O Saviour, where shall guilty man.
OMIT: Aberdeen, Cupar, Lockerbie—3.

O timely happy, timely wise.
OMIT: Haddington, Orkney—2.

Our blest Redeemer, ere he breathed.
OMIT: Dumfries—1.

Our day of praise is done.
OMIT: Biggar, Dumfries, Edinburgh, Lockerbie, St. Andrews, Strathbogie—6.

O what, if we are Christ's.
OMIT: Aberdeen, Cupar, Lockerbie, Jedburgh, Kincardine O'Neil—5.

O where shall rest be found.
OMIT: Lockerbie, Paisley—2.

O worship the King.
OMIT: Paisley—1.

Peace, perfect peace.
OMIT: Kirkcudbright, Paisley—2.

Pleasant are thy courts above.
OMIT: Cupar, Paisley—2.

Pour out thy Spirit from on high.
OMIT: Cupar, Linlithgow (?), Paisley, Stranraer—4.

Praise, O praise our God and King.
OMIT: Biggar (this may refer to hymn 329)—1.

Praise the Lord, his glory show.
OMIT: Biggar, Greenock, Paisley—3.

Praise the Lord! ye heavens, adore him.
OMIT: Lockerbie, Paisley—2.

Praise to the Holiest in the height.
OMIT: Ayr, Brechin, Dumfries, Dunoon, Edinburgh, Greenock, Irvine, Jedburgh, Kirkcaldy, Lockerbie, Paisley, Strathbogie—12.

Praise ye Jehovah.
OMIT: Cupar—1.

Rejoice, all ye believers.
OMIT: Greenock, Paisley—2.

Rejoice to-day with one accord.
OMIT: Fordoun, Lockerbie, Paisley—3.

Safe in the arms of Jesus.
OMIT: Dundee, Jedburgh, Kelso—3.

Saviour, again to thy dear name we raise.
OMIT: Biggar, Cupar, Edinburgh, Strathbogie—4.

Saviour, blessed Saviour.
OMIT: Fordoun (prob. 242), Lockerbie—2.

Sometimes a light surprises.
OMIT: Paisley—1.

Songs of praise the angels sang.
OMIT: Kirkcaldy—1.

Sovereign Ruler of the skies.
OMIT: Biggar, Brechin, Hamilton, Paisley—4.

Stand up! stand up for Jesus.
OMIT: Brechin—1.

Stand we prepared to see and hear.
OMIT: Arbroath, Fordyce, Hamilton, Linlithgow (?), Lockerbie, Paisley—6.

Summer suns are glowing.
OMIT: Dumfries, Kelso, Lockerbie—3.

Sweeter sounds than music knows.
OMIT: Dunse, Hamilton—2.

Sweet the moments, rich in blessing.
OMIT: Arbroath, Dunoon, Haddington, Perth—4.

Ten thousand times ten thousand.
OMIT: Lockerbie—1.

The Church has waited long.
OMIT: Aberdeen, Dunoon, Ellon, Forfar, Haddington, Kincardine O'Neil, Strathbogie—7.

The Church's one foundation.
OMIT: Biggar, Edinburgh, Lockerbie, St. Andrews, Strathbogie—5.

The day is past and over.
OMIT: Hamilton, Italy, Kirkcaldy, Paisley—4.

The day thou gavest, Lord, is ended.
OMIT: Aberdeen, Dumfries, Dundee, Fordyce, Lockerbie—5.

Thee we adore, eternal Lord.
OMIT: Paisley—1.

The God of Abraham praise.
OMIT: Fordoun—1.

The Lord will come! the earth shall quake.
OMIT: Auchterarder, Cupar, Dumfries, Paisley—4.

There is a blessed home.
OMIT: Biggar, Edinburgh, Lockerbie, St. Andrews—4.

There is a river, deep and broad.
OMIT: Aberdeen, Ayr, Biggar, Cupar, Dumfries, Dundee, Dunfermline, Dunse, Edinburgh, Elgin, Fordyce, Glasgow, Greenock, Haddington, Kelso, Kincardine O'Neil, Lockerbie, Perth, St. Andrews, Strathbogie—20.

There is no night in heaven.
OMIT: Aberdeen, Lockerbie—2.

The roseate hues of early dawn.
OMIT: Aberdeen, Biggar, Dunoon, Dunse, Edinburgh, Irvine, Lockerbie, Paisley, St. Andrews—9.

The Son of God goes forth to war.
OMIT: Aberdeen, Dunfermline, Dunse, Edinburgh, Elgin, Forres, Haddington, Irvine, Kincardine O'Neil, Linlithgow, Lockerbie, St. Andrews, Strathbogie—13.

The Spirit breathes upon the word.
OMIT: Lockerbie—1.

The sun is sinking fast.
OMIT: Biggar, Edinburgh, Elgin, Fordoun (?), Forres, Haddington, St. Andrews, Strathbogie—8.

Thou art gone up on high.
OMIT: Lockerbie—1.

Thou Judge of quick and dead.
OMIT: Aberdeen, Arbroath, Auchterarder, Biggar, Cupar, Edinburgh, Fordyce, Irvine, Kincardine O'Neil, Kirkcaldy, Linlithgow, Lockerbie, Paisley, St. Andrews—14.

Thou who didst stoop below.
OMIT: Cupar, Paisley—2.

Thou, whose almighty word.
OMIT: Linlithgow, Paisley—2.

Through the day thy love has spared us.
OMIT: Biggar—1.

Through the love of God our Saviour.
OMIT: Aberdeen, Dunoon, Jedburgh—3.

Through the night of doubt and sorrow.
OMIT: Biggar, Dunoon, Dunse, Edinburgh, Fordyce, Haddington, Kincardine O'Neil, Linlithgow, Perth, Selkirk, Stranraer, Strathbogie—12.

Thy kingdom come, O God.
OMIT: Dunse, Kirkcaldy, Lockerbie, Stranraer—4.

'Tis my happiness below.
OMIT: Fordyce—1.

To-day the Saviour calls.
OMIT: Arbroath—1.

To Father and to Son.
OMIT: Greenock, Strathbogie—2.

To Father, Son, and Holy Ghost.
OMIT: Strathbogie—1.

Tossed with rough winds, and faint with fear.
OMIT: Aberdeen, Strathbogie—2.

To thee, O Comforter Divine.
OMIT: Jedburgh, Linlithgow—2.

Wake, awake, for night is flying.
OMIT: Fordoun, Fordyce, Hamilton, Irvine, Kincardine O'Neil—5.

Walk in the light! so shalt thou know.
OMIT: Biggar, Edinburgh, Lockerbie, St. Andrews, Selkirk, Strathbogie—6.

Weary of earth and laden with my sin.
OMIT: Aberdeen, Biggar, Dundee, Dunse, Edinburgh, Fordyce, Haddington, Hamilton, Kincardine O'Neil, Kirkcaldy, Linlithgow, Lockerbie, Strathbogie—13.

We give thee but thine own.
OMIT: Cupar, Jedburgh, Lockerbie, Paisley—4.

Whate'er my God ordains is right.
OMIT: Fordoun—1.

What grace, O Lord, and beauty shone.
OMIT: Paisley—1.

When gathering clouds around I view.
OMIT: Biggar, Edinburgh, Haddington, Lockerbie, St. Andrews—5.

When languor and disease invade.
OMIT: Hamilton, Strathbogie—2.

When morning gilds the skies.
OMIT: Arbroath, Ayr, Biggar, Dumfries, Dunse, Edinburgh, Elgin, Forres, Haddington, Jedburgh, Kirkcaldy, Linlithgow, Paisley, St. Andrews, Selkirk, Stranraer, Strathbogie—17.

When our heads are bowed with woe.
OMIT: Auchterarder, Biggar, Cupar, Dunoon, Edinburgh, Ellon, Forfar, Haddington, Irvine, Jedburgh, Kincardine O'Neil, Paisley, Perth, St. Andrews, Selkirk, Strathbogie—16.

When the day of toil is done.
OMIT: Lockerbie—1.

When the weary seeking rest.
OMIT: Aberdeen, Cupar, Elgin, Kincardine O'Neil, Lockerbie, Paisley, Strathbogie—7.

Winter reigneth o'er the land.
OMIT: Aberdeen, Dunfermline, Elgin, Italy, Kelso, Lockerbie—6.

Work, for the night is coming.
OMIT: Brechin—1.

Worship the Lord in the beauty of holiness.
OMIT: Biggar, Edinburgh, Kincardine O'Neil, Lockerbie, Selkirk, Strathbogie—6.

Fair waved the golden corn.
OMIT: Ellon—1.

God hath two families of love.
OMIT: Arbroath, Biggar, Cupar, Dunoon, Edinburgh, Fordy Lockerbie, St. Andrews—9.

Great Shepherd of the sheep.
OMIT: Perth—1.

Jesus calls us o'er the tumult.
OMIT: Aberdeen, Cupar, Fordoun (?), Lockerbie—4.

O Jesus, I have promised.
OMIT: Cupar—1.

Once in royal David's city.
OMIT: Aberdeen, Biggar, Jedburgh, Kincardine O'Neil, Loc

O now is the time.
OMIT: Greenock—.

There came a little Child to earth.
OMIT: Haddington, Kincardine O'Neil—2.

There is a green hill far away.
OMIT: Forfar, Haddington, Kincardine O'Neil—3.

Thou didst leave thy throne.
OMIT: Arbroath, Kincardine O'Neil—2.

ANCIENT HYMNS.

We praise thee, O God—*Te Deum.*
OMIT: Edinburgh—1.

Glory be to God on high.—*Gloria in Excelsis.*
OMIT: Edinburgh, Elgin, Italy—3.

SCRIPTURE SENTENCES.

OMIT: (1, 2, and 4), Cupar—1.

Add following Paraphrases to those in Draft Hymnal.
Nos. 11, 19, 20, 22, 23, 26, 32, 41, 44, 46, 48, 50, 60, 67-12 (as Dismission).
Dundee (printed as in present F. C. Book).
Nos. 5, 11, 19, 20, 22, 23, 25, 26, 32, 34, 37, 41, 42, 43, 44, 46, 48, 50, 51, 52, 55, 56, 57, 59, 60, 65, 67—Elgin.
Nos. 5, 8, 11, 15, 19, 20, 22, 23, 24, 25, 26, 32, 41, 42, 43, 44, 46, 48, 49, (at v. 5), 50, 51, 52, 55, 56, 57, 59, 60, 67 (om. v. 10, 11).
Greenock (text as in Paraphrases at end of Bible).
60—Perth (as a substitute for 180).

Insert all the Paraphrases in present Free Church Hymnal.
Auchterarder, Cupar, Dumfries, Edinburgh, St. Andrews—5.

Most of the Paraphrases in present Hymn-Book should be retained.
Haddington—1.

With the exception of those which are generally admitted to be defective in doctrine or rhythm, the Paraphrases should be retained.
Italy—1.

Paraphrases should be either wholly omitted, or a more complete selection be made.
Kelso, Kincardine O'Neil—2.

Omit all the Paraphrases.
Fordoun, Irvine, Kirkcudbright, Orkney, Stirling, Strathbogie—6.

A much larger number of the best Paraphrases should be incorporated.
Arbroath—1.

SUGGESTIONS.

1. Arrangement.
   ALPHABETIC—Cupar, Stranraer.
   METRICAL—Haddington (?), Irvine.
   BY SUBJECTS—Arbroath, Auchterarder (with copious Indices), Dumfries, Dunfermline, Edinburgh, Forres, Haddington (?), Kelso, Kincardine O'Neil, Kirkcaldy, Kirkcudbright, Selkirk.

2. Cut leaves, or, at any rate, *not* fixed tunes.
   Dunoon (an edition with cut leaves should be published if fixed-tune principle adopted ; this would facilitate adoption of Hymnal), Edinburgh (instead of or in addition to fixed-tune edition), Haddington, Italy, Kirkcudbright, Selkirk, Stirling (strict adherence to principle of fixed tunes would hinder adoption of Hymnal), Stranraer (if desired by many who adopt Hymnal).

3. Fixed tunes.
   Forres.

MISCELLANEOUS SUGGESTIONS.

Children's Hymns need pruning and supplementing.
Lockerbie.

Give no opinion on Children's Hymns.
Linlithgow, Strathbogie.

Classification in the Index of Subjects.
Stirling (criticised at length), Perth (classification in U.P. Hymnal in some respects better).

A few passages of Scripture for chanting might be added.
Glasgow, Perth.

Speedy issue of Hymnal urged.
Auchterarder, Jedburgh, Kelso, St. Andrews.

Capitals to be used with pronouns referring to the Three Persons of the Blessed Trinity.
Dunse, Kirkcudbright, Stirling, Stranraer.

A better title than Free Church Hymnal might be found. *e.g.*—"The Scottish Psalter and Hymn-Book" (binding the metrical psalms with the hymns), or "Hymns and Spiritual Songs."
Perth.

Recommend following to Hymnal Committee for reconsideration.
17, 22, 56, 60, 63, 72, 79, 83, 173, 174, 260, 265, 275, 276, 280, 285, 286, 291, 292, 293, 309, 313, 324—Brechin.

It has also been suggested that
A text of Scripture be prefixed to each hymn.
That the author's name be appended to each hymn.
That each part of a hymn be reckoned a hymn.

†

APPENDIX II.

HYMNS PROPOSED FOR INSERTION IN ROOM OF THOSE REJECTED.

1

1 I greet thee, my Redeemer sure,
I trust in none but thee,
Thou who hast borne such toil and shame
And suffering for me.
Our hearts from cares and cravings vain,
And foolish fears set free.

2 Thou art the life by which we live,
Our strength is all from thee;
Uphold us so in face of death,
What time soe'er it be,
That we may meet it with strong heart,
And may die peacefully.

3 The true and perfect gentleness
We find in thee alone;
Make us to know thy loveliness;
Teach us to love thee known;
Grant us sweet fellowship with thee,
And all who are thine own.

4 Our hope is in none else but thee;
Faith holds thy promise fast;
Be pleased, Lord, to strengthen us,
Whom thou redeemed hast,
To bear all troubles patiently,
And overcome at last.

5 Children of Eve, and heirs of ill,
To thee thy banish'd cry;
To thee in sorrow's vale we bring
Our sighs and misery;
We take the sinner's place, and plead—
Lord, save us, or we die.

6 Look thou, our Daysman and High Priest,
Upon our low estate;
Make us to see God's face in peace,
Through thee, our Advocate.
With thee, our Saviour, may our feet
Enter at heaven's gate.

CALVIN.

2

1 Take up thy cross, the Saviour said,
If thou wouldst my disciple be;
Deny thyself, the world forsake;
And humbly follow after me.

2 Take up thy cross, let not its weight
Fill thy weak spirit with alarm;
His strength shall bear thy spirit up,
And brace thy heart, and nerve thine arm.

3 Take up thy cross, nor heed the shame,
Nor let thy foolish pride rebel;
Thy Lord for thee the cross endured,
To save thy soul from death and hell.

4 Take up thy cross, then, in his strength,
And calmly every danger brave;
'Twill guide thee to a better home,
And lead to victory o'er the grave.

5 Take up thy cross and follow him,
Nor think till death to lay it down;
For only he who bears the cross
May hope to wear the glorious crown.

EVERREST.

3

1 Thy works, not mine, O Christ,
Speak gladness to this heart;
They tell me all is done;
They bid my fear depart.

Refrain.

To whom save thee,
Who can alone
For sin atone,
Lord, shall I flee?

2 Thy tears, not mine, O Christ,
Have wept my guilt away,
And turn'd this night of mine
Into a blessed day.

3 Thy cross, not mine, O Christ,
Has borne the awful load
Of sins, that none in heaven
Or earth could bear but God.

4 Thy death, not mine, O Christ,
Has paid the ransom due;
Ten thousand deaths like mine
Would have been all too few.

5 Thy righteousness, O Christ,
Alone can cover me;
No righteousness avails
Save that which is of thee.

BONAR.

For the Young.

1

1 Go, when the morning shineth,
Go, when the noon is bright;
Go, when the eve declineth,
Go in the hush of night;
Go with pure mind and feeling,
Fling earthly thought away,
And, in thy chamber kneeling,
Do thou in secret pray.

2 Remember all who love thee,
All who are loved by thee;
Pray, too, for those that hate thee,
If any such there be.
Then for thyself, in meekness,
A blessing humbly claim,
And link with each petition
The great Redeemer's name.

3 Or, if 'tis e'er denied thee
In solitude to pray,
Should holy thoughts come o'er thee,
When friends are round thy way;
Even then the silent breathing
Of thy spirit raised above,
May reach his throne of glory,
Who is mercy, truth, and love.

4 Oh, not a joy or blessing
With this can we compare!
The power that he hath given us
To pour our heart in prayer.
Whene'er thou pin'st in sadness,
Before his footstool fall,
And remember, in thy gladness,
His grace who gave thee all.

MRS. SIMPSON.

2

1 What a Friend we have in Jesus,
All our sins and griefs to bear!
What a privilege to carry
Everything to God in prayer!
O what peace we often forfeit!
O what needless pain we bear!
All because we do not carry
Everything to God in prayer.

2 Have we trials and temptations?
Is there trouble anywhere?
We should never be discouraged,
Take it to the Lord in prayer.
Can we find a friend so faithful
Who will all our sorrows share?
Jesus knows our every weakness,
Take it to the Lord in prayer.

3 Are we weak and heavy laden,
Cumber'd with a load of care?
Precious Saviour, still our refuge—
Take it to the Lord in prayer.
Do thy friends despise, forsake thee?
Take it to the Lord in prayer;
In his arms he'll take and shield thee,
Thou wilt find a solace there.

BLISS.

3

1 I was a wandering sheep,
I did not love the fold,
I did not love my Shepherd's voice,
I would not be controll'd.
I was a wayward child,
I did not love my home,
I did not love my Father's voice,
I loved afar to roam.

2 The Shepherd sought his sheep,
The Father sought his child,
They follow'd me o'er vale and hill,
O'er deserts waste and wild.
They found me nigh to death,
Famish'd and faint and lone;
They bound me with the bands of love:
They saved the wandering one.

3 They spoke in tender love,
They raised my drooping head,
They gently closed my bleeding wounds,
My fainting soul they fed.
They washed my filth away,
They made me clean and fair,
They brought me to my home in peace.
The long-sought wanderer.

4 I was a wandering sheep,
I would not be controll'd,
But now I love my Shepherd's voice,
I love, I love the fold!
I was a wayward child,
I once preferr'd to roam,
But now I love my Father's voice,
I love, I love his home.

BONAR.

No. XXXIX.

Free Church of Scotland.

REPORT

OF THE

TRUSTEES OF THE FREE CHURCH MINISTERS' WIDOWS' AND ORPHANS' FUND

TO THE

GENERAL ASSEMBLY

TO BE HELD AT EDINBURGH, THE 19TH MAY 1881.

EDINBURGH: THOMAS AND ARCHIBALD CONSTABLE,
PRINTERS TO THE QUEEN, AND TO THE UNIVERSITY.
1881.

OFFICE-BEARERS

1880-81.

TRUSTEES.

REV. ROBERT GORDON, *Convener.*

REV. T. SMITH, D.D.	REV. ROBERT GORDON.
REV. R. G. BALFOUR.	DAVID MACLAGAN.
REV. WILLIAM H. GOOLD, D.D.	JOHN CLERK BRODIE.
REV. THOS. M'LAUCHLAN, LL.D.	JOHN MARTIN.
STUART NEILSON.	DONALD BEITH.
REV. ALEX. M'KENZIE, M.A.	WILLIAM FERGUSON.

Treasurer—THOMAS MARTIN, ACCOUNTANT.

Auditor—WILLIAM WOOD, ACCOUNTANT.

Communications to be addressed to MR. MARTIN, *at the Office of the Fund, No. 49 Castle Street, Edinburgh.*

FORM OF BEQUEST TO THE FUND.

I leave and bequeath the sum of pounds (*the amount being written in words, not in figures*) to "THE FREE CHURCH MINISTERS' WIDOWS' AND ORPHANS' FUND;" and I appoint the same to be paid at the first term of Whitsunday or Martinmas after my death.

THIRTY-FIFTH YEAR OF THE FUND,

ENDING 15TH MAY 1880.

REPORT of the TRUSTEES of the FREE CHURCH MINISTERS' WIDOWS' and ORPHANS' FUND to the GENERAL ASSEMBLY of the FREE CHURCH OF SCOTLAND, to be held at Edinburgh the 19th day of May 1881.

ON the state and progress of the Fund, the Trustees have to report as follows—referring for explanations to the more detailed view of particulars contained in the Lists and States subjoined :—

1. That during the year ending at Whitsunday 1880, 34 Ministers were admitted to a pastoral charge, and to a share of the Sustentation Fund, for the first time.

2. That 21 Ministers connected with the Fund died (2 of whom had ceased to be connected with the Sustentation Fund), leaving 15 widows and also 28 children below eighteen years of age.

3. That 19 Ministers were translated, respectively, from one pastoral charge to another.

4. That 12 Ministers connected with the Fund ceased to have any share of the Sustentation Fund.

5. That 2 Ministers connected with the Fund were re-admitted to pastoral charges, and to a share of the Sustentation Fund.

6. That at Whitsunday 1880, 7 Ministers, through non-payment of their annual contributions, ceased to be connected with the Fund, in terms of the proviso in section 8th of the Act incorporating the Fund.

7. That at Whitsunday 1880, 29 pastoral charges were vacant, by the death or removal of Ministers connected with the Fund.

8. That giving effect to the changes before specified on the numbers connected with the Fund at Whitsunday 1879, as stated in last year's Report, there were connected with the Fund at Whitsunday 1880—

		Corresponding numbers at Whitsunday 1879
Of Ministers, ...	1010	1005
Of vacant charges, ...	29	28
	1039	1033
Of Professors, ...	12	12
Of Ministers and Professor who have ceased to have any share of the Sustentation Fund and College Fund respectively, . .	96	95
	1147	1140

9. That during the year ending 11th August 1880, 24 Ministers married or were married at their admission, of whom 17 were under, and 7 above, 45 years of age.

10. That during the year ending 15th May 1880, 15 widows and 2[illegible] children became entitled for the first time to annuities.

11. That 2 widows upon the Fund died or were remarried during the year aforesaid.

12. That 24 children ceased to be entitled to annuities during the year aforesaid, having died or attained the age of eighteen years complete.

13. That giving effect to these changes, the number of annuitants on the Fund at Whitsunday 1880 was as under:—

			Corresponding number at Whitsunday 1879	
Of Widows entitled to an annuity of £46, .		162		149
Of Children under 18 years of age—				
Entitled to an annuity of £24, .	108		101	
Entitled to an annuity of £36, their mother also being dead, .	19		22	
		127		123

14. That at 31st March 1881, when the accounts for the bygone year were closed, the accumulated Funds were as under:—

Of the Widows' Scheme, . . .	£208,114 7 7
Of the Orphans' Scheme, . . .	57,496 15 4
Of the Miller Bequest, . . .	100 0 0
	£265,711 2 11

and that the amount was invested in the manner and at the rates of interest specified in the State of the Funds hereto appended. The increase

on the Accumulated Funds during the year ending 31st March 1881 has been as under:—

Of the Widows' Scheme, . . .	£8,664	6	10
Of the Orphans' Scheme, . . .	1,155	5	9
	£9,819	12	7

As will be seen on referring to the Accounts appended, the following Legacies and Donations have been received this year in aid of the Fund, viz.:—

From John Russell, Terrace Bank, Kirkcaldy, legacy, .	£1000	0	0
„ The Trustees of the late Mrs. Taylor or Greig, Edinburgh, in full of her Bequest of the residue of her Estate, liferented by her husband lately deceased, ...	1465	0	0
„ Dr. Fleming, 38 Manor Place, annual donation, .	1	1	0
	£2,466	1	0

As regards the proposals to admit to the benefits of this fund Ministers and Missionaries labouring in foreign lands, the General Assembly of last year renewed their remit to the Trustees in the following terms: "Renew the remit to the Trustees, in co-operation with the Committee on Foreign Missions, to consider as to the possibility of admitting to this Fund all Ministers of the Church labouring in foreign lands"

Since last Assembly the Trustees have corresponded with the Foreign Missions Committee, and the other Committees concerned, on the subject of the remit, and after full and anxious deliberation thereon, the Trustees now respectfully report as follows. They find—

1. That the proposal originally made by the Foreign Missions Committee was, that the whole of their ordained Missionaries, and unordained Medical Missionaries, present and future, together with the existing Widows and Orphans of Missionaries, shall be admitted to this Fund; thus superseding entirely the existing Foreign Missions Widows' and Orphans' Scheme.

2. That the proposal of the Foreign Missions Committee now is, that there shall be admitted to this Fund (1) 12 only of their present ordained Missionaries, and 4 unordained Medical Missionaries; (2) 6 unordained teaching Missionaries; and (3) the whole of their future Missionaries—ordained, medical, and teaching—while their existing Widows' and Orphans' Scheme shall be kept up for behoof of the existing widows and children on that Scheme, and the widows and children of the Missionaries who are still to remain connected therewith.

3. That the proposals on behalf of the other Committees concerned (the Colonial, Continental, and Jewish Committees) are substantially to the effect, that in any new Act of Parliament powers shall be sought by the Trustees of this Fund to treat with and admit such of their Ministers or Missionaries as may individually apply for admission to this Fund, on such terms as may be agreed on between the Trustees and the respective applicants.

Under these circumstances the Trustees have felt called upon to consider anew the whole questions involved in the remit from the General Assembly, and they have come to be of opinion that it is not expedient for the interests of the Fund under their charge to agree to the proposals now formulated as above explained. They are of opinion that the proposals now made would introduce into this Fund complications and elements of risk, which could not hereafter, however desirable, be got quit of, and the ultimate bearing of which, on the permanent stability of the Fund, it is impossible to foresee.

Signed in name and by order of the Trustees,

ROBERT GORDON, *Convener.*

EDINBURGH 13*th May* 1881.

N.B.—A Statement of Mrs. Mackay's Fund is annexed hereto, p. 28.

MINISTERS who were admitted to PASTORAL CHARGES, and to a share of the SUSTENTATION FUND, for the first time, during the year ending 15th May 1880, being the thirty-fifth year of the Fund.

No.	Ministers.	Congregations.	Presbyteries.	Dates of Admission.
1	Charles Adamson Salmond,	Cults,	Aberdeen,	Aug. 21, 1879.
2	James Alexander Russell, C. and S.,	Newhills,	Do.,	Sept. 25, 1879.
3	Donald MacInnes,	Glenmorriston,	Abertarff,	June 11, 1879.
4	William Gordon Lawrence,	Edzell,	Brechin,	July 31, 1879.
5	William Lowe Craig,	Kettle and Cults,	Cupar,	Nov. 28, 1879.
6	Neil D. Maclauchlan,	Dalkeith,	Dalkeith,	May 11, 1880.
7	Nicol Nicolson,	Garve,	Dingwall,	May 15, 1879.
8	Robert Boag Watson,	Cardross,	Dumbarton,	Dec. 23, 1879.
9	Walter E. Ireland,	Garelochhead,	Do.,	Jan. 29, 1880.
10	John Kennedy,	Liff,	Dundee,	Feb. 5, 1880.
11	Donald Cook,	Wellgate,	Do.,	Feb. 5, 1880.
12	Charles Keith,	Clunie,	Dunkeld,	March 16, 1880.
13	Duncan A. Mackinnon,	Marykirk,	Fordoun,	Oct. 29, 1879.
14	William Roy,	Kirriemuir, North,	Forfar,	Nov. 27, 1879.
15	James Henderson,	Insch,	Garioch,	April 29, 1880.
16	George Stewart,	Glasgow (Trinity),	Glasgow,	Aug. 7, 1879.
17	W. J. Thomson, C. and S.,	Do. (Bridgeton),	Do.,	Nov. 29, 1879.
18	J. V. Macnair,	West End, Port-Glasgow,	Greenock,	Feb. 12, 1880.
19	George Booth,	Cleland,	Hamilton,	Sept. 30, 1879.
20	Robert M'Growther,	Whifflet,	Do.,	Oct. 28, 1879.
21	Hector Mackenzie,	Kiltarlity,	Inverness,	April 22, 1880.
22	George A. M'Leod,	Stratherrick,	Do.,	Feb. 20, 1880.
23	Thomas Fowler,	Loudoun,	Irvine,	March 11, 1880.
24	W. A. P. Johnman,	Hawick,	Jedburgh,	April 29, 1880.
25	James Robertson Gillies,	Coldstream,	Kelso and Lauder,	Aug. 21, 1879.
26	Robert Hill,	Nenthorn,	Do.,	Aug. 28, 1879.
27	Duncan M'Lean Black,	Eccles,	Do.,	Jan. 8, 1880.
28	Charles Shaw,	Kinghorn,	Kirkcaldy,	Jan. 8, 1880.
29	Duncan Macbeath,	Cross,	Lewis,	Oct. 9, 1879.
30	John Blacklock,	Iona and Ross,	Mull,	Oct. 16, 1879.
31	George Home,	Evie and Rendall,	Orkney,	Jan. 22, 1880.
32	Francis Renton Barrie,	Carnbee,	St. Andrews,	Nov. 6, 1879.
33	Andrew Mackay,	Stirling (West),	Stirling,	July 17, 1879.
34	John Fairley Dally,	Inch,	Stranraer,	Oct. 30, 1879.

MINISTERS who ceased to have any share of the SUSTENTATION FUND, and to hold a PASTORAL CHARGE, during the year aforesaid.

No.	Ministers.	Congregations.	Presbyteries.	How Ceasing.	Dates.
1	Duncan M. Connell,	Fortingall,	Breadalbane,	Resigned,	June 10, 1879.
2	Alexander Maxwell,	Kettle and Cults,	Cupar,	Do.,	Aug. 20, 1879.
3	William Fraser,	St. Bernard's, Edinburgh,	Edinburgh,	Do.,	Dec. 31, 1879.
4	William Elmslie,	Insch,	Garioch,	Do.,	Feb. 17, 1880.
5	John Russell,	Blochairn,	Glasgow,	Do.,	Feb. 4, 1880.
6	A. B. Birkmire,	Kinning Park,	Do.,	Do.,	May 13, 1880.
7	Peter Douglas,	Inverkip,	Greenock,	Do.,	Feb. 11, 1880.
8	George Hay,	Humbie,	Haddington,	Do.,	April 25, 1880.
9	Alexander Mackintosh,	Bowmore,	Islay,	Do.,	July 3, 1879.
10	John M'Leod,	Tyree,	Mull,	Do.,	Jan. 28, 1880.
11	Alex. Macgregor Rose,	Evie and Rendall,	Orkney,	Do.,	June 20, 1879.
12	James Mellis,	Carnbee,	St. Andrews,	Do.,	June 5, 1879.

MINISTERS connected with the FUND, re-admitted to a share of the SUSTENTATION FUND during the year aforesaid.

No.	Ministers.	Congregations.	Presbyteries.	Dates.
1	John Rae,	Causewayend,	Aberdeen,	Jany. 16, 1880.
2	Alexander Skene,	Union Church, Glasgow,	Glasgow,	Dec. 18, 1879.

MINISTERS who ceased to be connected with the FUND, through Non-payment of their Contributions, at Whitsunday 1880.

No.	Ministers.	Congregations.	Presbyteries.
1	Joshua Mackintosh, . . .	Knockando, ...	Aberlour.
2	Alexander Russell, LL.D., .	Dailly, ...	Ayr.
3	George Charles, . . .	Busby, ...	Glasgow.
4	James Barles, ...	Salton and Bolton, . . .	Haddington and Dunbar.
5	David S. Smith, . . .	Langholm, ...	Lockerbie.
6	Alexander Bannatyne, . .	Paisley, ...	Paisley.
7	Alexander Mackenzie, . .	Strath, ...	Skye and Uist.

WIDOWS who DIED, or were re-married, during the year ending 15th May 1880.

No.	Widows' Names.	Late Husband.	Congregation.	Presbytery.	Annuities Drawn.
1	Alice Dickson Sorby or Harper, re-married, ...	John Harper, . .	Bothwell, ...	Hamilton, . .	4¼ years.
2	Janet M'Leod, died, . . .	George M'Leod, .	Lochbroom, ...	Lochcarron, . .	8½ years.

PASTORAL CHARGES vacant at Whitsunday 1880 by the Death or Removal of Ministers connected with the FUND.

No.	Congregations.	Presbyteries.	Late Ministers.	How Vacant.	Dates.
1	Kirkmichael,	Abernethy,	John Macqueen,	Died,	April 18, 1880.
2	Peebles,	Biggar and Peebles,	Henry Carmichael,	Do.,	Aug. 11, 1879.
3	Fortingall,	Breadalbane,	D. M'Connel,	Resigned,	June 10, 1879.
4	Keiss,	Caithness,	Robert Gunn,	Died,	Sept. 30, 1879.
5	Rathen,	Deer,	Alexander Cobban,	Do.,	April 11, 1880.
6	Strathconnan,	Dingwall,	David M'Farlane,	Translated,	July 10, 1879.
7	Kirkpatrick Irongray,	Dumfries,	Alexander Grierson,	Died,	May 5, 1880.
8	Tillicoultry,	Dunblane,	James Brown,	Translated,	March 11, 1880.
9	St. Bernard's (Edinburgh),	Edinburgh,	William Fraser,	Resigned,	Dec. 31, 1879.
10	Blochairn,	Glasgow,	John Russell,	Do.,	Feb. 4, 1880.
11	Inverkip,	Greenock,	Peter Douglas,	Do.,	Feb. 11, 1880.
12	Humbie,	Haddington and Dunbar,	George Hay,	Do.,	April 25, 1880.
13	Bothwell,	Hamilton,	Andrew Doak,	Translated,	March 27, 1879.
14	West Church (Inverness),	Inverness,	Duncan Colvin,	Do.,	March 4, 1880.
15	Bowmore,	Islay,	Alexander Mackintosh,	Resigned,	July 3, 1879.
16	Portmoak,	Kinross,	James A. Paton,	Translated,	Nov. 27, 1879.
17	Kilberry and So. Knapdale,	Kintyre,	James M'Leod,	Do.,	Dec. 4, 1879.
18	Shisken,	Do.,	Archibald Nicol,	Died,	Dec. 11, 1876.
19	Balmaghie,	Kirkcudbright,	Frank Gordon,	Translated,	Feb. 19, 1880.
20	Armadale,	Linlithgow,	Archd. Black,	Do.,	March 4, 1880.
21	Coigach,	Lochcarron,	Archibald Beaton,	Do.,	Feb. 18, 1880.
22	Tyree,	Mull,	John M'Leod,	Resigned,	Jan. 28, 1880.
23	Orphir,	Orkney,	William Omand,	Translated,	Feb. 19, 1880.
24	Paisley, Middle,	Paisley,	William Fraser,	Died,	Sept. 21, 1879.
25	Forgandenny,	Perth,	James Halliday,	Translated,	Jan. 29, 1880.
26	Yell,	Shetland,	Colin S. Murray,	Do.,	Nov. 28, 1878.
27	South Uist,	Skye and Uist,	Roderick Ross,	Died,	July 23, 1874.
28	Strath,	Do.,	Alexander Mackenzie,	Suspended *sine die*,	June 1, 1878.
29	Tongue,	Tongue,	eorge Mackay,	Died,	Sept. 19, 1877.

MINISTERS connected with the FUND who Married, or were Married at the date of their admission, during the year ending 11th August 1880.

No.	Ministers.	Congregations.	Presbyteries.	Dates.	Age above or under 45.
1	L. C. M. Wedderburn,	Madderty,	Auchterarder,	April 29, 1880,	Under.
2	James Angus,	Skirling,	Biggar and Peebles,	July 13, 1880,	Do.
3	Nathan Cosh,	Strathmiglo, New,	Coupar-Angus,	November 14, 1879,	Do.
4	Wm. David Beattie,	Monimail,	Cupar-Fife,	July 8, 1880,	Do.
5	Nicol Nicolson,	Strathgarve,	Dingwall,	*Mar.* June 10, 1869; *Ind.* May 15, 1879.*	Do.
6	Robert B. Watson,	Cardross,	Dumbarton,	*Mar.* Nov. 17, 1857; *Ind.* Dec. 23, 1879.	Above.
7	James Bowie (2d Mar.),	Craig, Dunscore,	Dumfries,	March 10, 1880.	Do.
8	Duncan Colvin (2d Mar.),	Alves,	Elgin,	October 1, 1879.	Under.
9	Robert Urquhart (2d Mar.),	Old Meldrum,	Ellon,	September 3, 1879.	Do.
10	Gabriel Ker,	Cowcaddens,	Glasgow,	December 10, 1879.	Above.
11	George Stewart,	Trinity Ch., Glasgow,	Do.,	*Ind.* Feb. 15, 1854; *Mar.* Dec. 23, 1856.	Do.
12	John F. Fleming,	West Ch., Glasgow,	Do.,	January 13, 1880.	Under.
13	Donald Macfarlane,	Moy,	Inverness,	April 14, 1880.	Do.
14	Joseph Forrest,	Stevenston,	Irvine,	October 14, 1879.	Do.
15	Alex. H. Moir,	Aboyne,	Kincardine O'Neil,	March 31, 1880.	Do.
16	Dugald M'Cormick,	Lochranza,	Kintyre,	December 16, 1879.	Do.
17	Peter Fisher,	Tongland,	Kirkcudbright,	June 30, 1880.	Do.
18	Robert Kay,	Crofthead,	Linlithgow,	June 29, 1880.	Do.
19	Alexander M'Leod (2d Mar.),	Strontian,	Mull,	April 27, 1880.	Above.
20	John Blacklock,	Iona and Ross,	Do.,	*Mar.* Oct. 18, 1860; *Ind.* Oct. 1879.	Do.
21	W. Whyte Smith,	Galashiels,	Selkirk,	September 9, 1879.	Under.
22	Alexander Terras,	St. Boswell's,	Do.,	October 8, 1879.	Above.
23	Andrew Thom (2d Mar.),	Tullibody,	Stirling,	April 13, 1880.	Under.
24	John Brown Reid,	Wigtown,	Wigtown,	September 11, 1879.	Do.

* Not reported in time for last year's list.

PASTORAL CHARGES vacant at Whitsunday 1880 by the Death or Removal of Ministers connected with the FUND.

No.	Congregations.	Presbyteries.	Late Ministers.	How Vacant.	Dates.
1	Kirkmichael,	Abernethy,	John Macqueen,	Died,	April 18, 1880.
2	Peebles,	Biggar and Peebles,	Henry Carmichael,	Do.,	Aug. 11, 1879.
3	Fortingall,	Breadalbane,	D. M'Connel,	Resigned,	June 10, 1879.
4	Keiss,	Caithness,	Robert Gunn,	Died,	Sept. 30, 1879.
5	Rathen,	Deer,	Alexander Cobban,	Do.,	April 11, 1880.
6	Strathconnan,	Dingwall,	David M'Farlane,	Translated,	July 10, 1879.
7	Kirkpatrick Irongray,	Dumfries,	Alexander Grierson,	Died,	May 5, 1880.
8	Tillicoultry,	Dunblane,	James Brown,	Translated,	March 11, 1880.
9	St. Bernard's (Edinburgh),	Edinburgh,	William Fraser,	Resigned,	Dec. 31, 1879.
10	Blochairn,	Glasgow,	John Russell,	Do.,	Feb. 4, 1880.
11	Inverkip,	Greenock,	Peter Douglas,	Do.,	Feb. 11, 1880.
12	Humbie,	Haddington and Dunbar,	George Hay,	Do.,	April 25, 1880.
13	Bothwell,	Hamilton,	Andrew Doak,	Translated,	March 27, 1879.
14	West Church (Inverness),	Inverness,	Duncan Colvin,	Do.,	March 4, 1880.
15	Bowmore,	Islay,	Alexander Mackintosh,	Resigned,	July 3, 1879.
16	Portmoak,	Kinross,	James A. Paton,	Translated,	Nov. 27, 1879.
17	Kilberry and So. Knapdale,	Kintyre,	James M'Leod,	Do.,	Dec. 4, 1879.
18	Shisken,	Do.,	Archibald Nicol,	Died,	Dec. 11, 1876.
19	Balmaghie,	Kirkcudbright,	Frank Gordon,	Translated,	Feb. 19, 1880.
20	Armadale,	Linlithgow,	Archd. Black,	Do.,	March 4, 1880.
21	Coigach,	Lochcarron,	Archibald Beaton,	Do.,	Feb. 18, 1880.
22	Tyree,	Mull,	John M'Leod,	Resigned,	Jan. 28, 1880.
23	Orphir,	Orkney,	William Omand,	Translated,	Feb. 19, 1880.
24	Paisley, Middle,	Paisley,	William Fraser,	Died,	Sept. 21, 1879.
25	Forgandenny,	Perth,	James Halliday,	Translated,	Jan. 29, 1880.
26	Yell,	Shetland,	Colin S. Murray,	Do.,	Nov. 28, 1878.
27	South Uist,	Skye and Uist,	Roderick Ross,	Died,	July 23, 1874.
28	Strath,	Do.,	Alexander Mackenzie,	Suspended *sine die*,	June 1, 1878.
29	Tongue,	Tongue,	eorge Mackay,	Died,	Sept. 19, 1877.

MINISTERS connected with the FUND who Married, or were Married at the date of their admission, during the year ending 11th August 1880.

No.	Ministers.	Congregations.	Presbyteries.	Dates.	Age above or under 45.
1	L. C. M. Wedderburn,	Madderty,	Auchterarder,	April 29, 1880,	Under.
2	James Angus,	Skirling,	Biggar and Peebles,	July 13, 1880,	Do.
3	Nathan Cosh,	Strathmiglo, New,	Coupar-Angus,	November 14, 1879,	Do.
4	Wm. David Beattie,	Monimail,	Cupar-Fife,	July 8, 1880,	Do.
5	Nicol Nicolson,	Strathgarve,	Dingwall,	*Mar.* June 10, 1869; *Ind.* May 15, 1879.*	Do.
6	Robert B. Watson,	Cardross,	Dumbarton,	*Mar.* Nov. 17, 1857; *Ind.* Dec. 23, 1879.	Above.
7	James Bowie (2d Mar.),	Craig, Dunscore,	Dumfries,	March 10, 1880.	Do.
8	Duncan Colvin (2d Mar.),	Alves,	Elgin,	October 1, 1879.	Under.
9	Robert Urquhart (2d Mar.),	Old Meldrum,	Ellon,	September 3, 1879.	Do.
10	Gabriel Ker,	Cowcaddens,	Glasgow,	December 10, 1879.	Above.
11	George Stewart,	Trinity Ch., Glasgow,	Do.,	*Ind.* Feb. 15, 1854; *Mar.* Dec. 23, 1856.	Do.
12	John F. Fleming,	West Ch., Glasgow,	Do.,	January 13, 1880.	Under.
13	Donald Macfarlane,	Moy,	Inverness,	April 14, 1880.	Do.
14	Joseph Forrest,	Stevenston,	Irvine,	October 14, 1879.	Do.
15	Alex. H. Moir,	Aboyne,	Kincardine O'Neil,	March 31, 1880.	Do.
16	Dugald M'Cormick,	Lochranza,	Kintyre,	December 16, 1879.	Do.
17	Peter Fisher,	Tongland,	Kirkcudbright,	June 30, 1880.	Do.
18	Robert Kay,	Crofthead,	Linlithgow,	June 29, 1880.	Do.
19	Alexander M'Leod (2d Mar.),	Strontian,	Mull,	April 27, 1880.	Above.
20	John Blacklock,	Iona and Ross,	Do.,	*Mar.* Oct. 18, 1860; *Ind.* Oct. 1879.	Do.
21	W. Whyte Smith,	Galashiels,	Selkirk,	September 9, 1879.	Under.
22	Alexander Terras,	St. Boswell's,	Do.,	October 8, 1879.	Above.
23	Andrew Thom (2d Mar.),	Tullibody,	Stirling,	April 13, 1880.	Under.
24	John Brown Reid,	Wigtown,	Wigtown,	September 11, 1879.	Do.

* Not reported in time for last year's list.

WIDOWS who have become entitled for the first time to ANNUITIES during the Year ending 15th May 1880.

No.	Widows' Names.	Deceased Husband.	His late Congregation.	Presbytery.	Date of Husband's Decease.	First Term's Annuity payable at
1	Ann Biggs M'Dowall or Mackintosh, . . .	James M. Mackintosh	Skene, . . .	Aberdeen, . .	June 12, 1879,	Mart. 1879.
2	Ann Margaret Tulloch or Macqueen, ...	John Macqueen, .	Kirkmichael, . .	Abernethy, . .	April 18, 1880,	Whit. 1880.
3	Christian H. M'Lelland or Carmichael, ...	Henry Carmichael, .	Peebles, . . .	Biggar and Peebles,	Aug. 11, 1879,	Mart. 1879.
4	Janet Leslie Barr or Gunn, .	Robert Innes Gunn, .	Keiss, ...	Caithness, . .	Sept. 30, 1879,	Do.
5	Christian Lee or Cobban, .	Alexander Cobban, .	Rathen, . . .	Deer, . . .	May 11, 1880,	Whit. 1880.
6	Ann Hodge or Grierson, . .	Alexander Grierson,	Irongray, . . .	Dumfries, . .	May 5, 1880,	Do.
7	Eleanor Hardy Bertram or Keith, ...	Alexander Keith, Jr.	St. Cyrus, . . .	Fordoun, . . .	April 29, 1880,	Do.
8	Elizabeth M'Laren or M'Ara, .	James F. M'Ara, .	Kinloss, . . .	Forres, . . .	June 19, 1879,	Mart. 1879.
9	Agnes M'Haffie or Willis, .	Michael Willis, D.D.	late of Renfield, . .	Glasgow, . . .	Aug. 19, 1879,	Do.
10	Maria L. Wilson or Stewart, .	Donald Stewart, .	Cromar, . . .	Kincardine O'Neil, .	July 24, 1879,	Do.
11	Mary Jane M'Neal or M'Neill,	Hector M'Neill, .	Campbeltown, . .	Kintyre, . . .	Aug. 3, 1879,	Do.
12	Sarah Urquhart or Ballingall, .	John H. Ballingall, .	Kinghorn, . . .	Kirkcaldy, . .	Oct. 1, 1879,	Do.
13	Elizabeth Waugh or M'Vean, .	Donald M'Vean, .	Iona, ...	Mull, . . .	Jany. 16, 1880,	Whit. 1880.
14	Isabella Harriet Pollock or Fraser, ...	William Fraser, .	Middle—Paisley, .	Paisley, . . .	Sept. 21, 1879,	Mart. 1879.
15	Margaret Douglas or Ferguson,	Peter Ferguson, . .	Inch, ...	Stranraer, . .	July 2, 1879,	Do.

CHILDREN who have become entitled for the first time to ANNUITIES during the Year aforesaid.

No.	Date of Birth.	Children's Names.	Deceased Father.	His late Congregation.	Presbytery.	Date of Father's Decease.	First Term's Annuity payable at
1	Aug. 31, 1871,	Alexander Miller Mackintosh,	James M. Mackintosh,	Skene, . .	Aberdeen, .	June 12, 1879, .	Mart. 1879.
2	June 6, 1863,	Henrietta Ed. Leslie Macqueen,	John Macqueen, .	Kirkmichael, .	Abernethy, .	April 18, 1880, .	Whit. 1880.
3	May 24, 1866,	Katharine Stewart Macqueen,	Do., .	Do., .	Do., .	Do., .	Do.
4	Oct. 22, 1872,	Henry Carmichael, . .	Henry Carmichael, .	Peebles, . .	Biggar and Peebles,	Aug. 11, 1879, .	Mart. 1879.
5	Jan. 22, 1874,	John Carmichael, . . .	Do., .	Do., . .	Do., .	Do., .	Do.
6	Sept. 23, 1875,	Lawrence Towers Carmichael,	Do., .	Do., . .	Do., .	Do., .	Do.
7	June 11, 1878,	Elizabeth Amy Carmichael, .	Do., .	Do., . .	Do., .	Do., .	Do.
8	June 15. 1879,	Christian Ethel Carmichael, .	Do., .	Do., . .	Do., .	Do., .	Do.
9	March 23, 1869,	Alexander Lee Cobban, .	Alexander Cobban, .	Rathen, . .	Deer, . .	May 11, 1880, .	Whit. 1880.
10	Feb. 4, 1871,	Louise Christine Cobban, .	Do., .	Do., . .	Do., . .	Do., .	Do.
11	Aug. 28, 1872,	Alice Williamina Cobban, .	Do., .	Do., . .	Do., . .	Do., .	Do.
12	March 20, 1874,	Harry James Cobban, . .	Do., .	Do., . .	Do., . .	Do., .	Do.
13	March 10, 1877,	Edith Helen Mary Cobban, .	Do., .	Do., . .	Do., . .	Do., .	Do.
14	March 24, 1879,	Clement Lee Cobban, . .	Do., .	Do., . .	Do., . .	Do., .	Do.
15	July 1, 1872,	Elizabeth G. Grierson, . .	Alexander Grierson, .	Irongray, .	Dumfries, .	May 5, 1880, .	Do.
16	Feb. 28, 1874,	Annie Hodge Grierson, . .	Do., .	Do., . .	Do., .	Do., .	Do.
17	March 19, 1876,	Jane Grierson, . . .	Do., .	Do., . .	Do., .	Do., .	Do.
18	Nov. 18, 1866,	Patrick Keith, . . .	Alexander Keith, .	St. Cyrus, .	Fordoun, .	April 29, 1880, .	Do.
19	May 15, 1862,	John Andrew M'Ara, . .	James F. M'Ara, .	Kinloss, . .	Forres, . .	June 19, 1879, .	Mart. 1879.
20	Jan. 12, 1864,	James Finlay Duncan M'Ara,	Do., .	Do., . .	Do., . .	Do., .	Do.
21	March 9, 1866,	Colin Cameron M'Ara, . .	Do., .	Do., . .	Do., . .	Do., .	Do.
22	Dec. 25, 1863,	Godfrey Alexr. M'Neill, .	Hector M'Neill, .	Campbeltown,	Kintyre, .	Aug. 3, 1879, .	Do.
23	Nov. 4, 1865,	Frederick Loring M'Neill, .	Do., .	Do., .	Do., .	Do., .	Do.
24	July 3, 1868,	Duncan M'Neill, . . .	Do., .	Do., .	Do., .	Do., .	Do.
25	Jan. 1, 1862,	Jane Paterson Fraser, . .	William Fraser, .	Middle, Paisley,	Paisley, .	Sept. 21, 1879, .	Do.
26	Oct. 19, 1866,	Roderick Wm. Fraser, . .	Do., .	Do., .	Do., . .	Do., .	Do.
27	May 3, 1868,	Charles Fred. Pollock Fraser,	Do., .	Do., .	Do., . .	Do., .	Do.
28	Jan. 19, 1874,	James Edward Fraser, . .	Do., .	Do., .	Do., . .	Do., .	Do.

CHILDREN who ceased to be entitled to ANNUITIES during the year aforesaid.

No.	Date of Birth.	Children's Names.	Deceased Father.	His late Congregation.	Presbytery.	How Ceasing.	Annuities Drawn.
1	April 27, 1864,	Leonard Gardiner,	Thomas Gardiner,	Old Machar,	Aberdeen,	Died,	2½ years.
2	June 24, 1861,	Alexander Wood Renton,	John Renton,	Auchtermuchty,	Cupar,	Attained 18 years,	4 years.
3	Dec. 7, 1861,	James Munro,	Daniel R. Munro,	Maryburgh,	Dingwall,	Do.,	6½ years.
4	July 12, 1861,	William Alexander M'Donald,	John M'Donald,	Clyne,	Dornoch,	Do.,	13½ years.
5	May 16, 1861,	Alixa Elizabeth Clerihew,	Alexander Clerihew,	late of Gartmore,	Dunblane,	Do.,	14½ years.
6	March 3, 1862,	James R. Burns,	J. D. Burns,	Hampstead, late of Dunblane,	Do.,	Do.,	15 years.
7	Oct. 11, 1861,	Margaret Susan Stewart,	William Stewart,	Dudhope,	Dundee,	Do.,	12½ years.
8	July 1, 1861,	Joanna Julia Sutherland,	Andrew Sutherland,	Gibraltar, late of St. Andrews,	Dunfermline,	Do.,	12 years.
9	Oct. 10, 1861,	Margaret Ann Macpherson,	Cosmo Macpherson,	Strathbraan,	Dunkeld,	Do.,	10½ years.
10	June 27, 1861,	Jane Wright Gillison,	John Gillison,	Roxburgh Church,	Edinburgh,	Do.,	5½ years.
11	March 6, 1862,	James Ferguson,	Lewis Ferguson,	St. Andrew's Church	Do.,	Do.,	7 years.
12	May 2, 1862,	John Simpson,	John Simpson,	Roxburgh Church,	Do.,	Do.,	7 years.
13	March 3, 1862,	Catherine Susannah Thain,	Alexander Thain,	New Machar,	Ellon,	Do.,	16½ years.
14	Feb. 9, 1862,	David James John M. Mitchell,	David Mitchell,	Blairdaff,	Garioch,	Do.,	3½ years.
15	March 5, 1862,	Margaret Elizabeth Brown.	William Brown,	Rayne,	Do.,	Do.,	3 years.
16	July 2, 1861,	Margaret Menzies,	David Menzies,	Martyr's Church,	Glasgow,	Do.,	2 years.
17	Nov. 18, 1861,	Robert Pope Ross Gordon,	John Gordon,	M'Donald Church,	Do.,	Do.,	11½ years.
18	Feb. 2, 1866,	Margaret Gordon,	Do.,	Do.,	Do.,	Died,	11½ years.
19	Feb. 28, 1862,	Isabella Cuningham Stewart,	Gilbert Stewart,	East Miller St. Church,	Do.,	Attained 18 years,	3½ years.
20	Dec. 6, 1861,	Peter Cowe,	James Cowe,	Marshall Ch., Kirkintilloch,	Do.,	Do.,	7 years.
21	Dec. 6, 1861,	Ann Kerr Fulton,	John Fulton, late of	Garvald,	Haddington,	Do.,	14½ years.
22	March 7, 1862,	Ann Melville Paterson,	J. C. Paterson, late of	Half-Morton,	Lockerbie,	Do.,	9 years.
23	Jan. 1, 1862,	Jane Paterson Fraser,	William Fraser,	Middle, Paisley,	Paisley,	Do.,	½ year.
24	July 17, 1877,	Thomas Horatius Vitringa Stewart,	Thomas Stewart,	Cambusbarron,	Stirling,	Died,	1 year.

ABSTRACT OF THE ACCOUNTS, ETC.

ABSTRACT of the Accounts of the Free Church Ministers' Widows'

RECEIPTS.

I.—ON ACCOUNT OF THE "WIDOWS' SCHEME."

FROM THE SUSTENTATION COMMITTEE:—		
Sums payable on the admission of Ministers to a pastoral charge:—		
2d half of £10, payable at Whitsunday 1880, in respect of 43 Ministers, at £5 each, ...		£215 0 0
A Minister admitted during year to 15th May 1879 has since ceased to be connected with the Sustentation Fund. If he continues his connection with the Widows' and Orphans' Fund, the second half of his entry-money will appear in next Account.		
1st half of £10, in respect of 34 Ministers admitted during the year to Whitsunday 1880, at £5 each, . . .		170 0 0
		£385 0 0
Ordinary Annual Contributions—		
Due at Whitsunday 1880:—		
In respect of 1010 Ministers at £5 each,	£5,050 0 0	
In respect of 29 vacant Congregations at £5 each, ...	145 0 0	
Arrear due at Whitsunday 1878 in respect of 1 vacant congregation, . .	5 0 0	5,200 0 0
		£5,585 0 0
Sums payable on the Marriage of Ministers:—		
In respect of 24 Ministers who married, or were married at the date of their admission, during the year ending 11th August 1880:—		
17 under 45 years of age, £5 each, .	£85 0 0	
7 above 45 years of age, 1st half of £10,	35 0 0	
	£120 0 0	
2d half of £10, in respect of 6 Ministers,	30 0 0	150 0 0
FROM THE COLLEGE COMMITTEES:—		
Ordinary Annual Contributions due at Whitsunday 1880, in respect of 12 Professors, £5 each, ...		60 0 0
FROM MINISTERS AND PROFESSOR who have ceased to have any share of the Sustentation Fund and College Fund:—		
Ordinary Annual Contributions due at Whitsunday 1880, by 79 Ministers and 1 Professor, £5 each, ...	£400 0 0	
Received on account of Arrears outstanding at 31st March 1880, from 15 Ministers,	75 0 0	475 0 0
Carry forward,		£6,270 0 0

and Orphans' Fund for the year ending 31st March 1881.

PAYMENTS.

I.—ON ACCOUNT OF THE "WIDOWS' SCHEME."

ANNUITIES TO WIDOWS :—	
Due at Whitsunday 1880, to 162 Widows, for half a year, at £23 each, ...	£3,726 0 0
Due at Martinmas 1880, to 164 Widows, for half a year, at £23 each, ...	3,772 0 0
	£7,498 0 0
Less Income-Tax, ...	194 7 0
	£7,303 13 0

Having in view the comparative progress of the two Schemes, the Trustees have seen reason meanwhile to transfer the charges of administration to the Orphan Scheme, in virtue of the powers conferred by the Act of Parliament.

Carry forward,	£7,303 13 0

ABSTRACT of the ACCOUNTS of the Free Church Ministers' Widows'

RECEIPTS.

I.—ON ACCOUNT OF THE "WIDOWS' SCHEME"—*continued.*

Brought forward,				£6,270 0 0
LEGACIES AND DONATIONS:—				
From the late John Russell, of Terrace Bank, Kirkcaldy, Legacy, ...	£1,000	0	0	
From Mrs. Janet Taylor or Greig, in full of her Bequest of the Residue of her Estate liferented by her husband, lately deceased,	1,465	0	0	
From Dr. Fleming, 38 Manor Place, annual Donation, ...	1	1	0	
	£2,466	1	0	
Whereof effeiring to the Orphans' Scheme, two-sevenths, ...	704	11	9	
				1,761 9 3
INTEREST received on the *cumulo* Capital, exclusive of current Interest, . . .	£10,178	9	5	
Whereof effeiring to the Orphans' Scheme, .	2,241	18	10	
				7,936 10 7
TOTAL for the Widows' Scheme,				£15,967 19 10

II.—ON ACCOUNT OF THE "ORPHANS' SCHEME."

FROM THE SUSTENTATION COMMITTEE:—				
Ordinary Annual Contributions:—				
Due at Whitsunday 1880—				
In respect of 1010 Ministers, £2 each, .	£2,020	0	0	
In respect of 29 vacant Congregations, £2 each, ...	58	0	0	
Arrear due at Whitsunday 1878 in respect of 1 vacant Congregation, .	2	0	0	
	£2,080	0	0	
FROM THE COLLEGE COMMITTEES:—				
Ordinary Annual Contributions due at Whitsunday 1880, in respect of 12 Professors, £2 each, ...	24	0	0	
Carry forward,	£2,104	0	0	£15,967 19 10

and Orphans' Fund for the Year ending 31st March 1881—*continued.*

PAYMENTS.

I.—ON ACCOUNT OF THE "WIDOWS' SCHEME"—*continued.*

Brought forward,				£7,303 13 0
TOTAL for the Widows' Scheme,				£7,303 13 0

II.—ON ACCOUNT OF THE "ORPHANS' SCHEME."

ANNUITIES TO CHILDREN :—				
Due at Whitsunday 1880 :—				
To 108 Children at £12 each, being for half a year, . .	£1,296 0 0			
To 19 Children at £18 each (their mothers also being dead), for half a year, .	342 0 0			
		1,638 0 0		
Due at Martinmas 1880 :—				
To 103 Children at £12 each, being for half a year, .	1,236 0 0			
To 17 children at £18, each (their mothers also being dead), for half a year, .	306 0 0			
		1,542 0 0		
		£3,180 0 0		
Less Income Tax, ...		72 13 6		
Carry forward,		£3,107 6 6		£7,303 13 0

ABSTRACT of the ACCOUNTS of the Free Church Ministers' Widows'

RECEIPTS.

Brought forward,			£15,967 19 10
II.—ON ACCOUNT OF THE "ORPHANS' SCHEME."—*continued.*			
Brought forward,		£2,104 0 0	
FROM MINISTERS AND PROFESSOR who have ceased to have any share of the Sustentation Fund and College Fund :—			
Ordinary Annual Contributions due at Whitsunday 1880, in respect of 79 Ministers and 1 Professor, £2 each, .	£160 0 0		
Received on account of Arrears outstanding at 31st March 1880, from 15 Ministers, .	30 0 0		
		190 0 0	
Amount of Rates, .		£2,294 0 0	
LEGACIES AND DONATIONS :—			
Proportion of £2466, 1s., received for both Schemes as before stated, effeiring to the Orphans' Scheme, ...		704 11 9	
INTEREST received on the *cumulo* capital, proportion effeiring to the Orphans' Scheme as before stated, ...		2,241 18 10	
TOTAL for the "Orphans' Scheme," .			5,240 10 7
III.—MILLER BEQUEST.			
From the Trustees of the late Dr. Hugh Miller, Broomfield, Helensburgh, to account of Legacy of £400 (to be invested and Interest only applied), ...			100 0 0
IV.—MONEYS INVESTED REPAID.			
To Account of BOND and DISPOSITION in Security for £5500, over Lands in Wigtonshire, .		£1,000 0 0	
On Assignation to Improvement Rent Charges over Lands in Lanarkshire		48 3 7	
			1,048 3 7
Carry forward,			£22,356 14 0

and Orphans' Fund for the year ending 31st March 1881—*continued.*

PAYMENTS.

Brought forward,							£7,303	13	0
II.—ON ACCOUNT OF THE "ORPHANS' SCHEME."—*continued.*									
Brought forward,					£3,107	6	6		
EXPENSES connected with the management of the Fund:—									
Printing, Advertising, and Stationery,				£60	17	2			
Auditor's Fee for auditing Accounts, year 1879-80,				26	5	0			
Do. Fee for Investigation into the affairs of the Fund as at 15th May 1879, as fixed by Mr. Moncreiff, Accountant of Court,	£525	0	0						
Less returned by Mr. Wood,	105	0	0						
	£420	0	0						
Mr. Moncreiff's Fee for adjusting same,	7	7	0	427	7	0			
Treasurer's Salary Balance year to 31st March 1880,	£150	0	0						
Year to 31st March 1881,	300	0	0						
				450	0	0			
Postages and Incidents,				13	9	2			
							977	18	4
TOTAL for the "Orphans' Scheme,"							4,085	4	10
III.—MONEYS INVESTED.									
On BOND and DISPOSITION in Security over lands in Ross-shire,							11,500	0	0
IV.—INTERIM ADVANCES REPAID.									
To Sustentation Committee, to account of interim advances received prior to 31st March 1880,						£1,200	0	0	
To Mrs. Mackay's Fund Trustees, repaid to account of interim advance,						10	0	0	
To Thomas Martin, C.A., as Judicial Factor on a Trust Estate, amount of Interim advance						2,800	0	0	
							4,010	0	0
Carry forward,							£26,898	17	10

ABSTRACT of the ACCOUNTS of the Free Church Ministers' Widows'

RECEIPTS.				
Brought forward,			£22,356 14 0
V.—INTERIM ADVANCES RECEIVED.			
From Sustentation Committee, on account of Rates due 15th May 1881—			
On June 30, 1880, ...	£4,300 0 0		
On July 24, 1880, ...	300 0 0		
			4,600 0 0
BALANCE at 31st March 1880, as stated in last year's Abstract brought forward, ...			113 7 10
			£27,070 1 10

EDINBURGH, 11*th May* 1881.—The Accounts, of which the foregoing is an instructions thereof, and found to be correct; the Balance thereon being due by the Commercial Bank, on Account Current, and £6, 7s. 6d. due by the

and Orphans' Fund for the Year ending 31st March 1881—*continued.*

PAYMENTS.

Brought forward,		£26,898 17 10
BALANCE at 31st March 1881 :—		
Due by Commercial Bank of Scotland—		
On Account-Current, ...	£164 16 6	
Due by Treasurer, ...	6 7 6	
		171 4 0
		£27,070 1 10

Abstract, have been examined by me and compared with the Vouchers and One Hundred and Seventy-one Pounds, Four Shillings (whereof £164, 16s. 6d. Treasurer), in favour of the Trust.

WILLIAM WOOD, *Auditor.*

STATE of the FUNDS at 31st March 1881.

I.—OF THE "WIDOWS' SCHEME."			
Accumulated Funds realised at 31st March 1880, ...			£199,450 0 9
Receipts during the year to 31st March 1881,	£15,967 19 10		
Payments during said year, ...	7,303 13 0		
			8,664 6 10
			£208,114 7 7
Arrears at 31st March 1881:—			
Due to Scheme by 16 Ministers who have ceased to have any share of the Sustentation Fund, ...	£80 0 0		
Due by Scheme to 1 Widow, half-year's Annuity due at Martinmas 1880, not drawn . .	22 8 6		
			57 11 6
			£208,171 19 1
II.—OF THE "ORPHANS' SCHEME."			
Accumulated Funds at 30th March 1880, .	£56,341 9 7		
Receipts during the year to 31st March 1881, . .	£5,240 10 7		
Payments during said year, .	4,085 4 10		
	1,155 5 9		
	£57,496 15 4		
Arrears at 31st March 1881:—			
Due by 16 Ministers who have ceased to have any Share of the Sustentation Fund, ...	32 0 0		
			57,528 15 4
III.—MILLER BEQUEST.			
Sum received to account, ...			100 0 0
TOTAL AMOUNT of the FUNDS at 31st March 1881, exclusive of current interest, ...			£265,800 14 5
WHEREOF—			
Invested on approved Heritable Securities of the following amounts:—			
Bearing Interest at 4½ per cent., . .	£3,700 0 0		
	1,000 0 0		
	3,500 0 0		
	3,000 0 0		
Bearing Interest at 4¼ per cent., . .	627 8 10		
Bearing Interest at 4 per cent., . .	4,000 0 0		
	7,809 13 1		
	14,000 0 0		
	9,000 0 0		
	2,000 0 0		
	500 0 0		
	4,500 0 0		
Carry forward,	£53,637 1 11		£265,800 14 5

TOTAL FUNDS brought forward, . .							£265,800	14	5
INVESTMENTS brought forward,			£53,637	1	11			
Bearing Interest at 4 per cent., . . .			6,000	0	0			
			20,000	0	0			
			6,000	0	0			
			8,000	0	0			
			8,000	0	0			
			8,000	0	0			
			2,652	17	0			
			5,000	0	0			
			1,000	0	0			
			3,000	0	0			
			10,000	0	0			
			10,000	0	0			
			10,900	0	0			
			8,000	0	0			
			3,000	0	0			
			8,000	0	0			
			10,000	0	0			
			10,000	0	0			
			15,000	0	0			
			7,000	0	0			
			13,000	0	0			
			11,400	0	0			
			1,350	0	0			
Bearing Interest at 3¾ per cent., . . .			7,500	0	0			
Bearing Interest at 3½ per cent, . . .			7,000	0	0			
			4,300	0	0			
			11,500	0	0			
			£269,239	18	11			
Deduct Interim advances—								
From Mrs. Mackay's Fund, .	£100	0	0					
From Sustentation Committee,	3,600	0	0					
				3,700	0	0		
			£265,539	18	11			
Balance due by Commercial Bank of Scotland—								
On Account Current, . .	£164	16	6					
Balance due by Treasurer, .	6	7	6					
				171	4	0		
			£265,711	2	11			
Arrears at 31st March 1881—								
Due to Widows' Scheme, .	£57	11	6					
Due to Orphans' Scheme, .	32	0	0					
				89	11	6		
							£265,800	14	5

EDINBURGH, 11*th May* 1881.—Certified by

WILLIAM WOOD, *Auditor.*

MRS. MACKAY'S FUND.

In appending an Account of the Intromissions with Mrs. Mackay's Fund for the year ending 31st March 1881, and a state of the Trust-Funds as at that date, the Trustees have anew to repeat part of a former year's statement :—

"The Church is aware that this Fund was left by the late Mrs. Mackay of Rockfield, for the purpose of providing annuities to children of deceased Ministers connected with the Ministers' Widows' and Orphans' Fund of the Free Church, these children being above eighteen years of age, and a preference being given to 'such child or children as shall be blind or otherwise disabled or incapacitated in body or mind.'"

The Trust Capital amounts to £1190, 6s. 11d., and the annual interest thereof is available for the purposes of the Trust. The Fund being limited to children of deceased Ministers who were connected with the Widows' and Orphans' Fund of the Free Church, the applicants for the benefit of the Fund were, for many years, necessarily few in number, and an accumulation of revenue thus accrued, which has been gradually reduced to £103, 4s. 1d. The annual income from the Trust amounts to about £50, and there are at present five annuitants on the Fund, whose annuities amount collectively to £62, 10s. per annum.

ROBT. GORDON, *Convener.*

Edinburgh, 13*th May* 1881.

ABSTRACT of Intromissions with Mrs. Mackay's Fund for the Year ending 31st March 1881.

RECEIPTS.

Balance of Account ending 31st March 1880, . . .							£115	2 3
Interest received—								
On Capital sum of £1190, 6s. 11d. invested on Heritable Security—								
Due at Whitsunday 1880, at 4%, less Income-Tax, . . .	£23	6	3					
Due at Martinmas 1880, at 4%, less do., . . .	23	3	9					
				£46	10	0		
On Interim advance to Ministers' Widows' and Orphans' Fund :—								
Due at Whitsunday 1880, on £110 at 4%, less Income-Tax, ...	£2	2	11					
Due at Martinmas 1880, on £100 at 4%, less do., .	1	18	11					
				4	1	10		
							50	11 10
Sum of Receipts, .							£165	14 1

MRS. MACKAY'S FUND—Continued.

PAYMENTS.

Paid one year's allowance to five Annuitants, ...		£62 10 0
BALANCE at 31st March 1881—		
Due by Commercial Bank, ...	£2 6 7	
Due by Free Church Ministers' Widows' and Orphans' Fund Trustees, being balance of interim advance to meet loan, .	100 0 0	
Due by the Treasurer, ...	0 17 6	
		103 4 1
Sum of Payments,		£165 14 1

EDINBURGH, 11*th May* 1881.—The Account, of which the foregoing is an Abstract, has been examined by me and compared with the Vouchers, and found to be correct—the Bank and Cash balances being One Hundred and Three Pounds, Four Shillings, and One Penny sterling, due to the Fund at 31st March 1881, as above stated.

WILLIAM WOOD, *Auditor.*

STATE OF MRS. MACKAY'S FUND AT 31ST MARCH 1881.

CAPITAL—		
Sum invested on Heritable Security over an Estate in Perthshire and Forfarshire, ...		£1,190 6 11
ACCUMULATIONS FROM REVENUE—		
Cash in Commercial Bank of Scotland, .	£2 6 7	
Interim advance to Trustees of Free Church Ministers' Widows' and Orphans' Fund, .	100 0 0	
Balance due by Treasurer, ...	0 17 6	
		103 4 1
Amount, exclusive of current interest, . .		£1,293 11 0

EDINBURGH, 11*th May* 1881.—Examined, and found to be correct.

WILLIAM WOOD, *Auditor.*

APPENDIX.

DIRECTIONS TO ANNUITANTS.

THE first half-year's payment of the Annuities becomes due on the 15th of May or 11th November immediately following the death of the Minister or Professor, and the Annuities are payable half-yearly thereafter at the above terms,—the last term's payment of the Widows' Annuity being due and payable at the term of Whitsunday or Martinmas immediately preceding her re-marriage or death,—and the last term's payment of the Children's Annuities being due and payable at the term of Whitsunday or Martinmas immediately preceding the date at which each Child shall attain the age of eighteen years complete, or immediately preceding the date of each Child's death before attaining that age.

Annuitants, before obtaining their Annuities, are required to produce the following Certificates, viz. :—

1. Certificate by the Presbytery Clerk of the bounds certifying the Minister's death, and the date thereof.
2. Certificate attesting that the Widow is alive, and remains unmarried.
3. Certificate of the existence of the children, under eighteen years of age, if there be such.
4. Extract from the Parish Register, of the date of such Children's birth, signed by the Keeper of said Register (or, failing this, other legal evidence of the date of the births).

Where a Widow only is left, the Certificates to be produced are Nos. 1 and 2 on the first occasion of drawing her Annuity, and thereafter it will only be necessary to produce the Certificate No. 2 half-yearly, when drawing the Annuity. Where Children only are left, the Certificates required are Nos. 1, 3, and 4, on the first occasion; and after being enrolled, the Certificate No. 3 only is required half-yearly before drawing the Annuity.

The Certificates 1, 2, and 3, must be according to the following forms, and there must be *no figures*, but everything written in words at length :—

No. 1.—Certificate of Death of Minister.

FREE CHURCH MINISTERS' WIDOWS' AND ORPHANS' FUND.

I, Clerk of the Free Church Presbytery of do hereby certify that the Reverend Minister of within the said Presbytery, died on the day of Eighteen hundred and years. In testimony whereof, I have subscribed this Certificate at within the Presbytery aforesaid, this day of Eighteen hundred and years.

(Signed)_____ *P. C.*

When there is no Presbytery Clerk, or when he is absent or unwell, a Certificate by the Minister of the Congregation next adjacent will suffice. A form of the Certificate, in this case, will be furnished by the Treasurer of the Fund, on applying to him and explaining the cause of a Certificate by the Presbytery Clerk not being forthcoming.

No. 2.—Certificate of Existence of Widow.

FREE CHURCH MINISTERS' WIDOWS' AND ORPHANS' FUND.

At the day of One thousand eight hundred and years,[1] which day (*Insert Maiden Name*) Widow of , late Minister of the Congregation of , within the Presbytery of , presently residing at in the Parish of and County of , did compear before me,[2] , and declared that she has continued a Widow since the death of the said , her husband. I therefore hereby certify that the said is alive, and to the best of my knowledge has remained unmarried since the death of her said husband. In testimony whereof, I have subscribed this Certificate, place and date aforesaid.

[3] _____

No. 3.—Certificate of Existence of Children.

FREE CHURCH MINISTERS' WIDOWS' AND ORPHANS' FUND.

At the day of One thousand eight hundred and years,[4] I,[5] , do hereby certify that (*Insert their names*) Child (or Children) of the deceased , Minister of in the Presbytery of is (or are) now alive, and residing at in the Parish of and County of .[6] In witness whereof, I have subscribed this Certificate, place and date aforesaid.

[7] _____

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[1] The Annuities are payable half-yearly, on 15th May and 11th November, and the Certificate must be dated on or after that day. If the Certificate is dated on 15th May or 11th November, it must be expressed thus :—"At the fifteenth day of May (or eleventh day of November, as the case may be) One thousand eight hundred and years, *after twelve o'clock noon*, which day," etc., as above.

[2] The Certificate may be granted either by a Minister or a Justice of the Peace. If by a Minister, this blank should be filled up thus :—"the Minister of ;" and if by a Justice of the Peace, the blank will be filled up thus :—"one of Her Majesty's Justices of the Peace for the County (or *City*, as the case may be) of ."

[3] The Minister or Justice of Peace will sign here.

[4] As in the case of the Certificate No. 2, if the Certificate is dated on 15th May or 11th November, it must be expressed thus :—"At the fifteenth day of May (or eleventh day of November, as the case may be) One thousand eight hundred and years, *after twelve o'clock noon*, I," etc., as above.

[5] See Note No. 2, which applies here also.

[6] If the Widow of the Minister shall have died during the preceding half-year, here add :—"And I further certify that (*Insert Maiden Name*) Widow of the said died on the day of last."

[7] The Minister or Justice of Peace will sign here.

No. XL.

Free Church of Scotland.

REPORT

ON

The Society in Scotland for Propagating Christian Knowledge.

MAY 1881.

The attention of the Committee has been specially directed to two matters in connection with the Society for Propagating Christian Knowledge, namely, a new scheme of itinerating schools, adopted by the Society, and the Educational Endowments Bill, at present before Parliament.

1. Under the scheme of itinerating schools, the Society offers to help the School Boards of parishes in which the rates are more than 6d. in the pound, to take advantage of a provision in the Scottish Code for educating small groups of children in remote districts where it would be impossible to maintain regular Board Schools. The Society make it a condition of their grants that they shall have a right to inspect and to be satisfied with the religious teaching. So far good. But if the teachers under this new scheme must be connected with the Established Church, as a decision of the Court of Session in 1846 requires that all teachers employed by the Society shall be, the School Boards of parishes in which the population are no longer connected with that Church may have some difficulty in taking advantage of the scheme. On the other hand, if teachers appointed under it may belong to other Protestant denominations, then the scheme seems to be clearly inconsistent with the decision referred to. It should not be forgotten that, in consequence of that decision, the Society ejected from their service all persons employed by them who did not belong to the Established Church, and among these a large number of their most efficient teachers.

2. The second matter to which the attention of the Committee has been specially directed is the Educational Endowments Bill, at present before Parliament. In the Third Report of the Royal Commissioners

appointed in 1872 to inquire into Endowed Schools and Hospitals, it was unanimously recommended that the restriction imposed upon the Society in the choice of its teachers should be removed. The Royal Commission of 1878 was appointed for the very purpose of enabling the managers of endowments to give effect to such recommendations. It was therefore moved at one of the quarterly meetings of the Society, that the Directors should apply for the removal of the restriction complained of, but the motion was formally rejected. Petitions were sent to Parliament for the opening up of the Society by special legislation, but this was met by the assurance that this Society would be dealt with like others by the Commissioners to be appointed under the new Educational Endowments Bill. The Committee were also informed that it would be unusual to attempt special legislation in any matter when the Government had a measure of a general nature before Parliament by which the object desired could be secured. It did not appear to the Committee that this objection need apply to the introduction of a special clause, if necessary, into a general measure. The Committee therefore looked forward hopefully to the provisions of the new Bill.

Their examination of it, however, led them to doubt whether its provisions would really serve to open up the Society. Their doubts were first awakened in connection with the 29th Section of the Bill. Provision is made by that section for submitting a case, in certain circumstances, to the Court of Session for the purpose of determining whether a Scheme framed by the Commissioners is contrary to law. Should the Court declare a scheme to be contrary to law, the Education Department is expressly prohibited from approving thereof. It appeared to the Committee to be at least possible that the Court might find any scheme for the opening up of this Society to be contrary to law which should interfere with its own decision in 1846. The Committee therefore resolved to send Dr. Begg and the Convener as a deputation to London, in regard to this matter.

The Deputies were favoured with an interview first by the Lord Advocate, and then by Mr. Mundella, who has charge of the Bill. In their interview with Mr. Mundella they were accompanied by Mr. Ramsay of Kildalton, Mr. Parker, Mr. Dick Peddie, and Dr. Webster, the member for Aberdeen. They were laid under special obligation to Dr. Webster not only for the deep interest felt by him in common with the other gentlemen in the object of their visit, but also for the great trouble he took in various ways to make their mission successful.

In their interviews with the Government, the Deputation urged the following points:—1*st*, That under the 29th section of the Bill there would be a risk that any scheme for the opening up of the Society, which could be at all regarded by this Church as satisfactory, might be declared by the Court of Session to be contrary to law: 2*d*, That under the 9th section there would be a risk of such a proportion of the yearly income of the Society being allocated to missions as would be unreasonable; while the Commissioners would have no power to deal with the decision of 1846, so far as it requires that all the Missionaries and Catechists employed by the Society should belong to the Established Church: and 3*d*, That the Nonconformists of Scotland should be fairly represented among the Commissioners to be appointed under the Bill.

The Deputation had every reason to be satisfied with the favourable

feelings expressed toward their object, both by Mr. Mundella and by the Lord Advocate. They were assured that the meaning and intention of Government is that the Society for Propagating Christian Knowledge is to come within the scope of the Bill, and that this is to be carried out effectively by the terms of the Bill, so that no doubt shall exist as to the full powers of the Commission to remove, if they see fit, the grievances complained of, as far as regards the appointment of teachers.

On receiving the report of the Deputation to London, the Committee, however, thought it prudent to take the opinion of Counsel on the real import of the 9th and 29th clauses of the Bill, as these stand at present. With a view to this, a memorial was prepared by Mr. Cowan, the agent for the Church, and submitted to the Dean of Faculty and Mr. Campbell Lorimer, and the joint opinion of these gentlemen fully justifies the fears which were entertained in connection with both clauses. It will therefore be still necessary to watch anxiously over this matter, in order to secure that the new Commissioners shall have full power to deal with the Society, and to frame such a scheme for its future management as will entitle it to the confidence of the population of the Highlands and Islands of Scotland.

Should a scheme be passed under the new Commission which would wholly remove the restriction of 1846 in regard to teachers, etc., and make the membership and management of the Society as open in fact as it has always been in theory, the Committee entertain the hope that the Society would again renew its youth. If it could succeed in recovering the confidence of those who take a special interest in the social and religious as well as the educational welfare of the Highlands, it might receive in the future, as it was wont to receive in former times, a large amount of annual contributions from the Christian public in addition to its fixed income, and with such a revenue it might become the means of conferring incalculable benefits on that deserving section of the Scottish people for whose special behoof this Society was originally instituted, and for whose sake it was most liberally supported for many a year by Protestant Christians of every Evangelical denomination.

In name of the Committee,

J. CALDER MACPHAIL, *Convener.*

No. XLI.

Free Church of Scotland.

STATES REPORTED BY THE GENERAL TRUSTEES TO THE ASSEMBLY.

MAY 1881.

STATE exhibiting the whole Funds vested in the GENERAL TRUSTEES of the FREE CHURCH OF SCOTLAND, as at 31st March 1881.

Donors, etc.		Amounts.	Objects for which Appropriated.	How Invested.
1. Mrs. Coutts, deceased,		£600 0 0	Bursaries,	In Feu-duties.
2. Mrs. Wright, Stirling,	£500 0 0	.....	Bursaries,	In Bond over Estate in Fifeshire.
3. Do.	500 0 0	.....	Special Trust,	
4. Various,	1,000 0 0	.....	College Endowment,	
5. Sustentation Committee,	1,800 0 0	.....	Aged and Infirm Ministers' Fund,	
6. Donald M'Laren, Esq. of Callander,	700 0 0	.....	Lochearnhead Congregation,	
		4,500 0 0		
7. John Allan Rankine, Esq., Banker,		500 0 0	Bursaries,	In Stock of Stirling Midland Junction Railway Company.
8. Committee on Evangelization of Glasgow,	£2,500 0 0	.....	Chalmers' Endowment,	In Bond over Estate in Banffshire.
9. College Committee,	3,500 0 0	.....	College Endowment,	
10. The late James Harvey, 11. Sustentation Committee,	15,000 0 0	.....	Aged and Infirm Ministers' Fund,	
12. Do. do.	1,000 0 0	.....	Sustentation Capital Fund,	
13. Do. do.	2,000 0 0	.....	Supplementary Fund,	
14. J. Ewing, Esq., £562 10 0		.....	Bursaries,	
15. Various, 337 10 0		.....	Do.	
	900 0 0	.....		
16. Friend,	100 0 0	.....	Lethendy Congregation,	
		25,000 0 0		
17. Various,	£1,000 0 0	.....	Chalmers' Endowment,	In Bond over Estate in Roxburghshire.
18. Do.	500 0 0	.....	Various Congregations,	
		1,500 0 0		
19. Donald M'Laren, Esq. of Callander,	£9,000 0 0	.....	Education and Bursary Fund,	In Bond over Estate in Inverness-shire.
20. Sustentation Committee,	11,000 0 0	.....	Aged and Infirm Ministers' Fund,	
		20,000 0 0		
21. Sustentation Committee,	£1,000 0 0	.....	Aged and Infirm Ministers' Fund,	Do. do.
22. Do. do.	4,000 0 0	.....	Sustentation Capital Fund,	
		5,000 0 0		
23. Aged and Infirm Ministers' Fund,	£5,000 0 0	.....	Aged and Infirm Ministers' Fund,	In Bond over Estate in Elginshire.
24. College Committee,	3,300 0 0	.....	Endowment of College,	
25. Bursary Committee,	1,700 0 0	.....	Bursaries,	
		10,000 0 0		

26. W. Binny Webster, H.E.I.C.S.,		2,000 0 0	Cunningham Lectureship,	In Stock of Scottish Midland Railway Company.
27. Various,	£2,000 0 0	.....	Sustentation Capital Fund,	In Bond over Estate in Inverness-shire.
28. Late Miss Mure,	2,000 0 0	.....	Special purposes,	
		4,000 0 0		
29. Hugh Tennant, Esq.,		2,000 0 0	Dornoch Congregation,	In Stock of Dundee, Perth, and Aberdeen Railway Company.
30. Patrick Don Swan, Esq.,		1,000 0 0	College Endowment,	In Mortgage by Kirkcaldy Harbour Trustees.
31. Miss Ferguson,		500 0 0	Minister of Doune,	In Loan to North British Railway Co.
32. George Buchan, Esq.,	£500 0 0	.....	Highland Endowment for Strath,	In Bond over Estate in Perthshire.
33. Do.	500 0 0	.....	Home Mission Endowment,	
34. Dr. Smyttan,	500 0 0	.....	Do.	
35. Various,	600 0 0	.....	Bursaries,	
36. Do.	500 0 0	.....	Schoolmasters' Widows' Fund,	
37. Do.	2,000 0 0	.....	College Endowment,	
38. Do.	600 0 0	.....	Missionaries' Widows' Fund,	
39. Do.	200 0 0	.....	Special purposes,	
40. Do.	600 0 0	.....	Aged and Infirm Ministers' Fund,	
		6,000 0 0		
41. Various,	£1,000 0 0	.....	Home Mission Endowment,	In Bond over Estate in Inverness-shire.
42. Do.	2,000 0 0	.....	College Library Endowment,	
43. Do.	600 0 0	.....	Bursaries,	
44. Do.	1,400 0 0	.....	For behoof of various Congregations,	
		5,000 0 0		
45. Various,	£3,000 0 0	.....	College Endowment,	In Bond over Estate in Ayrshire.
46. Do.	500 0 0	.....	St. Kilda Congregation,	
47. Do.	500 0 0	.....	Kilmuir Congregation,	
48. Do.	500 0 0	.....	Clackmannan Congregation,	
49. Do.	500 0 0	.....	Bursary Fund,	
50. Do.	1,000 0 0	.....	Sustentation Capital Fund,	
		6,000 0 0		
51. Late Mr. Hog of Newliston,		500 0 0	Minister of Kirkliston,	In Loan to North British Railway Co.
52. Mrs. Hog of Newliston,		300 0 0	Minister of Kirkliston,	In Loan to North British Railway Co.
53. Various,	£3,000 0 0	.....	Sustentation Capital Fund,	In Bond over Estate in Perthshire.
54. Do.	1,000 0 0	.....	College Endowment,	
		4,000 0 0		
Carry forward,	£	98,400 0 0		

Donors, etc.		Amounts.	Objects for which appropriated.	How Invested.
	Brought forward, £	98,400 0 0		
55. Various,	£10,000 0 0	.....	Aged and Infirm Ministers' Fund,	In Bond over Estate in Caithness-shire.
56. Do.	6,000 0 0	.....	Sustentation Capital Fund,	
57. Do.	2,500 0 0	.....	College Endowment,	
58. Do.	1,500 0 0	.....	Roseneath Congregation,	
		20,000 0 0		
59. James Smieton, Esq.,		1,000 0 0	Smieton Fund,	In 4½ Pref. Stock Cal. (S.N.E.) Ry. Co.
60. Do.		650 0 0		In 5% do. do.
61. Do.		240 0 0		In Guar. Stock of North British Ry. Co.
62. Do.		110 0 0		In 4½% Debenture Stock, do.
63. R. Hannay, Esq., and J. G. Brown, Esq.,		475 0 0	Anwoth Schools,	In Great Eastern Railway Pref. Stock.
64. Do. do.		32 0 0	Do.	In Great Eastern Railway Deben. Stock.
65. Various,	£4,500 0 0	.....	College Endowment,	In Bond over Estate in Aberdeenshire.
66. Do.	4,000 0 0	.....	Missionaries' Widows' Fund,	
67. Late D. Duncan, Esq.,	900 0 0	.....	Highland Mission Fund,	
68. Friends,	350 0 0	.....	South Uist Congregation,	
69. Do.	150 0 0	.....	Shieldag Congregation,	
70. Do.	100 0 0	.....	Scone Congregation,	
71. Various,	2,000 0 0	.....	Sustentation Capital Fund,	
		12,000 0 0		
72. The late Dr. Cheyne,		300 0 0	Jewish and Foreign Missions Fund,	In Loan to Caledonian Railway Company.
73. Bowmore Congregation,		260 0 0	Bowmore Congregation,	Do. do.
74. The late Robert Kilgour, Esq.,		1,500 0 0	Culross Congregation,	In Bond over Estate in Argyllshire.
75. Various,	£12,000 0 0	.....	Aged and Infirm Ministers' Fund,	Do. do.
76. Highland Committee,	1,000 0 0	.....	Raasay Congregation,	
77. The late Hugh Fraser, Esq.,	500 0 0	.....	For Special Catechist,	
78. Various,	3,500 0 0	.....	Sustentation Capital Fund,	
79. Rev. Dr. Barclay,	4,000 0 0	.....	Various Schemes,	
80. Various,	1,000 0 0	.....	Missionaries' Widows' Fund,	
		22,000 0 0		
81. The late Miss Campbell,		800 0 0	Torosay Congregation,	In Loan to Caledonian Railway Co.
82. Friends,		350 0 0	Various Congregations,	Do. Do.
83. Do.		200 0 0	Kilninian and Kilmore Congregation,	Do. Do.
84. Do.		200 0 0	Grammar School Bursaries,	Do. Do.

85. Sir David Baxter,	£15,500 0 0	.....	Various Schemes,	In Bond over Estate in Forfarshire.
86. Special,	4,500 0 0	.....	Do.	
		20,000 0 0		
87. Sir David Baxter,	£1,000 0 0	.....	Sustentation Capital Fund,	In Bond over Estate in Inverness-shire.
88. Various,	1,000 0 0	.....	Do.	
		2,000 0 0		
89. Sir David Baxter,	£6,000 0 0	.....	Sustentation Capital Fund,	In Bond over Estate in Perthshire.
90. Various,	900 0 0	.....	Robertson Trust,	
91. Do.	500 0 0	.....	Special Fund,	
92. Do.	600 0 0	.....	College Endowment,	
93. Lady Effingham,	1,000 0 0	.....	Chalmers Book Bursaries,	
		9,000 0 0		
94. Committee for Endowment of Glasgow College,		1,800 0 0	Glasgow College Endowment,	In Receipt of Clydesdale Bank.
95. Do. do.		813 12 6		In Ground-annuals, Lynedoch Terrace, Glasgow.
96. Do. do.		3,750 0 0		Do. Belmont Cres., Glasgow.
97. Do. do.		3,278 14 4		Do. Barrowfield, Glasgow.
98. Do. do.		3,200 0 0		In Bond over Heritable Property in Glasgow.
99. Do. do.		2,100 0 0		Do. do.
100. Do. do.		2,200 0 0		Do. do.
101. Do. do.		2,858 0 0		Do. do.
102. Do. do.		6,000 0 0		Do. do.
103. Do. do.		1,700 0 0		Do. do.
104. Do. do.		2,300 0 0		Do. do.
105. John Robertson, Esq., Glasgow,		400 0 0	Glasgow College,	Do. do.
106. Do. do.,		1,400 0 0	Do.	Do. do.
107. Do. do.,		200 0 0	Do.	In Bond over Heritable Property, Hillhead, Glasgow.
108. Don. M'Laren, Esq. of Callander,	£7,000 0 0	.....	Education Scheme,	In Bond over Estate in Caithness-shire.
109. Do. do.	5,000 0 0	.....	Bursaries,	
110. Do. do.	500 0 0	.....	College Endowment,	
111. The late Mrs. Peat,	4,000 0 0	.....	Territorial Mission in Edinburgh,	
112. Sundries,	500 0 0	.....	College Endowment,	
113. The late Mr. White,	6,000 0 0	.....	New College,	
114. William M'Fie, Esq. of Langhouse,	800 0 0	.....	Bursaries,	
115. Various,	5,000 0 0	.....	Aged and Infirm Ministers' Fund,	
116. Do.	1,000 0 0	.....	Missionaries' Widows' Fund,	
Carry forward,	£29,800 0 0	£221,017 6 10		

Donors, etc.		Amounts.	Objects for which appropriated.	How Invested.
Brought forward,	£29,800 0 0	£221,017 6 10		
117. John Robertson, Esq.,	600 0 0	.....	Colonial Mission,	In Bond over Estate in Caithness-shire.
118. Do.,	600 0 0	.....	Continental Mission,	
119. Forsyth's Legacy,	1,000 0 0	.....	Bursary,	
		32,000 0 0		
120. The late W. Sparks, Esq.,		3,000 0 0	For 7 Congregations in Aberdeenshire, etc.,	In Bond over Estate in Fifeshire.
121. Various,	£2,500 0 0	.....	Sustentation Capital Fund,	In Bond over Estate in Perthshire.
122. Donation,	1,000 0 0	.....	Portnahaven Congregation,	
		3,500 0 0		
123. Legacy,		300 0 0	Ellsridgehill Congregation,	In Loan to North British Railway Company.
124. Donation,		200 0 0	Rothesay West do.	Do. do.
125. Do.		200 0 0	Scone Congregation,	Do. do.
126. Do.		200 0 0	Lethendy do.,	Do. do.
127. The late R. Freeland, Esq.,	£4,500 0 0	.....	Foreign Mission Fund,	In Bond over Estate in Perthshire.
128. Various,	5,500 0 0	.....	Aged and Infirm Ministers' Fund,	
		10,000 0 0		
129. Donation,		1,000 0 0	Aged and Infirm Ministers' Fund,	In Loan to North British Railway Co.
130. Legacy,		500 0 0	Bridge of Weir Congregation,	Do. do.
131. Various,		340 0 0	Bowmore Congregation,	Do. do.
132. Legacy,		500 0 0	Kilninian and Kilmore Congregation,	Do. do.
133. Do.		500 0 0	Ardnamurchan Congregation,	Do. do.
134. The late John Graham, Esq.,		1,000 0 0	Bursaries, Glasgow College,	In Lien Stock of do.
135. Rev. J. Wilson,		300 0 0	Wilson Trust,	In Loan to Caledonian Railway Company.
136. Legacy,		500 0 0	Sustentation Supplementary Fund,	In Bond over Estate in Inverness-shire.
137. Mrs. Sibbald, etc.,	£6,500 0 0	.....	Aged and Infirm Ministers' Fund,	In Bond over Estate in Perthshire.
138. Various,	900 0 0	.....	Do. Do. Do.,	
		7,400 0 0		
139. Donation, Mr. Fulton,	£8,000 0 0	.....	College Endowment,	In Bond over Estate in Roxburghshire.
140. Cheyne Trust,	1,000 0 0	.....	Schemes,	
		9,000 0 0		
141. Robertson Trust,	£5,500 0 0	.....	Sustentation Capital Fund,	In Bond over Estate in Fifeshire and Forfarshire.
142. Do.,	4,500 0 0	.....	Home Mission,	
143. Do.,	4,500 0 0	.....	Foreign Mission,	

144. Do.,	3,500 0 0	.....	Highland Mission,	Do. Do.
145. Private,	2,000 0 0	.....	Special Fund,	
146. Mrs. Sibbald, etc.,	4,700 0 0	.....	College Endowment,	
		24,700 0 0		
147. Various,	£2,000 0 0	.....	Aged and Infirm Ministers' Fund,	In Bond over Estate in Ayrshire.
148. Do.,	500 0 0	.....	Sustentation Supplementary Fund,	
149. Miss Flyn's Trust,	500 0 0	.....	Do. Do.,	
150. A Friend,	500 0 0	.....	Tealing Congregation,	
151. Do.,	100 0 0	.....	Boyndie Do.,	
152. Legacies, Dr. Barclay,	2,300 0 0	.....	Foreign Mission,	
153. Do., Do,	1,700 0 0	.....	Home Mission,	
154. Do., Do.,	800 0 0	.....	Colonies,	
155. Legacies, Jews,	500 0 0	.....	Jews,	
156. Various,	300 0 0	.....	Education,	
157. Mrs. Willox's Trust,	550 0 0	.....	Schemes,	
158. Cheyne Trust,	250 0 0	.....	Do.,	
		10,000 0 0		
159. Legacy, Miss M'Farlane,	£7,000 0 0	.....	Jews,	In Bond over Estate in Inverness-shire and Argyllshire.
160. Mr. Alexander M'Gill,	1,400 0 0	.....	College Endowment,	
161. Do.	1,000 0 0	.....	Foreign Mission,	
162. Do.	250 0 0	.....	Bursary,	
163. Do.	250 0 0	.....	Colonies,	
		9,900 0 0		
164. Committee for Endowment of Chair of Evangelistic Theology,	£10,000 0 0	.....	Chair of Evangelistic Theology,	In Bond over Estate in Renfrewshire and Lanarkshire.
165. Various,	4,000 0 0	.....	Aged and Infirm Ministers' Fund,	
166. Sale of Property in Glasgow,	2,000 0 0	.....	Chalmers' Endowments,	
167. Various,	1,000 0 0	.....	Sustentation Capital Fund,	
168. Do.,	3,000 0 0	.....	Aged and Infirm Ministers' Fund,	
169. Legacy, Mr. France,	1,500 0 0	.....	Special Purpose,	
170. Private Donation,	1,000 0 0	.....	Do.,	
171. Legacy, Miss Duncan,	3,200 0 0	.....	Bursary Fund,	
172. Various,	500 0 0	.....	Missionaries' Widows' Fund,	
173. Do.,	300 0 0	.....	Foreign Invalid Fund,	
174. Do.,	3,500 0 0	.....	Various,	
		30,000 0 0		
Carry forward,		£366,057 6 10		

Donors, etc.		Amounts.	Objects for which Appropriated.	How Invested.
Brought forward,		£366,057 6 10		
175. Donation,	£500 0 0	.....	Eriboll Congregation,	In Bond over Estate in Perthshire.
176. Various,	600 0 0	.....	Sustentation Supplementary Fund,	
177. Do.,	2,000 0 0	.....	Aged and Infirm Ministers' Fund,	
178. Do.,	700 0 0	.....	Miss Flyn's Trust,	
179. Rev. J. Wilson,	200 0 0	.....	Rev. J. Wilson's Trust,	
		4,000 0 0		
180. A Friend,	£1,000 0 0	.....	Langton Congregation,	In Bond over Estate in Perthshire.
181. A Friend,	1,000 0 0	.....	Special Purpose,	
		2,000 0 0		
182. Miss Smith,	£4,000 0 0	.....	Foreign Mission Fund,	In Bond over Estate in Berwickshire.
183. Cheyne Trust,	5,000 0 0	.....	Jewish and Foreign Mission Funds,	
		9,000 0 0		
184. Legacy, £750; Donation, £300,	£1,050 0 0	.....	Foreign Mission Fund,	In Bond over Estate in Fifeshire.
185. Various,	150 0 0	.....	Urray Catechist,	
		1,200 0 0		
186. Donation,	£200 0 0	.....	Carnbee Congregation,	Do. do.
187. Legacy,	200 0 0	.....	Shandon Congregation,	
188. Donation,	100 0 0	.....	Borgue Congregation,	
		500 0 0		
189. Legacy by K. Mackenzie, Esq.,	£2,700 0 0	.....	Fodderty Congregation,	In Bond over Estate in Berwickshire.
190. Various,	800 0 0	.....	Sustentation Capital Fund,	
191. Do.,	4,500 0 0	.....	Aged and Infirm Ministers' Fund,	
192. Late Misses Ross and Mrs. Moore,	1,500 0 0	.....	Do. do.,	
193. Duchess of Gordon,	1,000 0 0	.....	Huntly Congregation,	
194. Miss Macdougall,	1,500 0 0	.....	Makerstoun Congregation,	
		12,000 0 0		
195. Various,	£2,700 0 0	.....	Sustentation Capital Fund,	In Bond over Estate in Fifeshire.
196. Late J. A. Dalzell, Esq.,	2,250 0 0	.....	Dumfries Congregations,	
197. Do.,	140 0 0	.....	North Berwick Congregation,	
198. Do.,	110 0 0	.....	Dirleton Congregation,	
199. Late Miss Sheddon,	800 0 0	.....	Beith Congregation,	
200. Mrs. Drummond's Legacy,	500 0 0	.....	Special Purpose,	
		6,500 0 0		

201. Sir David Baxter,	£18,755 18 11	.....	Sustentation Capital Fund,	In Bond over Estate in Peeblesshire.
202. College Committee,	2,000 0 0	.....	College Endowment,	
203. Donation,	3,000 0 0	.....	Special purpose,	
		23,755 18 11		
204. Highland Committee,		1,000 0 0	Endowment of Congregation of Kilmartin and Ford,	In Bond over Estate in Roxburghshire.
205. Dr. Webster's Bequest,	£10,000 0 0	.....	Highland Committee,	In Bond over Estate in Sutherlandshire.
206. Highland Committee,	500 0 0	.....	Ardchattan Congregation,	
207. Bursary Committee,	1,000 0 0	.....	Bursaries,	
208. Various,	1,500 0 0	.....	College Endowment,	
209. Mrs. Grant,	800 0 0	.....	Special Purpose,	
210. Friend,	1,400 0 0	.....	Principal of New College, Edinburgh,	
211. Friends,	2,700 0 0	.....	Sustentation Capital Fund,	
212. Do.,	1,000 0 0	.....	Special Purpose,	
213. Various,	1,350 0 0	.....	Aged and Infirm Ministers' Fund,	
214. Friends,	4,300 0 0	.....	Foreign Mission Fund,	
215. Various,	500 0 0	.....	Kilberry Congregation,	
216. Do.,	25 0 0	.....	Strathblane do.,	
217. Do.,	500 0 0	.....	Kilfinichen do.,	
218. Legacy,	500 0 0	.....	Livingston do.,	
219. Do.,	225 0 0	.....	Dunse do.,	
220. Various,	3,700 0 0	.....	Special Purposes,	
		30,000 0 0		
221. Lord Aberdeen's family,		6,000 0 0	Gordon Mission,	In Loan to Caledonian Railway Company.
222. Special Fund,		4,400 0 0	Special Purpose,	In Bond over Estate in Dumfriesshire.
223. Mrs. Curr,		1,000 0 0	College Endowment,	In Bond over Estate in Fifeshire.
224. Legacy,		559 10 0	Foreign Mission,	In rent charge over Estate in Argyllshire.
225. Do.,		336 0 0	Do.,	In rent charge over Estate in Kirkcudbright.
226. Do.,		333 10 0	Do.,	In rent charge over Estate in Fifeshire.
227. Legacy,		860 15 0	Do.,	In rent charge over Estate in Kirkcudbright.
228. Special Fund,	£1,200 0 0	.....	Private Trust,	In Bond over Estate in Roxburghshire.
229. Legacies,	2,200 0 0	.....	Aged and Infirm Ministers' Fund,	
230. Do.,	600 0 0	.....	Rothesay East Congregation,	
		4,000 0 0		
231. Promoters of Church,		1,200 0 0	Augustine Church, Glasgow,	In Lien Stock of North British Railway Company.
232. J. Sievewright,		500 0 0	Bursaries,	In Feu-duties.
233. Miss Smith,		1,167 5 0	Invalid Missionaries,	In rent charge over Estate in Dumfriesshire.
234. Do.,	£3,000 0 0	.....	Do.,	In Bond over Estate in Fifeshire.
235. Various,	15,000 0 0	.....	Church Extension,	
		18,000 0 0		
	Carry forward, £	494,370 5 9		

Donors, etc.		Amounts.	Objects for which Appropriated.	How Invested.
Brought forward,	£	494,370 5 9		
236. Donation,		666 13 4	Special Purpose,	In Bond over Estate in Kirkcudbright.
237. Friend,	£200 0 0	.....	Borgue Congregation,	In Bond over Estate in Haddingtonshire.
238. Do.,	200 0 0	.....	Crathie do.,	
239. Do.,	175 0 0	.....	Dunoon do.,	
240. Various,	450 0 0	.....	Fetlar do.,	
241. Mrs. Dr. Wright,	200 0 0	.....	Special Purpose,	
242. Legacy,	1,000 0 0	.....	Bursary Fund,	
243. The late Mrs. Campbell,	25 0 0	.....	Sustentation Fund,	
244. Friends,	150 0 0	.....	Special Purpose,	
245. Various,	800 0 0	.....	College Endowment,	
246. Miss Smith,	500 0 0	.....	Foreign Missions Invalid Fund,	
		3,700 0 0		
247. Sir David Baxter,	7,000 0 0	.....	Various Schemes,	In Bond over Estate in Kirkcudbright.
248. Dr. Hugh Miller, £180; Various £1320,	1,500 0 0	.....	Missionaries' Widows' Fund,	
249. Friends,	800 0 0	.....	Puna Mission,	
250. Various,	700 0 0	.....	Foreign Missions Invalid Fund,	
		10,000 0 0		
251. Legacies,	£2,000 0 0	.....	Aged and Infirm Ministers' Fund,	In Bond over Estate in Caithness-shire.
252. Various,	2,099 11 7	.....	Sustentation Fund,	
		4,099 11 7		
253. Robert Macfie, Esq.,		5,000 0 0	Chalmers' Lectureship,	In Mortgages of Greenock Harbour Trust.
254. Donations,		1,200 0 0	Missionaries' Widows' Fund,	In Loan to River Clyde Trust.
255. The late Miss Duncan,	£6,100 0 0	.....	Jews,	In Bond over Estate in Perthshire.
256. Dr. Miller's Trust,	5,050 0 0	.....	Foreign Missions, etc.,	
257. Dr. Webster's Trust,	900 0 0	.....	Highland Ministers,	
258. Miss C. M'Nair's Trust,	950 0 0	.....	Foreign Missions,	
259. Miss Flyn's Trust,	400 0 0	.....	Sustentation Supplementary Fund,	
260. Archibald Macdonald, deceased,	600 0 0	.....	Foreign Missions,	
261. Various,	1,000 0 0	.....	Special Purpose,	
		15,000 0 0		
	£	534,036 10 8		

In addition to the above Investments various Heritable subjects belonging to the Church are vested in the names of the General Trustees.

May 1881.

For the Trustees, D. MACLAGAN